

*The*  
*Congregationalist.*

*"Da quod jubes et jube quod vis."*—AUGUSTINE.

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VOL. I., 1872.

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LONDON:

HODDER AND STOUGHTON,

27, PATERNOSTER ROW.





UNWIN BROTHERS, PRINTERS.

JUN 20 1940





# The Congregationalist.

JANUARY, 1872.

## CONGREGATIONALISM.

*"And certainly Discipline is not only the removal of disorder; but, if any visible shape can be given to Divine things, the very visible shape and image of Virtue, whereby she is not only seen in the regular gestures and motions of her heavenly paces as she walks, but also makes the harmony of her voice audible to mortal ears. Yea, the angels themselves, in whom no disorder is feared, as the Apostle that saw them in his rapture describes, are distinguished and quaternioned into their celestial principdoms and satrapies, according as God Himself has writ His imperial decrees through the great provinces of heaven. The state also of the blessed in Paradise, though never so perfect, is not, therefore, left without Discipline, whose golden surveying-reed marks out and measures every quarter and circuit of New Jerusalem."*—MILTON.

IN the presence of the deeper controversies, which are now agitating the thought of Christendom—controversies threatening the very foundations of Christian Faith and Hope—there are some who imagine that all questions relating to ecclesiastical polity should be suppressed as absolutely insignificant. Even those who are not alarmed by the tremendous perils which menace the fortunes of the Church, appear to suppose that the discussions concerning ecclesiastical organisation, which two or three centuries ago created such keen excitement in this country and in other parts of Protestant Europe, are quite obsolete. It is the temper of what is commonly called Liberal Christianity, to regard forms of Church polity with indifference, and to insist, with constant reiteration and vehement emphasis, on the supreme importance of spiritual life. The very name which has been assumed by this Magazine may be regarded as a proof, either of insensibility to the nature and magnitude of the struggle in which the Christian Church is engaged, or of an unintelligent and superstitious faith in sectarian traditions, which all thoughtful and cultivated men ought to have abandoned.

Let it therefore be frankly and cordially acknowledged on the very first page of THE CONGREGATIONALIST, that its supreme purpose is

not to vindicate Congregationalism. The interests which should be nearest to the heart of every Christian man in these days, are not those which are involved in the triumph or defeat of any system of Church government. Our chief concern should be to strengthen the hearts of all who are loyal to the common Faith, under whatever banner they may fight, and whatever may be their ecclesiastical traditions or their ecclesiastical discipline. Hooker and Cartwright, Jeremy Taylor and Robert Robinson, John Calvin and John Milton, are all ranged in peace on the shelves of our libraries; we love and honour them all, for we see that they all received the illumination of the same Spirit and served the same God; their descendants should be regarded by us with hearty affection as brethren in Christ.

But if such men as these believed that controversies concerning the external organisation of the Church are of very grave importance, it hardly becomes us, without due deliberation, to pronounce these controversies trivial. Hooker may have been wrong in contending for Episcopacy; Calvin may have been wrong in contending for Presbytery; Robinson may have been wrong in contending for Independency. In refusing to follow any one of them, we can appeal to the sanction of names as great as the greatest names that we reject. But were they all wrong in their common conviction, which John Milton—poet, statesman, and theologian—has expressed, with an eloquence and vigour all his own, in the passage at the head of this paper, that the Discipline of the Church, the type of its organisation, is most intimately related to its very life, and that for the perfection of spiritual vigour, freedom, and purity, there is necessary the perfection of ecclesiastical polity? It is possible, of course, that those who differed so widely from each other were all wrong, not only in the points about which they differed, but in that common conviction which, to themselves, made their differences so significant. They may have been mistaken—some of them must have been mistaken—in the particular theories for which they contended so earnestly; but I cannot easily persuade myself that the question itself on which they exhausted such treasures of learning and genius can be unimportant.

It is impossible to draw a sharp line between the polity of the Church and its theology, or between its theology and its spiritual life. In the very ground-plan of the noble church buildings with which the architects of the Middle Ages covered a great part of Europe, they acknowledged the Cross of the Lord Jesus Christ as the foundation of Christian hope. The architecture of ecclesiastical systems bears still more distinct and emphatic testimony to the theological creed of their builders. In determining the form of organisation

which a Church should assume, it is necessary to discuss some of the deepest questions concerning the relations of man to God, and the character and effect of the redemptive work of the Lord Jesus Christ. Congregationalism has its roots in a definite theological Faith.

It is, I know, sometimes said that as Congregationalism is only a system of Church government, Congregationalists might drift into Socinianism, or might accept all the doctrinal definitions of the Council of Trent. Of course, there is no external power—synod, assembly, or episcopate—which can restrain or control the theological development of a Congregational Church; but if any Church received Socinian or Tridentine doctrine, it would cease to be Congregational. It would cease to be Congregational, not merely because for three centuries Congregationalism has been historically identified with Evangelical theology, but because, with the rejection of that theology, the theory of the Congregational polity would be rejected too.

It is of the essence of Congregationalism to affirm the existence of a transcendent distinction between the Church and the World. Historically, as is well known, Congregationalists founded what were called "separate Churches," for the express purpose of vindicating this distinction. The parish, in their judgment, does not constitute a true Church, for many of the parishioners may be destitute of the supernatural life. Baptised persons do not constitute a true Church merely in virtue of their baptism, because the founders of English Congregationalism did not believe that all baptised persons are regenerate. They denied that the children of those who are in the Church have an hereditary claim to Church-membership, because they did not acknowledge that natural descent conveys the inspiration of the Holy Ghost. "Separate Churches" were created because, according to the faith of the early English Congregationalists, the divine life is not conferred upon all men, nor upon all who receive Christian baptism, nor upon all the children of Christian parents, but only upon those who by their own consent are made one with Christ.

This, it may be said, is an historical accident, and the Congregational polity would be preserved if some other condition of membership were adopted than the declaration of personal religious faith. But the objection cannot be sustained in the presence of the power and prerogatives which, according to the Congregational scheme of government, belong to every separate Church and to all the members of every Church. Our polity is incapable of defence, except on the hypothesis that those who constitute the Church are regenerate persons, and are under the supernatural control of Christ and the Spirit of Christ.

A few weeks ago, I was discussing ecclesiastical questions with a very able and distinguished Broad Churchman. We were walking

together from the head of Ulleswater up towards Grisedale Tarn, and he asked me, with an expression of astonishment and incredulity, whether I really thought that if the shepherds of Patterdale—a dozen or a score of them—determined to constitute themselves a Congregational Church, it was possible for such a Church to fulfil the purposes for which Churches exist. In the towns, he thought that Congregationalism might work very well; but he could not see how it was possible for it to work in districts where the population is very scattered, and, for the most part, very uncultivated. As a Congregationalist, I was quite free to reply that it might be expedient for the shepherds of Patterdale not to organise a separate Church for themselves, but to include in their organisation all the Christian people living round Ulleswater who could conveniently meet together—not necessarily every Sunday—for purposes of Christian worship and communion. But the question admitted of no real answer, except on the ground of the supernatural qualities and endowments which are attributed in the New Testament to regenerate men. Ignore all that is involved in regeneration, refuse to acknowledge that wherever two or three are gathered together in the name of Christ, Christ Himself is present, and then nothing can be more inexpedient than to invest a dozen or a score of illiterate persons with the administration of the affairs of a Church. The most ordinary sagacity would suggest the necessity of some external control. It would be expedient that their minister should be appointed for them by a bishop, a conference, or a synod, or that, at least, some external ecclesiastical authority should be able to prevent them from making a foolish choice. A tribunal ought to exist for the ultimate decision of practical questions of Church administration—a tribunal where a keener sagacity and a calmer judgment might be found than would be likely to exist among a few shepherds, whatever might be the uprightness and excellence of their character. It would be impossible, so it might be argued, for such a Church, if cut off from communication with Christian men having larger intellectual resources, to maintain to any good purpose the institutions of worship.

To these objections to Congregationalism there is, so far as I can see, but one answer: Our system of government is the expression of our faith, that those who believe in Christ and enter His Church have received the very life of God, possess the direct illumination of the Holy Ghost, and have the special and supernatural presence and help of the Lord Jesus Christ whenever they meet together in His name. This is the ultimate vindication of what would otherwise be an irrational and monstrous form of polity. We believe that the presence of Christ is assured, not to a large number of persons gathered together in His name, but even to "two or three." It is not necessary that they should

have among them men of great natural sagacity or of high intellectual culture; it is enough if, when they meet, they really meet in Christ's name—but "no man can say that Jesus is the Lord but by the Holy Ghost." When Christ was visibly present with the fishermen of Galilee, it was very unnecessary that they should submit to the control of the ecclesiastical rulers at Jerusalem. Or, to take a fairer illustration, when Christ was present with a score of obscure disciples in a Galilean village, there was no need of appealing to Peter, James, and John, who might have happened to be preaching in Capernaum. And Christ's presence with the shepherds of Patterdale would be a sufficient reply to all who challenged their competency to discharge the functions of Church government.

The differences between Congregationalism on the one hand, and all modifications of the Episcopalian or Presbyterian system of Church organisation on the other, are not merely formal. Our polity is indissolubly associated with a characteristic theology.

We decline to surrender the independence of separate congregations to a bishop, a synod, or a general assembly; it is enough that in the obscurest and smallest of Churches we have Christ with us; it is enough that all the true members of such a Church have been made partakers of the Divine nature, and received the inspiration of the Holy Ghost. What they bind on earth is bound in heaven; what they loose on earth is loosed in heaven. For a Church to declare its incompetency to determine the form of its worship, to terminate disputes among its members, or to make a wise appointment to the ministry, is to renounce its faith in the mystery and the blessedness of that most intimate union with Christ which is realised in the communion of saints.

It does not follow that a Church should refuse to avail itself of the counsel which it may derive from other Churches, or from Christian men who may not be among its own members. The light that God gives both to individuals and communities comes to them in many ways. It comes through the authoritative teaching of apostles preserved in the New Testament. It comes through the illustration of the laws and principles of the kingdom of heaven contained in the history of the Church. It comes through the counsels of those who have had a large experience of human life, and have long dwelt in the presence of God. For a Church to avail itself of all the assistance it can obtain in arriving at a right decision on questions which may perplex it, is an obvious duty. It should receive the teaching of Christ, from whatever quarter that teaching may come. But for a Church to declare that it cannot rely



on the certainty of receiving the light of God, and to remit the ultimate government of its affairs to an external authority, is an act which corresponds very closely to the blind surrender of our individual life to the control of a priest.

The temper of our times is hostile to the theology which constitutes the basis and justification of Congregationalism. There is a deep reluctance, even in the hearts of Christian men, steadily to confront the sterner aspects of the moral and spiritual condition of our race. That there is a Kingdom of Heaven established on earth into which all may enter, we maintain most earnestly; but we shrink from the consideration of the guilt and perdition of those who refuse to enter into it. We are unwilling to confront inexorable facts. Some receive Christ, but others reject Him. Some are forgiven, but others remain under condemnation. Some are saved, but others are lost. We try to forget this. In the name of Charity, we pass very lightly over the very words of our Lord: "Except a man be born again, he cannot see the kingdom of God;" "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

There is also a great reluctance to believe in the existence of any supernatural relations between God and man. We have imprisoned God Himself within a vast and immovable system of natural laws. To many of us He has almost ceased to be a Person and become a mere Force, whose movements may be made the subject of definite and infallible calculation. He has no history, but only a complicated series of necessary developments. About His free and personal relations to the human soul, the reality of Divine inspiration, His immediate action on the moral and spiritual nature of man, we are very incredulous. Men pray, not because they heartily believe that God will answer them, and that His volitions will be affected by their prayers, but to secure for themselves the reflex influence of acts of devotion.

I value the Congregational polity, because it is a strong and perpetual testimony against the effeminate and unspiritual temper of our age. When we establish a "separate" Church, we declare frankly, and in the most unequivocal manner, that there is a distinction of infinite gravity between the regenerate and the unregenerate. When we claim for such a Church—however small may be the number of its members, and however destitute it may be of all those elements of power which command the confidence and consideration of the world—absolute ecclesiastical independence, we express our confidence in the illumination of the Holy Ghost granted to all the regenerate, and in the supernatural presence of Christ among "two or three" gathered together in His name.

All discussions on ecclesiastical polity in these pages will be governed by these great principles. It will be the constant endeavour of THE CONGREGATIONALIST to develop a heartier and more intelligent faith in them among Congregationalists themselves. The name of this Magazine fairly expresses its purpose. There is no need to be ashamed of it. Other names might have been chosen, more musical, more picturesque, more attractive; but—

“ ‘Doth not the ear try words?’—that inward ear  
That with a golden sense is satisfied,  
When the smooth vocable, sought far and wide,  
Is sought in vain for it? If words are dear  
For what they represent, not what they are;—  
If by some other name the garden’s pride  
Would smell as sweet, if dewdrop, or if star,  
As pearly show, as beautiful appear;—  
Then, gentles all, let what is brought you here  
Out of God’s treasury, both old and new,  
Please you as truth should please, howe’er my name,  
Unrhythmic, seem with rhythmic truth to jar:  
So neither book nor reader shall have blame,  
Or true work fail of recompense as true.”\*

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## THE UNKNOWN YEAR

“Ye have not passed this way heretofore.”—JOSHUA iii. 4.

THESE are the words of Joshua, or they are the words of “the officers of the people” under his express instruction. They form part of the general directions given to the children of Israel when they were about to cross the Jordan into the Promised Land. They had wandered in the wilderness, hither and thither, coming often into the same track in which they had been before. But now they are going to make a movement altogether unprecedented. They are leaving the wilderness for ever. They are to cross over the famous river into the good land; they are to *settle* there—according to their tribes, as husbandmen, shepherds, mechanics—in homes, farms, villages, cities. It is therefore of the greatest importance that they should “know the way by which they must go”—that they should keep sight of the ark which is to precede them by full half-a-mile, and that, being thus led of God, they should understand and appreciate the whole movement—“for they had not passed this way heretofore.”

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\* The Sonnet is by the Rev. William Thorp, formerly of Shrewsbury.

We are entering now, in going up into this year 1872, upon new-time territory. "We have not passed this way heretofore." And it well becomes us to be more than usually solicitous to know the way by which we are led, and the whole will of God concerning us in the leading.

It may be well, however, to take heed that an unprofitable curiosity does not usurp the place of a wholesome solicitude. It is as true now as it was when our Lord spoke the words, that "times and seasons," eras and epochs, are "put in God's own power." "It is not for you"—literally, *it is not yours*,—i.e., it is not your proper part, it is not your privilege, or your duty—to attempt any minute or specific exploration of the future, beyond what is plainly revealed. "The secret things belong unto the Lord our Lord; but those things which are revealed, belong unto us and to our children for ever, that *we may do* all the words of this law." The end of knowing is doing. Enough is revealed for the direction of practical conduct. Enough is concealed for the nourishment of childlike faith. We feel, then, as we stand on the margin of the year, at the portal of its days, that there can be no rehearsal in our knowledge of its coming events, either those of public importance or those of our individual lives. Prophecy must change its character, and cease to be, what it has always been, one of the great evidences of revealed religion, if men could sit down and calculate by figures and signs what each year, or what each decade, is to bring forth. If every one expected certain things to come at particular times, and in a certain manner, every one would act accordingly, and, of course, they would probably succeed in accomplishing their own interpretations. God's grandest accomplishments have been without, or against, the expectations, desires, and wills of men.

What we thus say, however, to discourage an idle and profitless curiosity, is not intended in any degree to lessen or discourage, but rather, if it may be so, to deepen and enhance, intelligent and sympathetic interest in the ongoings of the world, and especially in the evolution of the coming year. We know not *what* it is to bring forth; but we know well that it will bring forth something, and that *that* something will, in all probability, be deeply, not to say unusually, important. When we know the parents, we can guess what the children will be. This year is the child of all the years, and especially of the last years that have sped. We know what *they* have been, and what effects they have left behind them, and how those effects in their turn are putting forth a kind of causal energy and working on to other effects; so that it were nothing less than a miracle if *this* year should stand blank and voiceless among its fellows. "We have not passed this way heretofore." The vista of the bygone years was never so long

as it is to-day. Time never carried such a burden of events on his shoulders. History never held in her bosom so many mysteries not yet solved, so many explanations not yet given, so many germs for future flowering. God has never had so much on hand in the earth. He has never on the whole been more manifestly working His own work. Men have never been so busy. Never have so many "questions" been stirring and moving men's minds. Never have the questions themselves been more various or more vital. The root-questions have been touched, and raised, in almost every sphere—social, political, industrial, international, even moral and religious. In such a time, with what emphasis come the Saviour's words to us—"Watch. What I say unto you I say unto all, Watch."

We know what a different thing our own personal life becomes when we thoughtfully recall its past events and scenes, and connect them with our present character and condition. No man can thus seriously regard his own life without seeing God in it—His wisdom, forethought, loving care. "We are fearfully and wonderfully made" in our fortunes and in our character, as well as in our physical conformation; and we are wonderfully "kept," and "guided," and "delivered," and "saved" with beginnings and instalments of the "everlasting salvation" day by day. Thus our own poor life, when we intensely look into it, and seriously consider it, becomes more engaging than the most entertaining book. "I—yet not I, but Christ." Well, it will be so on the larger scale with the development of a year, with the life of the world if we "observe" and consider these as they rise and pass. Unobservant, we shall be like persons who sleep during Divine worship, and are only fully awakened by the rustle and pressure of the departing crowd;—like persons who travel through grand natural scenery, hour after hour, the sun lighting it up into splendour and magnificence—all the while turning the leaves of some superficial story. Observant of what happens, of what God does, and of what He postpones doing as well, and of what He gives promise of doing in the future, we shall find this year more instructive than any book that was ever written, more impressive than any scene we have ever witnessed. "We have not passed this way heretofore." We may be going to pass a Jordan of our own in more respects than one. Nothing, to our mind, is more certain, than that we are, *now*, in the very process of a great social revolution, affecting not merely this or that separate sphere or relation in human affairs, but touching the very basis of society, and all the laws under which men live. Poverty does not now accept the needed relief *thankfully* from the hand of abundance, but asks, "*Why* am I poor? *Why* cannot I change my name, and nature, in a world of plentifulness like this?" Labour begins to think that it may sell its strength more wisely, and

even keep some strength unsold, or use it in the effort to cross over into what seems the goodly land of capital. Authority, in all its kinds, is boldly asked for credentials; *some* kinds of authority will probably require a good deal of time to find them; while, meantime, the questioning throng will be pressing up to the high places, and into the very palaces, where it has long held rule. The triple crown may this year topple from the head where of late it has sat uneasily, and may fall crashing, like broken glass, upon the ground. Despotic thrones may be more severely shaken than ever, or they may fix themselves, for a time, more firmly. Free thought may become reverent and devout, and profoundly thankful for discovered certainties; or it may resolve itself into growling anger and resentment,—it may become atheistic and devilish. We cannot prophesy. We can only call for wakefulness and attention in presence of a great process of change which, for good or evil, will be accomplishing itself every day of the year.

Or there may, this year, be great judgments of God upon us. The unseen Hand may be lifting the vial to pour it out upon us as it has been poured already upon our neighbours. The angel with the drawn sword and the dark visage may be in his place, although we—Balaam-like in our blindness—do not see him. Who knows?

Or there may be some revival of religion coming to us,—a wholesome freshening visitation from God, strengthening and sweetening men's lives. One fears, alas! that there are not many signs of this. The horoscope of the time does not seem to throw across our vision companies of men in prayer. We seem rather to see them crowding the street more and more, building the city, sending the ships far and nigh, grasping greater gains, filling the halls of pleasure, carrying about their jaded sensibilities in search of new sensations. But, again—Who knows? That we need a revival is certain. It is equally certain that we may have it for the asking. No doubt many *are* asking it, unknown to us; and the thing asked for (God grant it!) may be on its way.

But we discontinue this strain of supposition, again reminding you, however, that this year we are not far from Jordan, and that in more senses than one we may be crossing it. It rolls through all history. It is in every country, even as the shadow of Calvary is over all the earth. Children, sick people, and the blind, were *carried* over Jordan, and *saw* nothing of the transit. But *we*—we have eyes, and feet, and senses, and the strength to use them. We are somewhere in the great army which is marching onwards; and not only ought we to be conscious of our own progress, but wisely observant of the changes that are happening around us. "Can ye not discern the signs of the times?" saith our Lord, evidently implying that there *are* "signs" in all "times" to be discerned; and that the discernment of them is our duty and privilege.

The "times" themselves are "put in God's own power." The "*signs*" of the times are held out for our instruction, that we may in a measure know what God is doing, and what we ourselves ought to do. We have eyes. We have ears. We have discernment. And we are passing into a realm where they will all be needed. "We have not passed this way heretofore."

It will be well also to make a much narrower and more personal application of this principle. *We*, as individuals, we, as we *now* are, have not passed by any way at all. We have been journeying for many years, but always changing; so that now, while substantially the same, we are yet morally and circumstantially different. Our letters come under the same address, but they are opened and read by men not quite the same. We have not sub-let our house, and yet the occupant is slightly different. It is a strange subtle process of change which is thus going on, but it is as certain and as resistless as the flow of time itself. We are fearfully and wonderfully *unmade* as well as made—dissolved, and loosened, and floated away—gathered and knit, and nourished and built up; so that even if this year were to be an exact repetition of the last, and we foreknew this, it would yet be true that *we* have not passed this way heretofore. If a moral state is changed, all things are changed by that. We change the whole world when we change ourselves. If I have more wisdom, I make the world so much better; if I have less, I make it so much worse. If I have more humility, I am so much the safer; if I have less, I am so much the more in peril. If I am growing in grace, all things will serve that growth; if I am not growing, all things will be apt to hinder.

Keeping, then, in view those two things—the outward and the inward change—both of which are sure to go on during the coming year, I would venture to utter some appropriate watchwords for the year—"notes" of the life we must aim to live in this coming time.

VIGILANCE. This note has been heard already in this meditation. But let it sound clearly out until it rings in our ear:—Watch. Have the senses well exercised, and ready for quick and true discernment of men and things. Without something of this sleepless vigilance, without "the inevitable eye," we shall lose much of what is in the year, and in the year *for us*. We are travellers. But the time that carries us forward is not like an old stage-coach that goes lumbering along the same road by which it has run for many years, the passengers by which can tell, exactly, what objects and scenes lie along the line and will come into sight at a particular part of the road and time of the day. We ascend the chariot of the year, and it rolls where chariot-wheels have left no mark; where scenes which have never yet been revealed

to man or angel or the *actual* sight of God, will unfold themselves. No one can tell how much we may miss by being asleep, or only half awake. You have seen travellers sleeping, or dozing, amid the richest beauty of the scenes they had come far to see. You have seen them blind to those beauties even when awake. We can see, but we need also to *look*. In this, as in other things, we might be far more like God than we are. In our limited measure we might be "full of eyes before and behind"—"eyes behind," to read the lessons of the past and report them to memory: "eyes before," to scan the opening future, and catch the first appearance and the correct form and significance of the chief events as they come. Watchfulness! "What I say unto you, I say unto all, Watch."

PROMPTITUDE. We watch for occasions—that we may seize them; for opportunities—that we may improve them; for friendly influences—that we may yield to them; for adverse powers—that we may resist them; for the morning—that we may answer, "girded," to its labour-call; for the evening—that we may enter within the shadow of its rest; for temptation—that we may vanquish it or flee from it; for privilege—that we may embrace it; for the hour of prayer—that we may pray; for God in His manifold revealings and comings to us—that we may receive Him as *our* God, and that we may give ourselves to Him more than "heretofore." "Awake and watchful" require "girded and ready" to help them, by instantly carrying their discernments and discoveries to some good effect. "Whatsoever thine hand"—guided by the watchful eye—"findeth to do, do it."

COURAGE will often be needed to do what the hand finds to do. The possession and cultivation of moral courage, therefore, is another very necessary preparation for this way that we have not passed heretofore. These first chapters in Joshua abound in exhortations to courage—the Leader exhorting the people, and the people exhorting the Leader as well—"Only be of good courage;" "Be thou very courageous," and so on. Without specific knowledge of what was coming to them, they knew very well that what was coming would *need* courage of the bravest, and would try it to the utmost. So with us. We know not what any day of the year may bring forth; but we know, just as well as we know that the days are coming, that, if we live to pass through them, we shall need to be morally brave, or we shall fail. We know that the craven spirit with which, alas! we are so ready to purchase a momentary ease, will cover us with shame, and bring defeat and dishonour quickly after us as pursuers; and that boldness and confidence will carry us through. Let no one say that courage is too large a word for his little sphere—that it is a *public* virtue, and can be needed and used only amid the agitations and strifes of society. On the



contrary, amid such agitations our courage is apt enough to be corrupted into mere heat and passion ; while, on the other hand, it may show itself in its simplest and grandest aspects amid scenes of utmost lowliness, and among the multifarious and never-ending toils and talkings of every-day life. Even in the peacefullest home the inmates need to be brave to each other ; and as they travel together along the unknown road, each should try to hold himself as a soldier—echoing in his quick resolve the trumpet-call of duty, and yielding himself without fear, or at any rate suppressing the fear when it arises, to all its claims. May the Captain of Salvation not only clothe us with the panoply of a Christian's warfare, but fire and animate us with the unconquerable spirit of a Christian's courage !

GENTLENESS is a good word to put under the shelter of courage, and also for its help ; a good thing to put in among the preparations for the unknown year. It is no uncommon thing, in preparing for a journey, to include articles which, in fact, are never needed. They are brought home again unused and spoiled. Now, an absolute assurance may be given to anyone who requires it, that if *this* moral preparation and prerequisite for the journey of the year be taken, it will be needed and it will be used, not alone on rare occasions, but, more or less daily, through all the year. If we are *not* gentle, it will, probably enough, seem to us that there is not much need to be, and that we can best make our way along the unknown road, by push, and stroke, and thunder-tone ; while if we *are* gentle, the occasions for the exercise of the quiet virtue will present themselves the more readily,—“the bruised reed” will tremble under our healing hand, “the smoking flax” will flicker beneath our pitying eye. We are not really fitted, in the fullest sense, for the journey of a year unless we are full of tenderness, unless we are full of tears. The children will be around us wherever we are, for—like the daisies, like the sparrows—they are everywhere. The young will be rising into manhood and womanhood, and some of them will be looking Zionwards, and sensitively watching to see if there be any who understand their look, so as to *look* back help and welcome to them. The sick will be suffering through their weary days and nights ; and the poor will be struggling ; and those who have seen better days will be coming down the hill in our sight, bearing themselves with dignity as in the former time, although now the wardrobe is but poorly filled, and the table scantily spread ; and the sensitive will be shrinking ; and the miserable will be praying ; and the hopeless wondering if any help will come to them by death ;—oh, what a world to live in ! and what need for a pitiful gentleness ! Walk softly, then, and have a care. There are things in the house as brittle as the ornaments on the mantelpiece, more delicate than the greenest frond under the glass—



case, more tender and more prophetic than the earliest snow-drop of the year.

We shall be poorly furnished for the way we have not been heretofore without FILIAL CONFIDENCE, *which will easily, when occasion comes, pass into RESIGNATION.* There will be much to try faith, and patience, and love, and loyalty. Mystery and darkness, and suffering and disappointment, will still be chief elements in the providence of God and in the course of individual human lives. Let us be as courageous as we may, we must bend to many a blast instead of breasting it. We must wait, silent and helpless, while God works. We must see the straight made crooked as well as the crooked straight; the darkening as well as the brightening of the day. Ah! who knows what "cups" now "running over" may be empty, what stalwart forms may be laid low in sickness, what names of the living may be names of the dead, before the year is out! Things now in common use will be sacred relics when they are consecrated by the death of the owners, and hopes that now bloom fair will lie withered at our feet. God knows all. There is but one way for us—to trust Him with a deep filial trust, with a love that will cast out all fear, and to resign ourselves in everything to His most holy will.

For, finally, whatever comes, there will always be not only need and occasion, but ground and reason, for serene, INVINCIBLE HOPEFULNESS. Good is better and stronger than evil. Truth has eternal advantage over all delusion and falsehood. The Devil—whom we sometimes, profanely, almost deify—is hardly a match for Michael the Archangel; how much less can he stand, or appear, when God shall arise and come forth to "plead his own cause!" "Greater is he that is in us than he that is in the world!" Greater is the world above than the world below! Greater is life than death! Greater is this year (whatever may be its particular events) than any of its predecessors, as being nearer the end of all, when "life and immortality," in the heavenly sense, "shall be brought to light." Courtiers are higher in rank as they are nearer the king. These vanishing years rise in immortal significance as they come nearer the Great White Throne. Let us rise with the rising years, cherish the moods which best become them, and give our hope, aim and wing enough to take it beyond them all. Let no one despond of another,—parent of child, sister of brother, friend of friend, minister of fruitless hearer, believer in Christ of any for whom he has prayed. Above all, let no one despair of himself; or, looking back on a scanty past, the result of his own narrow moods and small expectations, say, "That will probably be the measure of the future," for—"We have not passed this way heretofore." This year may be to us, if we will, a Sabbath year, or a year of jubilee to our souls. Truly it is high time

some of our pent affections were liberated, and some of our earth-bound hopes brought within better view of their chief objects and satisfactions. If great things are being prepared, surely great things ought to be expected by us. God is "enlarging" time for us, and its occasions, and heaven, and His own grace and bounty, and indeed His own heart; and we may take this as His New Year's greeting to us all—"Now for a recompense in the same kind, be ye also enlarged."

ALEXANDER RALEIGH, D.D.

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### RICHARD WINTER HAMILTON.

"AND now I pray you do your part of the work quickly," said Dr. Hamilton, of Leeds, as he put the last sheets of his "Life of John Ely" into the hands of the publisher, "for ministers are soon forgotten." He desired to stamp a clear image of his friend on the mind of the public, while yet it might be warm enough to receive the impression. And he has done this in a very noble piece of biography. Ely may even be considered fortunate in being called away before his greater companion, leaving behind a heart so warm in its love for him, and a hand so skilful to delineate his excellences; whilst Dr. Hamilton, as a writer, culminates in this biography, which calls forth all his best, and ripest, and most chastened power, as—in a still higher order of thought—Tennyson casts the finest product of his genius as a chaplet upon the grave of his young friend Hallam. Every page is full of manly tenderness and affectionate discrimination, and this generous and sorrowing tribute to his friend's memory is the best testimony to the loyal goodness of his own nature.

For Dr. Hamilton himself has not been so fortunate. Hamilton's "Life of Ely" is a book even above its theme, except so far as a life of eminent goodness and incessant usefulness cannot be too worthily recorded; but Stowell's "Life of Hamilton" is merely the bringing together of the different memoranda that were put into the hands of the biographer, as you would stick papers on a file. It is a book of excerpts, with just sufficient running commentary to connect them with each other. As Lord Castlereagh might have said, a general disappointment welcomed it on its appearance. It may have been that there was something in the character of Dr. Hamilton's influence which the pen cannot describe, so that those who knew and remembered him felt him to be nobler and greater than the presentment of

him in the narrative. At any rate, it is now too late for any worthy biography as a separate work. Twenty-three years have passed away since "devout men carried him to his burial," and the number of those who remember his erect and sturdy form, his square head and upturned countenance, his sonorous voice and curt periods, must be rapidly diminishing. All the more would we desire in the pages of *THE CONGREGATIONALIST* to pay a new tribute of respect to one of the most eminent and excellent of modern Congregational ministers.

Like most men who have achieved distinction in the calling they followed, Dr. Hamilton "individualised" early. As there are faces of children so strongly marked that we should recognise them again after five-and-twenty years, when they had become grown-up men and women, so the cast of Dr. Hamilton's mind not only showed itself early in life, but his very modes of expression were so distinctive that they may be seen in his first efforts at composition. He did not possess that ductility arising from a strong and overmastering faculty of imitation which leads a man to adopt different styles in succession until he has found the one that fits him best. From first to last it is the same style, with such ripening as comes with the maturity of intellectual power. There was not even the variety within the lines of the original style itself which some men exhibit; as Turner singles himself out amongst painters, and yet reveals the earlier and later Turner; or Beethoven amongst musicians, always original and like himself, and yet overpassing his first productions, until he enriches the world with a new order and school of musical expression. Hamilton's manner of apprehending truth, and his mode of expressing it, were always the same, with such inevitable differences merely as distinguish the man from the youth; and as he ripened early, even this difference was smaller than with most men. How many must there be who look at their earliest efforts in composition with a mild wonder that they should have been possible, or to anyone acceptable. We sober down in our modes of expression, but Dr. Hamilton employed an almost Oriental richness of phrase throughout his whole life. His imagination was always fertile, and his diction exuberant, and experience chastened it somewhat without diminishing its amplitude.

Members of college committees are sometimes disposed to wonder whether the written confession of faith of the candidate for admission into the ministry is the fair result of the applicant's intellect and belief, or a collation of existing compendiums, especially when—as is often the case—the answer to this question displays much more maturity of thought than the answers to the questions generally. No such doubt could have existed when young Hamilton—then only *sixteen*—sent in his application to the committee of the Hoxton

Academy. Here are its opening sentences, which those who remember him can intone for themselves :—

“When I look around me on the productions of Nature ; when I behold the stars that roll through the infinitude of space ; when I see the mightiest events originate from causes insignificant to the mortal eye—with many other objects and circumstances that add their concurrent testimony—I cannot but acknowledge that there is a First Cause of all things. Him I call God.

“The path I before trode is become impervious. Shadows surround me, I am obliged to stop. But the light of revelation disperses the darkness. I unfold the sacred volume, whence I extract the following doctrines.”

“Him I call God.” The phrase is abrupt, but it is to be preferred to Mr. Matthew Arnold’s periphrasis, “The enduring power, not ourselves, that makes for righteousness.”

There can be no doubt that this originality of style and manner was one of the causes of his first success as a preacher. It broke in upon the even, artificial periods which were then the fashion of the pulpit. Dr. Blair and Bishop Porteous had converted the style of the Christian pulpit into a weak imitation of Addison, and their silvery periods had been still further attenuated in Styles and Collyer. Dr. Hamilton interrupted this mild fluency with a more robust speech. It was as Latinised, but it was bolder and more abrupt. Congregations were stirred by it. It animated them like the blowing of a horn. From the beginning his ministry attracted attention, and the young and intelligent were especially interested by it as exhibiting intellect, culture, originality, and fervour.

That this style—singular and *bizarre* as to some extent it was—was yet perfectly natural to him, is proved not only by his own honest avowal, but by every line he ever wrote—whether the elaborate discourse or the friendly letter—during more than thirty years. Indeed, there were times when he would have shaken himself free from it if that had been possible. In the very first flush of his early promise he was called upon to minister the last religious consolations to an attorney of Leeds, who had been sentenced to be hung for forgery, and he preached and published a sermon on the occasion. It contained evidences of great mental power, but it must be confessed that it was a grotesque production. All the critics assailed it, and it was held up to ridicule as an example of sesquipedalian verbiage. There used to be a report that one of Dr. Hamilton’s friends wrote a severe review of it in the author’s library, and with the very pen and ink that had been employed in its composition, but this has been since denied. There can be no doubt that its reception occasioned the young minister very deep

mortification. In after years he used to speak of it as "the condemned sermon." But the manner, with such modifications as we have referred to, was part of himself. In publishing another sermon long afterwards, he refers in a preface to this early venture in very characteristic terms.

"He scarcely ventures to hope that his *style* is improved. While he regrets its vices, he fears they are incurable. He has been charged with a studied pedantry in composing; he must assert that his composition is perfectly natural (perhaps so much the worse) to him. He has attempted other kinds; but, alas! has always reverted to his own. He is, indeed, rather shaken of late in attachment to it, since it is no longer unique. He could mention some who have not only invaded his patent, but he verily thinks ought to take out an improved one. This dissatisfaction with his usual high-sounding phrase and staring metaphor, may perhaps plead the writer's excuse in presenting a sermon so meagre and insipid as the ensuing one to the public. ACCIPE, SED FACILIS."

It was a great advantage to Dr. Hamilton that he entered the ministry with a good literary training. Nonconformists in those days had scarcely begun even to dream of the abolition of University tests, and their candidates for the preacher's office were usually excluded equally by conscience and by poverty from Oxford and Cambridge. Nor can it be said that their own colleges and academies were remarkably efficient institutions. Although Dr. Hamilton speaks of Hoxton and its tutors with that loyalty which is a sign of his frank and affectionate nature, he lets us see that the training was lax and partial. But in his case a great aptitude for *letters* (science seems to have had little attraction for him) enabled him fully to use his educational advantages at Hammersmith and Mill Hill, and he went to college much better equipped than most youths, at least in that generation. His class work came easily to him, and left him free to range wherever his fancy tempted him in the cultivation of his own mind. There are traces of this want of strict scholastic discipline in his writings, and though his wonderful memory usually preserved him from any inaccuracy, his knowledge was multifarious rather than systematised. Yet an intellect so vigorous demanded constant occupation, and all that he read he retained. Only a Macaulay could have excelled him in his recollection of books and their contents. Some cousins who were children a quarter of a century ago, yet remind one another of an ancient pastime by which they beguiled their Christmas holidays in setting each other quotations, author and place to be discovered; and how they were all at fault about "Music hath charms to soothe the savage breast," and how, Dr. Hamilton, calling one day, they besieged him with the

demand for its identification, and were told, before he had taken off his hat and gloves, the author's name, and the very play, and the very act in the play, where it is to be found.

Possessed of such powers, so cultivated, Dr. Hamilton entered upon his public ministrations "a full man," as Lord Bacon says. He had already occupied himself with the systematic reading of the Puritan divines, and in all its most essential points had accepted their theology. Whatever might be his originality of expression, he coveted no originality of doctrinal opinion. It was his pride to stand "in the good old way." Even in manner and method his sermons caught a tone from these preachers of the past. They were laborious compositions, carefully planned out, in the statement of numerous related propositions, pursued into still more numerous subdivisions. There is nothing in them of that singleness of idea, simply stated, steadily followed up, and rapidly pushed to its consequences, which constitutes the force of our best modern sermons, their very directness and rapidity making them "quick and powerful." On the contrary, Dr. Hamilton's sermons suggest the notion of patient labour. Having been first laid out in a royal breadth of proportion, sentence is piled upon sentence, until the large fabric is complete. Not one of them could have been constructed in a hurry. They seem to rise up slowly, like some Gothic structure which has been a long time in building. But then what a fulness of power they display; what amplitude of statement; what repetition with a difference, like an air set with variations; what fertility of illustration; what aptness of remote allusion; what happiness of quotation; what wealth of suggestion; with always the presence of a loving nature employing and directing these intellectual powers. They are elaborate, even to artificiality; they are rich even to redundancy; but in respect of some very high qualities they stand alone.

Dr. Hamilton had earnestly devoted himself to the work of a Christian pastor, and during his whole life remained true to this aim, but his was not a mind to content itself with the studies especially belonging to a profession, even when that was the highest. The vagrant literary temper he had acquired at college always inclined him to discursive reading. He desired not only "wisdom and understanding exceeding much," but also "largeness of heart." Steadily orthodox and most sincerely devout, there were yet elements in him anything but Puritan. Asceticism and severity were contrary to his nature. Far from shutting himself up with his favourite theological studies, he was interested in whatever interested other men. In the pulpit, or in the observances of domestic religion, he felt and inspired the deepest reverence; on the platform, or in social conversation, who

so genial, so unrestrained by conventionalism, so witty and good-natured! These opposite sides of his nature (if they be opposite) were so strongly pronounced, that they gave him some appearance of inconsistency to those who judged by narrow standards, and were an occasion of struggle in himself. But this very characteristic was part of his power. He did not look down upon men from a height of impossible virtue, but while speaking with a more than usual gravity as a Christian teacher, was completely one of themselves in the literary discussion, or the liveliest sallies of conversation. He could pass "from grave to gay, from lively to severe," more rapidly than others, and yet be altogether himself, and put his whole nature into either mood. Not even the faintest trace of levity ever marred his more serious work, but, on the other hand, he did not *half* enjoy the social recreation, as if professional bonds restrained him, but enjoyed himself with *all* his soul. He was perfectly honest and sincere in both temperaments. Indeed, it was an excess of frankness that sometimes subjected him to criticism. If he had assumed the virtue of gravity when he had it not, he would have better pleased those who could not understand the breadth of his nature.

A man of such a disposition, in a town like Leeds, was sure to become known beyond the limits of his own congregation. Twenty years ago, before the penny postage had destroyed letter-writing, and the penny newspaper book-reading, literary and philosophical societies flourished in all the large provincial towns, and by drawing together men of literary tastes, and making them acquainted with each other, softened the asperities of political and religious differences. A Society of this kind was established in Leeds, and Dr. Hamilton was a great acquisition. He was equally ready with the elaborate paper, the critical speech, or the lively repartee. He soon became its most prominent member, and frequently read papers, some of which were collected together in his "*Nugæ Literariæ*." They are interesting, as displaying the qualities of his mind when engaged in themes beyond the range of the theologian or the preacher. Of mathematical taste or faculty there is no sign, nor any evidence of familiarity with, or love for, science. Even with philosophy he only cared to become so far conversant as would help him to defend the foundations of theological dogmas, for metaphysics do not seem to have attracted him. But in philology and general literature and historical disquisition he took great delight, and many of his essays on these subjects are distinguished by the same affluence of his peculiar kind of power that marks his graver productions.

From a very early period of his ministry Dr. Hamilton took a leading position amongst the ministers of Yorkshire and the north of England. Measured only by the effect he produced in the pulpit, he was un-



doubtedly excelled by James Parsons (happily still with us), who drew everywhere crowded congregations, and held them in almost breathless attention to his latest word. But on the platform Hamilton carried the palm. He was always ready. The slightest incident furnished him with a quotation, an illustration. Any suggestive remark of a preceding speaker was amplified and carried forward. The most playful railery, the keenest wit, lightened his discourse. When the occasion demanded it, he could rise to higher strains, and was sometimes the real orator. He had the fire and the imagination necessary to effective public speech, while his vocabulary was ample almost to a fault. Occasionally he played with his theme too much, exhausted it, and ran it to earth. But whenever he rose, listlessness was at an end. He was Mercurius, the chief speaker. During the middle and later years of his public life, he was pressed with solicitations to plead the cause of religious societies, and the interest of individual congregations; and his disposition was so affable, his heart so kindly, his desire to serve his brethren so sincere, that he largely complied with these appeals. Perhaps he was the less indisposed to do so that he knew his strength, and could always speak with the ease of conscious power. Nor was it only in the pulpit, or in the literary society, or on the platform, that Dr. Hamilton took his full share of the activity of the times. His mental activity led him to prepare several works for the press, some of which excited very general attention, and must have made large demands upon his time. He was indeed a considerable author. Besides the two volumes of sermons, the collected literary essays, and the "Life of Ely," he published five discourses on the Sabbath under the title "*Horæ et Vindicæ Sabbaticæ*," by which, if Jeffrey's theory be true that most writers will only be known to posterity by a single work, those who are interested in his reputation might wish that he should be known. He wrote it with an intellectual force unabated, and with religious convictions ripened by experience and chastened by sorrow, and there is a sunset glow upon it, premonitory that his day of labour was nearly done. It was a theme to suit his sedate mood, and to call forth the last energies of a noble mind.

Of his larger works, the "Prize Essay on Missions" is the most favourable example of his powers, and the "Congregational Lecture on Rewards and Punishments," notwithstanding all the splendour of its diction, on the whole the least successful. The reason for this can easily be found. The wonderful spread of the Gospel in the mighty continents of the east and the numerous islands of the western seas, fired his ardent soul, kindled his quick imagination, and inspired the most fervid strains of his eloquence. He possessed a strong poetic faculty, and if he had succeeded in achieving the grace and harmony



of rhythmical expression, might have taken good rank amongst the singers. He had pearls and diamonds if he had only known how to set them. But on a subject like missions, where the facts bore witness to themselves, where there was plenty of room to expatiate, all the qualities of mind in which Dr. Hamilton was strongest could have the freest play. As he travels with the heralds of Christianity round the world, it is with a song of exulting praise, and as a strong man who rejoiceth to run a race. It was not so with his work on "Rewards and Punishments." He assumed it as a serious responsibility, and the task lay heavily upon him. He moved with constraint. Moreover, the proof of the doctrine required that he should go further back, both in metaphysics and exegesis, than it was his habit to do. Give him his dogma, and no man could make more of it, but to require him to get his dogma, and explain how it came to be, set him to a work to which he was unaccustomed. Doctrine for him existed within bounds from which German philosophy and German criticism were equally excluded. Hence, very early in his book, he takes the dogma for granted. That done, his powers have free play again. Like some great forensic pleader, he marshals every possible argument in its defence, and brings all the stores of his reading, and all the wealth of his imagination to its illustration and enforcement.

Without any thought of placing him on a level with such great names in English literature as Johnson and Macaulay, there was yet something in Dr. Hamilton which reminds us of both. Like Johnson, he loved the classics; and, though after a very different manner, Latinised his speech. Like Johnson, he was conservative of the opinions and institutions in which he had been trained, and preferred that the balance of his judgment should lean rather to tradition than to speculation. Both refrained from science, but delighted in literature; both were ready in retort, and dominated in conversation; both entertained great respect for titles and dignities; both were naturally reverent. He resembled Macaulay—and indeed scarcely fell behind him—in his marvellous power of memory, not only for leading facts, but also for the remotest and oddest allusions that might have gathered round them; in his facility for apt quotation, in his tendency to metaphor, and in that love of the ornate which gives to his best productions the air of a triumphal march. Without seeking to lift him to any height which might be disputed, it may be said assuredly that no Non-conformist minister of his time excelled him, or, on the whole, equalled him; a man of such quick, large, radiant faculty, that it was almost genius.

But Dr. Hamilton could claim far higher than literary honours, in that—being endowed with these splendid gifts—he dedicated them

with unswerving consecration to the highest uses. A naturally frank and loving nature was sanctified by a devout habit, and a continual cultivation of the spiritual life. Those who heard him conduct the prayers of the sanctuary were impressed with the conviction of the depth and earnestness of his religious feeling. He was a scholar and a gentleman; a wit and an orator; an eloquent preacher and an able writer; but he was more than these—he was a good minister of Jesus Christ.

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## THE PHYSIOGNOMY OF SCRIPTURE PORTRAITS.

“Painting is welcome;  
The Painting is almost the natural man.”

“To true discernment,  
The heart is seen in the face.”

### I.—THE PORTRAIT OF OUR LORD.

IN these papers a connection is assumed between the countenance and the character. No attempt is made to give a scientific explanation of the correspondence. Physiognomy appears to the writer to be nearly, if not quite, intuitive, and, like some other subjects, to belong to common instinct and general experience. The relation of the outward form to the inner life may be denied by some, or regarded as uncertain by others, but its reality is attested by universal custom. Whatever opinions may be held upon the point, all act as if they believe that

“The body is prognostic of the mind.”

Among the divers influences which have modified the physiognomy of man, religion has always been regarded as holding a prominent place, and the traces of revealed religion, to say the least, are as distinct and definite as those which belong to the so-called religions of nature. The physiognomy of the Jew is as marked as the physiognomy of the Greek.

Christianity, the revealed religion for the world, knowing nothing of human law, of locality, or of race, may be fairly expected not only to model the appearance of any whose character it controls by its motives and principles, but to leave on all who are brought under its power, without respect of persons, some common sign of its special characteristics.

The Greek Ideal, developed with more or less truth in Grecian sculpture, was understood and accepted by the ancient Greeks, since it

was an epitome of their life,—an embodiment of the spirit and manners of their age. And, notwithstanding the accident of creed, the universal Church has recognised in the Scripture portraits of sacred art, their Ideal.

In the Apollo Belvidere, we have the utter heartlessness of those who “sought after wisdom;” and in Da Vinci’s *Christ at the Last Supper* we have, perhaps, the nearest approach to our ideal of Him who was and is the revelation of the Love which passeth knowledge.

The physiognomy of this Portrait is the topic of our first paper, and those who are familiar with its rendering in Raphael Morghen’s celebrated engraving, or, what is better, with the crayon-study of Da Vinci, may find their minds stirred, by way of remembrance, through the following quotations :—

“A countenance more in sorrow than in anger.”

“There’s nothing ill could dwell in such a temple.”

“He hath a kind of honour sets him off  
More than a mortal seeming.”

“Love is not love  
Which alters when it alteration finds,  
Or bends with the remover to remove :  
O no ! it is an ever fixed mark,  
That looks on tempests, and is never shaken ;  
It is the star to every wandering bark,  
Whose worth’s unknown, altho’ his height be taken.”

Scripture portraits appeal specially to a class. Few of them, if any, have the slightest historical value. The skill of the artist may win for some of these ideal representations of Bible characters a certain kind of attention from outsiders, and perhaps admiration; but it is the painting and the painter which are considered, rather than the person who has been portrayed. To see, we must believe. Religious art requires religious feeling. And this feeling must be love, personal, passionate love, for

“Love looks not with the eyes, but with the mind.”

We know that there have been those who have considered portraits of our Lord to be something worse than useless, and there are some who say that they need no other representation beside that given by the Evangelists. “Let every man be fully persuaded in his own mind.” Many of those, however, who have believed in Christ, rather than in Christianity, and whose life consists in His abiding in them and their abiding in Him, have had a different experience.

The late Rev. F. W. Robertson, in one of his letters, thus wrote :—  
“Did I tell you of a practical solution in part of the question as to what the influence of pictures may be religiously? I took up the

*Leonardo* to my room some weeks ago, on a Sunday night. The next morning I awoke tired, and felt inclined to dawdle away my time in bed ; but that calm, dignified look, bent down from my mantel-piece, absolutely rebuked me, and made it impossible."

This portrait of our Lord is a part of a whole, and its expression, as well as that of each of the disciples, is to be interpreted by the time. Our Lord has just uttered the words, "Verily, I say unto you, that one of you shall betray me." He is now silent. His head droops, and His eyes have fallen for very shame. No man could have spoken these words like this man. No one would have looked as He does. There is no trace of personal feeling. He is not thinking of Himself, nor of the consequences of the act which He foretells. The iniquity was indeed a sin against Him, but it was the iniquity itself of which He was thinking, as a sin against God and as a sin against man. As in the case of the woman taken in adultery, He was of purer eyes than to behold iniquity, and hence the downcast look.

In His still quivering lips are to be discerned the signs of suffering common to humanity, but they are well-nigh obscured by the traces of the power of a higher nature. We see, indeed, that He is made like unto us, but we see also (although Da Vinci has omitted the orthodox nimbus) "the glory of the only begotten of the Father, full of grace and truth."

This sorrow is none other than the sorrow for sin. As we behold His sorrow (and a necessity is laid upon us to do so), we recall the expression of His countenance as He lately looked on the city of Jerusalem ; and we see also, in the present anguish, the beginning of the agony of the coming Gethesemane. It was such a look as this that He gave to Peter, and "he went out and wept bitterly." It is such a look as this that He gives us as He turns upon us, for we are all in the same condemnation, ever forsaking and denying Him. What our Lord said to His disciples, He says to us, "Verily I say unto *you*, that one of *you* shall betray me."

The countenances of the disciples are, more or less, distorted by passion, and they gesticulate with their hands, and their bodies are violently agitated. The Apostles were men of like feelings and passions with ourselves. They are thinking of themselves, as they have been from the time when they sat down to the Passover. While, as we shall have occasion to notice, some change has passed over their characters and countenances during their three years' intercourse with the Lord, they are yet carnal, and act like men. They have not yet learnt from our Lord either meekness or self-forgetfulness. Evidently, they cannot, even for a moment, tolerate the imputation of sin.

The hands of our Lord are as quiet as His face, and their silence is

equally eloquent. They complement, by their pathetic position, the expression of the countenance. There is no speech, nor language; their voice is not heard, for their words are addressed to Him who discerns the thoughts and intents of the heart: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

Leonardo's Ideal is not to be seen in any engraving, still less is it to be found in the retouched and dilapidated fresco in the refectory of the Dominican Convent. In the prints, the portrait is always too old; and Da Vinci, despairing to embody his conception, left his fresco unfinished.

We are told that sixteen years were spent on the composition to which this portrait belongs, and they seem to have been years of untiring labour and painful anxiety. A contemporary writer records in "La Novella del Bandello," I. p. 363, "He was wont to go early in the morning,—I have often watched him,—and ascend the scaffolding (for the picture of the Lord's Supper is somewhat high from the ground); he would continue painting there from sunrise to twilight, forgetting his meals, and never laying aside his pencil. Then, perhaps, for two or three days he would not touch his work; yet he sometimes stood for an hour or two in the day merely looking at it, as if passing judgment on his figures. I have also seen him (as caprice or impulse moved him) set out at noon, under a July sun, from the Corte Vecchia, where he was modelling that stupendous horse in clay, and hasten to the Maria delle Grazie. There having ascended the scaffolding, he would take his pencil, and after giving one or two touches to a figure, he would all at once quit the Convent."

But although we have many other testimonies respecting the research, and reflection, and feeling of Leonardo as he was engaged on this masterpiece, the half cannot have been told us, nor would it be possible for us to form an adequate idea of the labour, and fear, and trembling which were involved in this conception.

As the inferiority of the *Suppers* of Andrea del Sarto, Giotto, and Raffaelle, are manifest when they are compared with that of Leonardo, so, when we turn to the most successful portraits of these and other great masters, we feel that they have failed to embody our Ideal. The conventional Christ of the Carraccis is as insufferable as any of the most hideous productions of Byzantine Art. We look, too, at a Christ of Rubens with much the same aversion as we listen to a fashionable preacher of the Gospel; Rembrandt's Christs remind us of the painter's *chiaro-oscuro*; even Raffaelle fails to satisfy our need.

We have sinned, and sinned exceedingly; we are sinful, exceedingly sinful; and yet we seek and look as if somewhere there must be

some one who would know what we have been, and what we are, and still would not abhor us. Some trace of what our souls yearn after, of what we have found in our Lord Jesus Christ, is to be seen in the crayon-study of Leonardo, and so we hang it where it is ever catching our eye.

One of the earliest likenesses of our Lord was sketched in words, and while the portrait possesses no historical value, it is yet worth preservation, since the description of the physiognomy harmonises in some points with the Christian Ideal. "It is admitted to have been possibly fabricated as early as the third century, and from its tenor there is no doubt of its having proceeded from a Christian source. We translate it in full, from the Latin. 'In this time appeared a man, who lives till now, a man endowed with great powers. Men call him a great prophet; His own disciples term Him the Son of God. His name is Jesus Christ. He restores the dead to life, and cures the sick of all manner of diseases. This man is of noble and well-proportioned stature, with a face full of kindness and yet firmness, so that the beholders both love Him and fear Him. His hair is the colour of wine, and golden at the root—straight, and without lustre—but from the level of the ears curling and glossy, and divided down the centre after the fashion of the Nazarenes. His forehead is even and smooth, His face without blemish, and enhanced by a tempered bloom; His countenance ingenuous and kind. Nose and mouth are in no way faulty. His beard is full, of the same colour as His hair, and forked in form; His eyes blue, and extremely brilliant. In reproof and rebuke He is formidable; in exhortation and teaching, gentle and amiable of tongue. None have seen Him to laugh; but many, on the contrary, to weep. His person is tall; His hands beautiful and straight. In speaking He is deliberate and grave, and little given to loquacity. In beauty surpassing most men.'"

The various legends, the divers miraculous portraits, the myriad representations of the different schools, serve to show that *the Christ* has been, in all ages, "the Desire of all nations."

"All tongues speak of Him."

And as it has been, so it is, and so it will be,—

"Wherever the bright sun of heaven shall shine,  
His honour and the greatness of His name  
Shall be."

## HENRY WARD BEECHER'S FIRST REAL SERMON.

CANNOT young preachers learn something from Mr. Beecher's account of how he learnt to preach? Speaking of a certain room in Indianapolis, he says :—" In this room we preached the first *real* sermon that we ever uttered. We had delivered hundreds before, but, till then, the sermon was the *end* and not the *means*. We had a vague idea that truth was to be preached, and that then it was to be left to do its work, under God's blessing, as best it might. The results were not satisfying. Why should not preaching do now what it did in the Apostles' days? Why should it be a random and unrequited effort? These thoughts grew, and the want of fruits was so painful, that we determined to make a careful examination of the Apostles' preaching to see what it was that made it so *immediately* efficient. We found that they laid a foundation, first of historical truth, common to them and their auditors; that this mass of familiar truth was then concentrated upon the hearers in the form of an intense personal application and appeal; that the language was not philosophical and scholastic, but the language of common life. We determined to try the same. We considered what moral truths were admitted by every body, and gathered many of them together. We considered how they could be so combined as to press men towards a religious state. We recalled to mind the character and condition of many who we knew would be present, and then, after an earnest prayer as we ever offered, and with trembling solicitude, we went to the academy and preached the new sermon. The Lord gave it power, and ten or twelve persons were aroused by it, and led ultimately to a religious life.

"This was the most memorable day of our ministerial life. The idea was born. Preaching was a definite and practical thing. Our people needed certain moral changes. Preaching was only a method of enforcing truths, not for the sake of the truths themselves, but for the results to be sought in *men*. *Man* was the thing. Henceforth, our business was to work upon *man*; to study him, to stimulate and educate him. A sermon was good that had power on the heart; one was good for nothing, no matter how good, that had no moral power on *man*. Others had learned this. It was the secret of success in every man who ever was eminent for usefulness in preaching. But no man can inherit experience. It must be born in each man for himself. After the light dawned, I could then see plainly how Jonathan Edwards' sermons were so made. Those gigantic *applications* of his were only the stretching out of the arms of the sermon upon the hearts and lives



of his audience. I could see it now, and wondered that I had not seen it before. But having caught the idea, I went eagerly through 'Edwards' to see how he took aim. I found his sermons to be either a statement and establishment of a plain principle, or an exceedingly abundant collection of Scriptural teachings around some great central truth. This was not, however, the sermon; it was only the battery thrown up. The guns were in place. The cannonading was yet to come on. Then from these bulwarks and batteries came a fire upon the life, the hearts, the character, the conduct, of living men, just as they lived in Edwards' days, such I think as no uninspired man ever surpassed, if any ever equalled it. It was a kind of moral inquisition, and sinners were put upon argumentative racks and beneath screws, and with an awful revolution of the great truth in hand, evenly and steadily screwed down and crushed. I never could read that sermon, 'Sinners in the hands of an angry God,' at one sitting. I think a person of moral sensibility alone at midnight, reading that awful discourse, would well-nigh go crazy. He would hear the judgment-trump, and see the advancing heaven, and the Day of Doom would begin to mantle him with its shroud."

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COURTESY.

NO one who has read with any care the charming *Pensées* of M. Joubert will venture hastily to differ from him. His thought is nearly always not only exquisitely keen and delicate, but profoundly true and just. If, for a moment, we are disposed to think that he is in the wrong, a very little consideration generally brings us to the conclusion that we had misapprehended his meaning, and that, after all, he is, as usual, perfectly right. I rather distrusted, for instance, the soundness of one of his maxims on Good Manners. He says, "To show deference to age, to worth, and to dignity, is a duty; to show deference to equals, to strangers, and to unknown persons, is true refinement and courtesy." It looks, at first, as though he might mean that Courtesy can hardly claim to rank with Duty. But he probably meant that Courtesy is a kind of perfection, which transcends the plainer, coarser, and more obvious moral laws which should determine human conduct. No positive rule can be given for it. The law of which it is the fulfilment cannot be written on stone; if written at all, it must be written on the heart. I have very little doubt that instead of intending to place Courtesy beneath the line of common duties, and among the merely conventional usages of good society, he intended to place it among



the "counsels of perfection." He speaks of it elsewhere, as "the flower of human nature."

Perhaps few readers of the New Testament have sufficiently observed that it was the habit of our Lord to regard certain forms of discourtesy as the sign and expression of serious defects in the moral and spiritual life. When he was dining, on one occasion, with a wealthy Pharisee, He noticed that the guests were very eager to get the most honourable and distinguished seats at the table, and it so offended His sense of what was gracious and courteous that He censured it very gravely. Among the Jews, as among other Eastern races, Courtesy required that men should recognise each other when they met, with a certain formal salutation; but it appears that in our Lord's time, religious pride and animosity were too strong for the instincts and habits of Courtesy; just as in our days, a Mussulman is unwilling to salute a Christian, so a Jew would not salute a heathen, and a Pharisee was equally ungracious to a publican. It might seem that whether men saluted each other or not, was a question almost beneath the dignity of any great religious teacher; and it is especially surprising that our Lord, with His habitual sense of the unreality and transient duration of all that belongs to the earthly life of man, should have thought it worth while to notice what may seem a very slight offence. But to Christ, the withholding of a courteous salutation from men on the ground of their supposed religious inferiority—to treat men of another race, or another faith, as unworthy of recognition—was a sin. It was the manifestation of a spirit of haughty exclusiveness, which was wholly inconsistent with the kindness, generosity, and equal justice which He desired should prevail among mankind. He insisted on universal Courtesy—Courtesy to the heathen as well as the Jew, to the sinner as well as the saint, to the publican as well as the priest—because He insisted on universal charity. To Him, the ungracious refusal of the ordinary salutation was the expression of conceit and pride.

It may, perhaps, be questioned whether in a state of society like our own, roughness and coarseness of manner are always the sign of a want of kindness of spirit. The tree is, no doubt, known by its fruit, but it sometimes happens that a man has grown up in circumstances which hardly gave his better nature fair play. The vine may be of a good sort, but if some of its branches never get warmth or sunlight, the grapes which hang upon them will be very sour; and if a man has lived very much among harsh and boisterous people, he is very likely to have acquired habits and modes of speech which may be very far from representing his real nature and spirit. And I have known men, gentle at heart, who, through living with rough companions, have wilfully cultivated a roughness and even a positive offensiveness of manner, which rendered it intolerable for strangers to have much to do with them.

Others acquire the same manner unconsciously. The prevailing spirit and the common habits of the people about us have, perhaps, almost as much to do with the formation of our manner and bearing, as our own disposition ; and we shall often be greatly mistaken if we suppose that a man who speaks and acts discourteously, is deficient in right feeling.

There is, indeed, a certain refinement and perfection of Courtesy, which is the result of successive generations of culture and ease, and of intercourse with people of distinction. It requires a very felicitous temperament, and very felicitous circumstances. But even in the higher ranks of English Society, it is said that the grace and dignity and gentleness of which I am speaking, are comparatively rare. I remember that Mr. Arthur Helps dwelt upon the perfection of manner which characterised the late Earl of Clarendon as one of his most remarkable qualities, though he was also distinguished for a certain measure of genius, for great practical sagacity, and for an extraordinary knowledge of foreign affairs.

This exquisite Courtesy—a beautiful and invaluable thing in its way—is not to be looked for among ordinary people. It is one of the fine arts. It is almost as rare as the higher forms of eloquence. A faultless refinement of manner is no more possible to most of us, than white and soft hands are possible to a ploughman or a smith. We must be content with something less perfect and charming. It is enough if we cultivate a right spirit in our treatment of other men, and if we remember habitually that it is a duty to treat all men courteously.

Discourtesy is, I fear, a very common sin among Christian people, and it arises, principally, from serious defects in our Christian life. We speak to men harshly ; we are irritable and impatient ; we are domineering ; we wound their feelings ; we sneer at them ; we make a jest of their failures and imperfections ; we treat them contemptuously ; we make an ostentatious use of our power over them ; we compel them to feel—and we do it intentionally—that we attach not the slightest value to their judgment ; and that we have no desire to give them pleasure. I do not know that those who are guilty of these offences are likely to be much influenced by the consideration of the pain and annoyance which they inflict on others by this treatment of them ; and yet they ought to remember that a great part of the misery of the world arises from the wanton disregard of the claims of every man to consideration and respect. Harsh words, spoken recklessly and in haste, rankle in the memory like a wound. Such treatment as this is as hard to endure as a perpetual east wind. It destroys all the brightness and pleasantness of life, and condemns those who are subjected to it to a dull and monotonous wretchedness.

It not only produces great wretchedness ; it is the occasion of great

sin. It disturbs peace of heart, chafes the temper, provokes resentment, and stirs up all the turbid and evil passions of the soul. The most patient and gentle spirits cannot endure continual insult, without some anger and bitterness. If they are silent they do not feel it the less. The very meekest of men must sometimes be stung by the wilful and selfish disregard of all their tastes, inclinations, and wishes. Those who think least of themselves cannot be expected always to bear with a quiet spirit the careless, and worse than careless, manifestations of contempt. There is sullenness, suppressed wrath, desire to return evil for evil; there is a positive hatred of those who are guilty of the perpetual discourtesy; and when it can be uttered safely, there is indignant and bitter, and sometimes uncharitable complaint. The sin is partly theirs; for, under the worst provocation, it is a duty to exercise patience and self-restraint; but the sin must also be charged on those whose selfishness, rudeness, and insolence are the original cause of offence.

It is a mistake to suppose that all the discourtesy is shown by employers to their workpeople, by mistresses to their servants, or, speaking more generally, by persons in a better social position to their inferiors. I believe that the worst discourtesy is that which is shown by workmen to their fellow-workmen, by women to women who are in the same factory, by neighbours to neighbours, and by brothers and sisters to each other at home. There is wanting among us the true and ultimate basis of all right treatment of our fellow-men—a recognition of the respect which is due to them, because of their manhood.

The first thing which we have to do, in order to form the habit of treating other people with Christian Courtesy, is to try to remember that they are men and women. It is very certain that we do not remember this. They are clerks and shopmen, mere machines, curiously and wondrously made, for writing our letters, keeping our accounts, and disposing of our goods. They are workmen, "hands," messengers, porters, warehouse girls, stampers, packers. They are cooks, housemaids, coachmen, gardeners. They are tradesmen, butchers, grocers, bakers, milliners. That they are also men and women, we appear to forget. Yet this is what they are, every one of them. They all have troubles and joys, cares and hopes, a conscience, a heart, and a will like our own. They are men and women; none of us can claim a higher title than belongs to the meanest of them. It is for the convenience of human life that they should work with us or for us, that they should render us certain services, or that we should render certain services to them; but we and they are men and women alike; *we* are no more, *they* are no less.

The question, therefore, which we have to ask ourselves, is not, How ought I to treat my clerk, my carpenter, or my boot-maker? but,

How ought I to treat my fellow-man—my equal in all that constitutes human nature? We shall never get right till we come to this.

If no other considerations will create the right spirit, it may, perhaps, be created by an endeavour to keep constantly in mind what other people are in the sight of God. We may have discovered that there are certain persons who have something about them which always irritates us, and provokes us to speak to them harshly, perhaps contemptuously. There seems to be no help for it. Our temper begins to chafe as soon as we are with them, and we find it hard to treat them with decent consideration. Now when we are likely to meet people of this sort, it might be well for us to consider them in the light of all that God has revealed to us of His own thoughts about mankind. Perhaps they are Christian men; for though we are conscious that as soon as we know a man to be a Christian—whatever his Church, and whatever his creed—our hearts are drawn to him, and we feel that there is a wonderful kinship between us, yet it must be acknowledged that there are some Christian men to whom it is hard to be civil. We cannot explain why. It may be a trick of feature which annoys us, or a certain tone in their voice, or an assumption of manner, or an incurable infirmity of judgment, or incoherence of thought, or an incapacity to understand the simplest statement, or a certain perversity, as we think it, which makes them always disturb and delay the business which they and we have to do together. But the cause often escapes detection. They uniformly annoy and irritate us, and whenever we meet them we are likely to show them some discourtesy.

What is to be done? In anticipation of meeting them, might it not be well for us to think of what they are to God? To Him they are the brethren of Christ; the Holy Spirit dwells in them; they never bow before His throne but He receives them with infinite joy; He is gradually—very gradually, as it may seem to us, but still He is gradually—transforming them into His own image. He sees that their history is very like our own. He remembers when, for the first time, they repented of their sins, and when they entreated Him to pardon them. They read, as we read, the promises of Christ, and their hearts cling to Him with honest love. They are humbled, perhaps, by the anger and resentment which they have felt on account of words which we have spoken, and have asked God to help them to repress their ill-feeling in future. They may want to feel towards us as towards Christian brethren, and our treatment of them renders it impossible. Perhaps when they are alone with God they charge themselves with the sin, rather than us.

They are not only the brethren of Christ. Christ dwells in them, and they dwell in Him. As yet the supernatural life has not subdued all the imperfections of their character, any more than it has subdued

the imperfections of our own ; but still they are one with Him. Shall we not think of what is permanent in them, which is their union with Christ, instead of thinking only of what is transient—the roughness of nature, which is the cause of our annoyance?

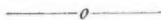
But, perhaps, the people to whom we show discourtesy cannot be regarded by us, even in the largest and most generous charity, as being really in Christ. Still they are very dear to God. His heart clings to them. They are children of His, though they may be wayward and disobedient children. Christ died for the very men whom we treat so badly. They are capable of being made partakers of the Divine nature, and of inheriting the Divine glory.

Nor is it only with regard to particular individuals to whom we may be in danger of acting discourteously, that we should cultivate thoughts of this kind. It would be well that such thoughts should control and inspire our bearing towards all mankind, and that thus a certain supernatural element should be introduced into our common intercourse with the world. It is usual for preachers to insist on the necessity of quiet meditation on *God*, and to remind their hearers that devout reverence can come only from the contemplation of God's wonderful perfections, that gratitude springs from the remembrance of His acts of goodness and grace, and that we are not likely to love God much, unless we often consider how much He has loved us. But meditation on *man* is equally necessary for the cultivation and development of a Christian spirit in relation to men, and for the right discharge of social duties. I suppose that the manner and bearing of even the most distinguished subjects, when in the presence of the Queen, are affected and modified by the dignity and majesty which belong to the throne. I should like to be under the constant control of the Divine dignity of human nature in my intercourse with all men. They are princes—even the meanest and most worthless of men—princes in exile, uncrowned, disgraced, but princes still, and capable of restoration to the greatness of their rank. And some men are princes, not only by birth, but princes in actual possession of their dignity. They may be very poor ; they may live in an obscure position, and among obscure people ; but they have a wealthier inheritance than the heir to any earthly crown ; theirs is a nobler title than earthly empire can confer ; angels are about them by day and by night ; and they have intimate communion with God. What grace, what dignity, what tranquillity and beauty, would adorn the common intercourse of life, if it rested on the habitual recognition of the common relationship of men to God ! It is a grievous offence to render intercourse of that kind difficult.

If the first impulse of some who read these pages, is to complain that others do not show to them the consideration and honour which

I have insisted should be shown to all men, it may be well for them to ask whether part of the blame is not their own. Human nature in its best estate is human nature after all. If a man is selfish and self-willed, intolerant and unsympathising; if he has no respect for the judgment of other men, and no disposition to sacrifice his own convenience and inclination to theirs; if he is ostentatious and fussy in his very kindness and self-abnegation; he ought not to wonder that he provokes impatience and irritation, and that even good men sometimes speak to him with a peremptoriness and harshness which, perhaps, they themselves regret. With the froward we are very apt to show ourselves froward. Though we should be courteous to all men, it is hard to be courteous to those who are guilty of habitual discourtesy.

It must not be supposed that the Christian temper is one that is never moved to indignation, or that it requires us always to speak in gentle words, and never to censure the evil deeds of evil men and the folly of the foolish. St. Paul was the model of Christian Courtesy; yet he withstood Peter to the face at Antioch, because he was to be blamed; he had vigorous rebuke for the Galatians, keen sarcasm for the Corinthians, stern and vehement condemnation for those who perverted his teaching, and tried to limit the freedom of his Gospel. Christian charity is a masculine virtue. It is first pure, and then peaceable. It honours all men, but will speak frankly, when occasion calls, of all men's sins, and will expose, if necessary in sharp and strong language, all men's errors. What is lawful to it is not to be determined by outward rules; it is a law to itself. Christian Courtesy is the graceful and beautiful vesture of Christian charity. Let there be a true recognition of the dignity of our brethren, no supercilious contempt for their intellectual weakness, no Pharisaical conceit and self-complacency, because we are not guilty of the same sins as they; let there be a true and hearty love for them as being akin to God, and capable of eternal fellowship with Him in His holiness and glory; and then, whatever we say or do will be likely to carry with it a subtle charm, which transcends all the fascination of a merely external refinement. We shall not be open to the reproachful question, "If ye salute your brethren only, what do ye more than others?" We shall be in a good way to fulfil the royal law, "Be ye, therefore, perfect, even as your Father in heaven is perfect."



If Christ's very body was offered in the Sacrament, then it were not a Sacrament but a Sacrifice, which two differ as much as giving and taking; for in a sacrifice we give, and in a sacrament we receive; and therefore we say our Sacrifice and Christ's Sacrament.—*Henry Smith.*

## ON THE USE OF A LECTIONARY.

TO THE EDITOR OF "THE CONGREGATIONALIST."

SIR,—Your readers are aware that during the last few years a movement has been projected and completed for a reform in the Lectionary of the Church of England. At the date of your first appearance the new Lectionary will be legally available for all clergymen who prefer to adopt it; and, after a short term of years, allowed for the gradual conviction of aged understandings, and the gradual bending of stiff old-fashioned necks, its use will become obligatory on all the Churches of the Establishment. In my less dissenting moments I have sometimes asked myself why the Free Churches of England with one consent excuse themselves from reading the Bible by a rule, or calendar, and prefer the no-method of a private or haphazard selection of chapters. Doubtless there is something to be said in support of both customs, but I confess the preponderance of argument appears to me to be on the side of a calendar.

1. From careful inquiry into the habits of many families on both sides, and of many individual Christians, I am persuaded that a fixed and published Lectionary encourages the reading of the Bible. When each day has its "proper lessons," there is taken away one of the chief of the minor hindrances to the reading of Scripture,—the difficulty of determining what to read. They judge too favourably of average human nature who think so trifling a matter as this to be of no importance. "The means to do ill deeds" promotes the commission of offences. And, not less, the ready means of doing well facilitates well-doing. One of the chief blessings of life for most of us is to be well directed, both in the methods and details of life. If several chapters of the Bible are fixed by general consent for each day, out of a dozen men a larger number are more likely to read them than if no such calendar existed. It is the same in Churches and in families. Who can estimate the effect on the Protestantism of England, during the last three hundred years, of the reading of the Word of God encouraged by the Lectionary of the Prayer Book, as compared with the neglect of Scripture which would have followed had no such rule existed? I do not feel called on to institute any comparisons between the degree in which the Bible is read within and without the Church of England; but I feel assured that the regular and reverent reading of Scripture in the closet, in the family, and in the Church, would be greatly promoted by the general voluntary adoption of a Lectionary among ourselves.

2. The use of a well-arranged calendar ensures the public and private



reading of the *whole* Bible, or at least of all its more profitable portions. When there is no custom of reading by a rule, the individual selector is very likely to pick and choose chapters for the Church service within the very narrow area of his own specialities of taste or opinion. The congregations of the Church of England hear far more of the Bible in a twelvemonth than our own.

3. There is, to the majority of minds, an indefinable but most real and effectual charm in the very thought of reading the same chapters of the Word of God on the same day throughout all English Christendom, and this applies as much to the closet and the family as to the Church. I know that in all men there is not this sympathy. There are saints who are never so happy as when they are in a minority of one, and who would think it to be treason to the cause of liberty and equality if their chapters should be selected for them by a "board of rites." Well, be it so. I would not impose a yoke on unwilling shoulders. Nevertheless, it remains true that nearly all hearts would be moved, and moved beneficially, by the thought that one Divine lesson was being read simultaneously over all the English world. We have few bonds of union remaining to us among Protestants, divided by so many minor opinions, and it surely cannot be regarded as a mark of the true Church, that it may be known by the fact that no two of its congregations will do anything at once, or anything alike. We hope that before long the Episcopal Church of England will be freed from State control; and shall we then, when our religious equality is assured, persist in refusing to learn anything from our sister, or to profit by her prolonged experience? I think that, amid the din of controversy, few things would be more likely to bring the hearts of English Protestants together than a resolution on the part of the non-Episcopal Churches to adopt a Lectionary which provided that they, along with the whole body of Episcopal church-goers, should hear and read every day the same words of God.

4. Lastly, I submit that the adoption of a calendar would signally tend to the variety and interest of topics of the pulpit. Perhaps the chief objection to this proposal will be that each preacher's spirit guides him in the selection of his subject, and that common sense dictates the adaptation of the lessons to the subject of the sermon. But the real question is, whether the "spirit" of each preacher in the selection of his topics would not be greatly assisted by the adoption of a Lectionary; and then the lessons would wait upon the sermon, while the sermon also waited upon the lessons. As matters are now amongst us, the sermon too often degenerates into an essay or an oration, bearing upon a passage called a text, which little deserves the name. But if a Lectionary were arranged by consent, there would be a general and urgent

demand that the sermon should more frequently explain the doctrine, or improve the history, of the lessons for the day; and thus a far wider range of topics would be presented than is likely to occur to a man who fishes for a text in the great sea of Scripture with the single hook of his own peculiar fancy, and often toils all night and taketh nothing.

I do not forget, Mr. Editor, that in laying this proposition before your readers, it is necessary to conclude by saying that I advocate nothing in the way of authority or compulsion. If Parliament allows seven years for the conversion of its clergy to the use of the *new* Lectionary, probably we might be compelled to allow seventy years for the conversion of our Dissenters to the use of *any*; the too common notion of our less-instructed people being, that whatever is established on one side is to be steadfastly rejected, and whatever was practised by our own predecessors is to be held fast like the law of the Medes and Persians—"which altereth not." But patience conquers all things, and in time might be expected to vanquish even the Nonconformist hostility to the best thing in the whole Prayer Book,—the Calendar of Lessons. All that is designed by this proposal is, the general voluntary adoption of a rule in reading in closets, families, and churches, with perfect liberty, of course, reserved to every one to deviate therefrom whenever it may seem desirable. If the New Lectionary of the Church of England (which may be obtained for twopence in London) should seem more admirable than any other likely to be offered to the public, why not print an edition for use among the Free Churches, with the omission of the Apocryphal Lessons in October and November, and of any other specialties which might be regarded as distinctive of the Episcopal Communion. The Sundays might be reckoned by numbers before and after Christmas-day, and then before and after Easter, so as to lay aside the ecclesiastical names of minor festivals which might prove unacceptable to our congregations.

EDWARD WHITE.

[It is a grave imperfection in the Church of England Lectionary that there is no obvious relation between the scheme for Daily Reading and the scheme for the Sunday Lessons. For example, during the week which will precede Sunday, July 7, 1872, the chapters for Daily Reading are from the book of Job, chaps. iii.-xvi., two chapters (viii. and xv.) being omitted; the Acts of the Apostles, chaps. ix.-xiii.; the closing chapters of the first epistle of St. John; the second and third epistles of St. John; the epistle of St. Jude; and St. Matthew's Genealogy. But on the Sunday, the first lessons, morning and evening, are taken from the second book of Samuel; and though it will so happen, next year, that the second lesson in the morning will be Acts xiii., from verse 26, and the second lesson in the evening Matt. ii., being the same passages as those selected in the Daily Calendar, this is an accident which will occur only in those years in which the sixth Sunday after Trinity falls on the seventh day of July. Would it be

possible to construct a Lectionary which would secure (1) that the greater part of the Old Testament and the New should be read through regularly every year in private, and (2) that the lessons for public worship on Sunday should consist of chapters suitable for reading in public, and in which the private reading of the week should naturally culminate? For instance, the first chapter of Genesis would be a very suitable chapter to read on the first Sunday in the year, and if chaps. ii.-vii. were read during the following days of the week, the eighth chapter, containing the story of Noah's coming out of the Ark, would be an admirable chapter for the second Sunday, and would enable a preacher to say many things, either in an exposition of the chapter or in a sermon suggested by it, that would throw great light on the private reading of the congregation during the preceding six days. It would be very difficult to work out this principle completely, but we believe that there are very many people who would be exceedingly thankful to our correspondent if he would try to do it.—EDITOR.]

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### THE AUTHORITY OF CHRIST IN RELATION TO RELIGIOUS TRUTH.

WE are passing through a sharp and perilous crisis in our religious history. Between the two extremes of libertinism in thought and despotism in dogma, the true idea of authority in matters of religion seems in danger of extinction. And yet without it we have no rule for the moral and spiritual life; we are tossed to and fro in helpless uncertainty.

Religious authority implies faith in God, as sovereignty implies a sovereign. If God is not, or if, in the pantheistic sense, God is everything and everything is God, there can be no relation of dependence towards Him. Man is then the highest being in the universe, for the absolute can have no existence to his apprehension. It is true that, monarch as he is, natural law still holds him in its iron grasp; a breath, a blow, can crush him into dust; but we cannot speak of obedience where the submission is to necessity only, not to authority. Nor can there be said to be obedience in the sense we attach to it, where belief in God implies nothing supernatural. It is then, only assent to the testimony of our own reason; there is no external and unforeseen Divine manifestation; authority rests only on the consent of myself to myself. I do not propose to enter into any discussion of these two points, which would involve the whole controversy of the Christian apology. My design is much more simple. I address myself to Christians, to those who believe in a revelation, who are all agreed in recognising an authority in matters of religion. The question is, Where does that authority reside?—in what does it consist?

The Gospel supplies us with one very valuable test by which we may distinguish the false authority from the true. It tells us that the people recognised the authority of Jesus Christ, because He taught them *not as the Scribes and Pharisees*. Such an assertion is in itself startling, for if there was ever an institution which had the semblance of authority, it was assuredly the Synagogue; yet it was of no weight in the judgment of the people, and this judgment was without appeal, for an authority which cannot gain recognition is but an empty show. When the scribe passed along the streets and through the market-places of Jerusalem, men rose respectfully and heard him with deference. Disciples thronged around him. He sat in Moses' seat, and from that place of highest dignity pronounced his sentence of condemnation or approval. Yet he had no authority. The Teacher coming from despised Nazareth could hold the multitude suspended on His lips and outweigh the rabbi; the very hatred He excited testifies to the reality of His influence, for hatred itself is a proclamation of the moral power of the doctrine which calls it forth. Whence then came this contrast?

There was first, between Christ and the Synagogue, a moral difference upon which I need not dwell. The Synagogue was the personification of the stiff-necked people and of their implacable pride; no arrogance equalled that of the Jew and the rabbi. Jesus was, on the contrary, the meekest and gentlest of men. In religion, pride is always a diminution of authority, for it puts man in the place of God, the servant in the seat of the sovereign; it is the valet dressed in the master's clothes, and the imposition is transparent. Humility, on the other hand, reveals the true king in his majesty; hence it is a condition of authority.

From this purely moral distinction we pass on, however, to speak more fully of the different ground taken by the two authorities. In the first place, the Synagogue treats religion scholastically, as an abstract science, a body of doctrine hard to be understood and demanding prolonged study, a series of formulas requiring numberless commentaries. The Synagogue thus makes itself the indispensable teacher of the people. Its science is further corroborated by the venerable tradition of ages so remote that their genealogy is lost in darkness. Yet more, it claims to be supported by a sacred book which is its code. The scribe has counted all its characters; he adheres strictly to the very letter, and with it he closes the mouth of all opponents. Lastly, the Synagogue constitutes a hierarchy, a tribunal; it issues decrees, and in a certain degree it uses coercion; it does so at least as far as it can, for when it finds its own arm powerless, it hands over to the civil courts the heretics it has condemned. Its authority comprehends and combines the resources of rabbinical learning, of tradition, of the letter of Scripture, of the hierarchy of material force! And yet, whenever it attempts to,

use that authority in a direction contrary to the passions of the populace, it finds itself set at nought. The people, apparently so submissive, repudiate it altogether; they regard it not as genuine authority wrongly employed; they simply ignore it as having no place in the order of morals or religion. It is a fiction, a vain show.

How could it be otherwise where there is any just conception of true religious authority? Religious authority can be real only so far as it is effectual. It is religious truth reigning in the soul, exerting over it a controlling power; it is the actual sovereignty of truth, or it is a meaningless sound. Two conditions are necessary to the true exercise of its power. It is needful first that religion and moral truth be presented to man directly, in such a manner as that he may be brought into immediate contact with it, and not with the heavy envelopes which cover, conceal, and nullify it. If this truth reaches him only through a medium foreign to itself, it is not the truth which acts upon his heart; he is influenced only by the medium brought to bear upon him; he does not really possess the truth, and consequently it does not possess or govern him. It is not enough for him to hold in his hand the rough, hard rind of a luscious fruit, that he may know its taste. Religious truth thus accepted, or rather thus imposed, does not reach the soul or the conscience, does not exert any real power over the man; to him, it is as though it had no existence. While he clings to this external authority, the very truth of religion itself eludes his grasp.

The second condition necessary to its due ascendancy is that the highest truth should be communicated in a manner which shall be itself religious and moral. It is not enough that the contact be direct; it must not be the result of constraint, for nothing is really gained from the human soul under compulsion; assent thus obtained is apparent only, and unreal. The citadel of our heart must surrender voluntarily to the force of persuasion; it can never be stormed by any other power. But persuasion, while it respects the liberty of man, carries the truth to the very centre of his moral being, and there establishes it with a sway which is undisputed, because it is not enforced, but accorded. Such are the two conditions of the sovereignty of religious truth in the soul. I do not think it is possible to dispute these general principles, which will furnish us with a sure means of distinguishing between false authority and the true.

Let us apply them to the Synagogue. It is obvious that it fulfils neither condition. First, it does not bring us into contact with religious truth. It places between us and that truth powers alien to the truth itself. Scholasticism, complicated systems, elaborate formularies, all this school-learning is not the truth, is not religion; it is the official teaching of the rabbi, it is a frigid abstraction, it is the skeleton or

automaton prepared for academic demonstration ; it is a merely intellectual orthodoxy which never awoke a single heart-throb. Tradition is the belief of the past ; it is the swathed mummy ; it sets before us an embalmed corpse, and we look in vain for the living truth. The letter, even the sacred letter, regarded as a juridical code in which importance is attached, not to the spirit, but to the words, is itself a deadly thing. The letter killeth, says St. Paul, instead of making alive. It is an idle sound, soulless itself, and unable to reach the soul. The hierarchy, which promulgates doctrines by decree, arrogates to itself the right of prohibiting examination, of shutting out, that is to say, the direct view of truth. It thus keeps the truth at a distance from the moral nature. Its surest effect is to render impossible the first condition of all certainty. Using force as its medium, it renders equally impracticable the second condition, which is respect for conscience, for it assumes the right of imposing upon men the very truth, with which it will not suffer the mind to be brought into direct contact. Every one of its pretended titles to authority is an infraction of the freedom of man ; its formulas are fastened upon the soul like the links of a chain forged upon the anvil of the schools ; it bows it under the weight of tradition ; it enshrouds it in its dead letter as in a winding-sheet ; nor does it even then feel secure, but adds to all these precautions that which it terms wholesome discipline.

Such is the authority of the Synagogue. The Synagogue has prepared a gorgeous sepulchre, in which it has entombed the moral nature. There remain, then, but two alternatives : either it has succeeded in slaying the moral being, and in that case it reigns only over the dead, which is not reigning ; or, in spite of all the watchfulness of the guards around the tomb, the man rises again, and the first indication of his regained life is the breaking of the artificial bonds that wrought his death. Too often in his indignation he casts off all dependence, and runs into the excesses of lawless license. Religious and moral authority has no more declared enemy than such a man.

With that spontaneous instinct which rarely misleads when it is not falsified by passion, the contemporaries of Christ discerned in Him the authority which they refused to acknowledge in their official leaders. They exclaimed, "He teaches with authority." It will be easy for us to show how fully this verdict is justified if we apply to the Divine Master the general principles we have already laid down. Did He, we ask in the first place, fulfil the first condition of spiritual supremacy, which consists in establishing a direct relation between the soul and religious truth ? I appeal to that grand utterance which epitomises His entire teaching : "*I am the Truth.*" He is not only the witness of the truth, like John the Baptist ; it is in Him, identical with His own being. Let

it be observed that the truth here intended is not the mystery of the Divine Essence, under its sacred and impenetrable veils, transcendental truth as it were ; no, it is the living truth, the truth for humanity, brought near to us, adapted to our apprehensions, appreciable, helpful, which we have in Christ. He is the Word made flesh ; religious truth in all its fulness is manifested in Him. What is religion but the establishment of a true relation with God ? Presupposing a knowledge of God and of man, it supplies the link which is to unite them. Now this is precisely what Jesus Christ has revealed in His nature and His work. He is the God-Man, revealing God in all His essential attributes to man. "Show us the Father," say the disciples. "He that hath seen me hath seen the Father" is Christ's reply. In Him the divine holiness and love shine forth in all their glory. Had they said, "Show us the man," He might have replied with equal truth, "*Ecce homo*," "Behold the man!"—man in his true eternal ideal, in his union with God, in his divine relationship. Nor is this all. Christ is not simply the God-Man ; He is also the Redeemer. While He shows in Himself how deity and humanity may be brought into oneness, He restores by His sacrifice the broken bond between heaven and earth. The cross followed by the resurrection is the full revelation of Christ, showing all that He is, all that He has accomplished for us, all that He requires of us, since His cross is to become ours. Divinity, morality, all is contained here. We seek to "know nothing but Jesus Christ and Him crucified." This is the sum and substance of all spiritual truth.

This truth Christ presents to us in His own person without any intervening medium. He raises no barrier against our free access to Himself ; He does not speak to us through interpreters, He does not interpose between Himself and us the theology of the school, the tradition of bygone ages, a dead letter passively accepted.

It has pleased God to speak to us by His Son face to face and directly. Assuredly the first condition of spiritual authority is amply fulfilled here. We are not brought into contact with the truth in sealed vessels, from which we can draw nothing. The seals have been broken, and truth itself is presented to us in such a manner that we can taste its sweetness and be satisfied with its beauty. Its sovereignty is thenceforth assured, and our hearts bow to its gentle sceptre.

That this truth should be established by means worthy of itself is a necessity of its very nature. Jesus Christ does not enter the soul of man either by stealth or violence. Respect for human freedom is admirably expressed in that tender and sublime saying, "Behold I stand at the door and knock." Christ comes to us as a suppliant, and thus the more effectually secures His royal dignity,—for anything gained by violence would detract from that influence, which is moral



authority. He waits till the door be opened to Him, and will only take the throne which is His by right in the human heart when He is raised to it by man's own desire and entreaty. I may add that He does not force open the door by the use of supernatural any more than of natural means. He does not seek to surprise us by the marvellous. He is content to be Himself the great miracle, and the extraordinary acts wrought by Him are but the irradiations of His mighty love which no natural law has power to restrain. He is under no necessity to employ any other method. He presents Himself to us, bearing a message of pardon and the happy assurance of reconciliation. Is He not Himself the response to all the best aspirations of our souls? He is rejected by all that is base, carnal, vile within us, all that is degrading to our true nature; He is hailed by all that remains within us of that nature, by all that belongs to our original humanity, which is of Divine origin. The Son of God is at the same time the Son of Man, not as possessing in Himself that vague irreconcilable duality which does violence to the moral unity. He is called the Son of Man because He is the complete, perfect man, fully realising the ideal of humanity, and so realising it just because He is the Son of God, for humanity can reach its consummation only in an indissoluble union with Deity. There is, then, a deep harmony between man and Christ, a harmony which dates not from His appearance upon earth, but which is based upon an eternal relation. We can never forget that our Saviour is the only Son of the Father in heaven, that He is the Word by whom and for whom all things were made, and that His light lightens every man who comes into the world, imparting to him the highest life of the mind and heart. When He comes to us He comes to His own. He may be rejected and even crucified, since the children of light have too often been transformed into the children of darkness, and hate the pure and unsparing sunshine, which sets their sins in full relief; but we are none the less convinced that if in any heart there remains one spark of heavenly light, it will tend upwards to its source, it will reach after Christ.

It is here that the conscience is brought prominently into play. Let us not be narrow and exclude any of our faculties from a share in the acceptance of revelation, or rather of the Revealer who is the embodiment of the whole. I am more and more persuaded that, in spite of all existing difficulties, the highest philosophy is that of the Teacher of Nazareth, and that reason is more fully satisfied by Him than by any other master of wisdom. We find the historical evidence coming out triumphant from the most impartial scrutiny, but the essence of religious truth is to be sought elsewhere; it is pre-eminently moral, and addresses itself, therefore, primarily to the conscience. This lends the best support to the Gospel. Is not conscience the earliest divine

authority and the most universal? Is it not God who speaks to us by its voice? Either the Gospel cannot be divine, or it must be in harmony with this inward voice, if indeed we have listened to it and not stifled it. "If any man will do the will of God," says Jesus Christ—that is, if any man will listen to his conscience and obey it—"he shall know of my doctrine whether it be of God." These are plain and unequivocal words. The reference here is not to the glorious character, the ideal of the divine humanity of Jesus, but to His entire mission, which is a mission of redemption, of pardon and salvation, and which implies that He is come to seek and to save that which was lost. The Gospel has a double aspect, a dark and a bright face. It commences by proclaiming our sin, that it may then set before us redemption and the restoration of our true nature. Conscience assents alike to both; it bears its sorrowful and indignant witness to our fall, and vindicates the justice of God; at the same time it claims for us a higher destiny. Let Jesus Christ be presented to the human conscience in one of those sacred hours, when the tumult without and within is hushed to hear His voice. Such seasons come generally after some stern stroke of the Divine hand has broken our idols. Present to such a stricken conscience not a Christ falsified, adorned with beauties not His own, crowned with a garland of enervating poetry, but the Christ of the Gospel, the Christ who was like a root out of a dry ground, humble, poor, preaching self-sacrifice and giving Himself as a victim, pursued even to death with reproach and hatred. Set before the soul Jesus the king robed in mockery and crowned with thorns. The conscience exclaims, Lo, this is He whom I waited for; this is the response to all my highest aspirations, my deepest needs. Here I see the righteous, inflexible law of God perfectly fulfilled. Holiness is no more a mere aspiration, it is a living reality before me. Yes, this is the Holy One of God, in the majesty of whose presence my soul prostrates itself and worships. My heart thirsted for God, for complete oneness with Him. My soul was panting for divine life as the hart in the desert pants after the waterbrooks; and here is a fountain of life springing up close at my side; the life divine flows from that heart which throbbed with tender love for me. The barrier between my soul and God, which had risen as high as heaven, is taken away. Conscience, the jealous guardian of God's righteous and violated law, is appeased at the cross, in view of the sole reparation and ransom worthy of a God, the sacrifice of pure and infinite love. Thus, alike from barbarous shores and the great centres of civilisation, wherever Christ is truly uplifted and recognised, there rises from the heart of man the adoring cry, "My Lord and my God!"

Religious truth does more than elicit this testimony from the heart

and conscience. It is not a mere idea, a [voiceless book. It presents to us a Living Person pleading His own cause, which is the cause of our salvation. Christ, who is ever present by His Spirit in our midst, acts directly upon our souls without ever doing violence to our moral freedom, respecting our volition even when its issues are fatal to ourselves. Grace, it has been well said, is a divine eloquence, which does not coerce, but persuade. It alone lifts from our eyes the heavy covering which hides invisible realities ; it alone touches and penetrates our hearts, melts the ice by its victorious beams, and wakens the slumbering conscience. The Holy Spirit sets on our souls a burning seal, which is the attestation, or we may rather say the communication, of the love which has saved us ; He makes it dwell in us with all its gracious influences. We not only possess the truth, but are possessed by it ; it is not a mere formulary, it is a heavenly reality. The preservation of faith in the soul is a perpetual miracle, and at the same time a glorious mystery ; it depends not on any external institution, necessarily more or less faulty, but on that inward witness of the Spirit, which is the sole guarantee of the sovereignty of truth within us, and the sole stay, therefore, of true religious authority.

We have, we trust, sufficiently established that this authority, as represented in Jesus Christ, fulfils the two conditions which alone can render it effectual. On the one hand we are brought into direct contact with the truth without any intervening medium. On the other, Christ's empire over us is established in strict conformity with the laws of our moral being ; it is not arbitrarily imposed ; we are not compelled to bow beneath its yoke ; it appeals primarily to the deepest convictions of our own conscience, seeking our voluntary adherence ; and the mysterious and divine influence exerted upon us by the Holy Spirit, has in it nothing magical or tyrannical ; its triumph, therefore, is true and genuine. It treats us as free and responsible beings, who can never be truly conquered by coercion ; its sovereignty is real only in so far as it is a moral force founded upon the assent of conscience.

It may, perhaps, be said that a sovereignty thus contingent upon man's own consent may be constantly called in question, like a legislative power dependent on the suffrages of its constituents. This would be a grave error. Truth, once recognised, is binding upon us, and all the more when it has been freely admitted. It exerts the same authority in every department. Let any fact or law be once established by science, and we are no longer free in relation to it ; it is impossible for us again to call it in question. What would be thought of the astronomer who, as an act of intellectual independence, should deny the law of gravitation ? His sanity would be deemed doubtful. In the same way truth once recognised retains its rule over us ; its sovereignty is an

inherent necessity. This is especially the case in the domain of morals and religion. Moral and religious truth is infinite in its essence, since it is the manifestation of God Himself. Man is capable of recognising and of rejoicing in it, but he is incapable either of originating or of grasping it in its fulness. The power of thought especially always remains below its divine subject. Love, even human love, confounds all the calculations of reason ; in the rapture of its devotion it exhibits a character of glorious folly which is one element of its greatness. Love is never reasonable. How then should it be so when it is the love of a God, and of a God humbling Himself even to death for our salvation ? It passes knowledge, as Paul truly expresses it. The Christian, therefore, has not to dwarf the Gospel to the smallness of his conceptions, but to endeavour to raise his thought to the height of the Gospel, ever feeling himself surpassed and confounded, but rejoicing in his very failure in such an attempt.

The heart and the conscience can, I admit, go much farther than the mere intellect in the apprehension of Christian truth ; but unless we are prepared to assert that conscience itself could have created the human and divine ideal that shines forth in Jesus Christ, we are fain to acknowledge that it has tendered its homage to that which is exalted infinitely above itself. It could not be otherwise, since what the conscience was athirst for was the divine, the infinite. The boundlessness of its desires implied its own impotence to realise them unaided ; it sought for God in all His fulness ; it demanded, therefore, something which it did not inherently possess. Nothing could be more false and illogical than to confound an infinite desire with its infinite satisfaction. Thus conscience, brought into the presence of Jesus Christ, exclaims, like Mary of Magdala, " Rabbi, which is to say, Master," or like Thomas, " My Lord and my God !" Hence it is man's plain duty to seek to rise to the full stature of Christ. Not blindly, but on just grounds is His authority recognised, but it is none the less absolute. It is in harmony with all moral order ; Jesus Christ is to us the highest of laws, and our first duty is to grow into His likeness by conforming entirely to His example. He reigns no less in the sphere of our religious thought ; His point of view is infinitely higher than ours, and, as we have acknowledged His claims to our confidence, we have only to bring our short-sighted views into subjection to His wisdom, and to endeavour to attain to the height of His, which are boundless. His authority, moreover, remains the same through every stage of our religious life. The great error of all religious functionaries is to allow preliminary examination, but to interdict any such process of inquiry when once the faith has been embraced. Examine, we are told, the claims of the Church and of Scripture, but, having verified them, refrain

from all further inquiry which would be profane. Surely this is equivalent to saying "Seek for the vein of precious metal in the mine, but when you have found, do not work it." We say on the contrary: Work on, seek more, and more deeply! Such as is the character of religious authority at the first, such does it continue through all the stages of the religious life; it never ceases to be a moral power, and to find its chief organ in the conscience. I do not reject the teaching which I fail now to understand, because it passes my comprehension, it only I may be well assured that it is the teaching of the Master; but I endeavour none the less strenuously to appropriate it with all my powers, and especially with my moral faculties, for until thus appropriated the teaching will fail of its true effect, and will not be really possessed by me. In other words, I am careful to maintain the true order of things; I do not bring Jesus Christ into the school of my conscience, but my conscience into the school of Jesus Christ; that it may be by Him purified and changed into His own likeness.

The Gospel offers a striking example of this progress in the assimilation of truth. The Apostle John gives us, at the commencement of his Gospel, a discourse spoken by Christ at Capernaum touching on that which is most profound in Christian mysticism. The Master presents Himself as the eternal aliment of the soul, and employs images singularly emphatic to convey this idea in itself so amazing: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." This teaching was so entirely beyond the comprehension of his hearers that they exclaimed, "This is an hard saying; who can hear it?" John may very possibly have shared the same feeling. But what would have been the result, had he rejected this teaching of Jesus on the pretext that he was not able to understand it? He would have missed the most exalted portion of the doctrine of Christ, that which opens the way into the very inner sanctuary. But, instead of rejecting, he kept in his heart these words of sublime mystery; in continued intercourse with his Master, he grew in faith and love till at length, under the teaching of the Holy Spirit, he became the incomparable apostle of this glorious truth; his whole soul became so penetrated with it that every letter he wrote is full of that hidden marrow of Christian mysticism, in which we discern the very crown and glory of the Gospel.

If any should raise against the view of religious authority here presented the objection, that a day may come when a radical conflict shall be declared between my conscience and Jesus Christ, I reply that, could I suppose such an antagonism in any degree possible, I should not be a Christian, for my faith in Christ rests on the fundamental harmony between Him and my conscience. Could such a conflict ever arise, Christ would be no longer Christ to me, and to ask what would be

done in such a contingency is like asking what would be done if the sun were to emit darkness instead of light. It would simply cease to be the sun. Such suppositions have no power to disturb my peace, so fully am I convinced that they are but vain alarms. "I know whom I have believed."

All outward means that might be used to prop up my faith would fail to give me any satisfaction ; for, unless my conviction rests upon a moral basis, upon close and personal experience of the truth, it is but a superficial thing, a withered bough having no hold of the living tree, which the first wind may carry away.

In short, all religious authority rests for us who are Christians, with Him who says, "I am the Truth." By this great utterance Christ brings the truth into direct contact with our souls, and establishes its sovereignty by the royal method of free persuasion, that which is alone effectual with the human soul. To this authority, therefore, we can appeal from all lower and usurping tribunals, saying with Pascal, "*Ad tribunal Tuum, Jesu Christe, appello !*"

To thee, Lord Jesus, and to Thy Word, we do appeal against all that would pervert Thy Gospel, against all those who would transform it into an impotent philosophy, the pale shadow of a dead desire, incapable of imparting to the soul either comfort or holiness. We appeal to Thy tribunal from all the Synagogues which venture to violate in Thy name the sacred liberty of conscience. We appeal to Thee against all the theologies and all the orthodoxies which mar Thy true image. Nay, we would say: Vanish, before the brightness of Thine own manifestations all our poor explanations of Thy person and work, for they fall infinitely short of the glory to be revealed !

EDMOND DE PRESSENSÉ.

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### HIS AND MINE.

I lift my heart to Thee,  
Saviour Divine,  
For Thou art all to me,  
And I am Thine.

Is there on earth a closer bond than this—  
That "my Beloved's mine and I am His"?

Thine am I by all ties ;  
But chiefly Thine  
That through Thy sacrifice  
Thou, Lord, art mine.

By Thine own cords of love, so sweetly wound  
Around me, I to Thee am closely bound.

To Thee, Thou Bleeding Lamb,  
 I all things owe;  
 All that I have and am,  
 And all I know.  
 All that I have is now no longer mine,  
 And I am not mine own.—Lord, I am Thine.

How can I, Lord, withhold  
 Life's brightest hour  
 From Thee; or gathered gold,  
 Or any Power?  
 Why should I keep one precious thing from Thee,  
 When Thou hast giv'n Thine own dear Self for me?

I pray Thee, Saviour, keep  
 Me in Thy love,  
 Until death's holy sleep  
 Shall me remove  
 To that fair Realm, where, Sin and Sorrow o'er,  
 Thou and Thine own are one for evermore.

C. E. M.

*October, 1871.*

### THE POLITICAL REVOLT OF THE NONCONFORMISTS.

FOR two hundred years the Nonconformists have been among the most loyal supporters of the Liberal party. Through evil and through good report, in days when Liberal politicians were very commonly regarded as the enemies alike of the Constitution and of the Christian faith, the Liberal leaders could always rely upon our fidelity. We were faithful to them during those long and dreary years in which it seemed almost impossible that they would ever return to power. Dissenting tradesmen lost their best customers, Dissenting farmers lost their farms, rather than desert the Liberal candidate at the poll. We never pressed our claims to be relieved from the disabilities which were the penalty of our separation from the Established Church; we were always willing to postpone the measures in which we had a special interest to the exigencies of general national politics; and our loyalty to the statesmen who have led the Liberal party, though sometimes rather severely strained, never gave way. That loyalty was never so fervent as during the general election of



1868, and the session of 1869. No Liberal minister ever awakened such a fervour of enthusiasm among the Nonconformists as Mr. Gladstone. The confidence reposed in him had no measure. It was enough that a candidate for our suffrages pledged himself to support the Liberal chief. This was a sufficient confession of faith. In his accession to power we thought we saw the certain prophecy of a long succession of great and generous measures of political and social reform, and a perfect security against any careless or wilful violation of the principles of religious freedom.

In Mr. Gladstone the confidence of large masses of Nonconformists remains unshaken ; but their faith in Mr. Gladstone's Government, if it has not perished altogether, has received a rude shock, and is in danger of being utterly overthrown. It seems desirable to recall the miserable history which has resulted in this singular and sudden revolution of feeling.

When, on the 17th of February, 1870, Mr. W. E. Forster explained the principles, and discussed the general outlines, of the Government measure for Elementary Education, his speech was received with general approval, even by the representatives of advanced Liberal politics. Mr. Mundella, who at that time held a place of authority among the Liberals below the gangway which he has hardly kept, declared that he had heard "with most unqualified satisfaction the speech of his right hon. friend the Vice-President of the Council, which was one becoming the boldness and sagacity of his character." Mr. Fawcett, indeed, complained strongly of the proposal to leave the question of compulsory attendance to the decision of local boards, and Mr. Hibbert expressed his conviction that the principle of "permissive compulsion" would lead to serious practical difficulties. But no Nonconformist member addressed the House that evening, and it was from Mr. George Dixon, the President of the National Education League, that Mr. Forster received the warning that the "religious difficulty" had not been solved.

Within a very few days, however, Nonconformists gradually discovered that in providing for the elementary education of the people, Mr. Forster had laid the foundation of a new, though most heterogeneous and chaotic, religious establishment. In the original Bill, it was left to the absolute discretion of School Boards to determine what religious instruction should be given in schools founded and maintained by the ratepayers. This was certain to result in the establishment throughout the southern and agricultural counties of England, and even in many districts in the north, of schools precisely of the character of those which are favoured by the National Society—schools in which the schoolmaster would complete during the week the Sunday work of the

clergyman ; in which the Church Catechism would be taught and explained to all children whose parents did not appeal to the protection of an unsatisfactory and ineffective Conscience Clause ; schools, in short, which, to use the language of a zealous and excellent clergyman, would be the "bulwarks of the Church of England." It was seen that under the Bill, as it then stood, the whole community would be rated and taxed to establish and maintain new schools, which might be handed over by the School Boards to the Church of England or the Church of Rome, or to any sect which happened to have a local ascendancy ; that any sect which commanded the majority of a School Board would be able to compel all the ratepayers in the district to support the education of children in its own faith, and to employ the school-room of the nation for the observance of its own worship ; that creeds and catechisms and sectarian dogmas might be taught by the schoolmaster under the authority of the School Board and at the public expense. The proposed rate for education was branded as a new church-rate.

The agitation and excitement soon became intense. It reached every corner of the country. It was most vehement where the power of the Church of England is most formidable—in the rural districts. A petition was presented to the House of Commons early in April by Mr. Edward Miall, signed by upwards of 5,000 Nonconformist ministers, protesting against "the proposal of the Bill to give to local boards unrestricted power to determine the religious character of schools to be aided and supported by local rates." The proposal was condemned as "a practical adoption of the unjust and irreligious principle of concurrent endowment ; as establishing a new form of religious taxation, not less objectionable than church-rates, rendering the minority in every district liable to the payment of a rate, for the support of whatever form of religious teaching the majority may approve ; and thus giving occasion to sectarian conflicts which will be most injurious to the social harmony and religious well-being of the community." A memorial to the same effect, and as numerous signed, was presented to Mr. Gladstone.

As the result of this agitation Mr. Forster gave notice of his intention to move certain amendments in Committee, the chief of which consisted of the "Time Table" Conscience Clause. But the excitement was not alleviated. On one day—the 7th of June—the Government measure was condemned as hostile to the principles of religious freedom, in resolutions passed by the Committee of the Baptist Union, the Committee of the Congregational Union, the Worcestershire Association of Baptist Churches, and the Primitive Methodist Conference.

When the night fixed for going into Committee on the Bill arrived, the explanation of the intentions of the Government was awaited with

the most eager interest. To the surprise of the House, Mr. Gladstone rose instead of Mr. Forster. During the first half-hour of his speech it almost seemed that the pressure which the Nonconformists had brought to bear on the Ministry had been successful ; but this dubious hope was very effectually dissipated. To the dismay of all who supposed that it was the desire of the Government to loosen, rather than to strengthen, the ties between secular and denominational education ; to render less intimate, rather than to confirm, the alliance between the Church and the School ; to diminish, rather than to increase, the amount of public money already appropriated to the maintenance of sectarian teaching,—Mr. Gladstone announced that the Government proposed to provide for an increase of the Privy Council Grants already made to denominational schools—an increase which, taken at its maximum, might amount to fifty per cent. To conciliate the opposition which had been provoked by the proposal to grant to School Boards unrestricted power to determine the religious teaching to be given in Rate Schools, the Government accepted the proposition of Mr. Cowper-Temple to exclude from the Rate Schools, catechisms and formularies distinctive of any religious denomination.

The concession did not meet the objections of the Nonconformists. It excluded the Church Catechism, but left the Board absolutely free to direct the schoolmaster to teach every one of its characteristic doctrines. There was nothing in it to prevent the schools of the nation from being used for the same purpose for which denominational schools had been established—to propagate a denominational creed. The “formulary” was forbidden, but the dogma of the formulary was permitted. It was therefore resolved to make another effort to purify the measure from its sectarian taint, and, as it was clear that no extreme proposal had a chance of securing acceptance, the strength of the Nonconformists was concentrated on the amendment to Clause xiv., moved by Mr. Jacob Bright, which provided, that “in any such school [Rate School] in which the Holy Scriptures shall be read and taught, the teaching shall not be used or directed in favour of or against the distinctive tenets of any religious denomination.” Mr. Whitbread, one of the most moderate Liberals in the House, supported the amendment in a speech which produced a profound impression. He was followed on the same side by Sir George Grey. A clear majority of the Liberal members that voted went with Mr. Bright into the lobby, and the amendment was defeated by the strength of the Conservatives. Further opposition to the policy of the Government was felt to be hopeless, and the Nonconformists retired from the struggle in the House of Commons with a deep sense of injury, and with the resolution to appeal to the constituencies.

The discontent and dissatisfaction of the Nonconformists were increased by the confirmation, at the close of 1870, of all the apprehensions which they had expressed of the probable effect of the policy of the Government on the development of the denominational system. It had been the boast of the Clergy that seventy-five per cent. of the children, whose education was aided by the Parliamentary Grant, were in schools connected with the Church of England. This was the natural result of the system on which national aid had been given to elementary schools. The determination of the Government to extend to the end of 1870, the period during which applications might be made for new Building Grants, gave an enormous impetus to denominational zeal. It was considered to be the first duty of the Clergy to cover the ground with Church of England schools, and to render it impossible to establish schools under the management of the representatives of the rate-payers. Early in the session of 1871 a return was presented to the House of Commons, which showed that 3,230 applications for Building Grants had been made during the preceding year, and of these, 2,852 were from the managers of Church of England schools.

Mr. Forster had proposed to levy a rate for education, and it proved to be a rate for the maintenance of the religious teaching of the majority in every school district. He had proposed a measure for the establishment of schools under the control of the representatives of the people, and he had increased, even beyond the fears of his opponents on the Liberal benches, the number of schools under private and denominational management.

But the Vice-President of the Council was not yet content with the extent of the service which he had rendered to the Church of England and the Church of Rome. In the "New Code," which he submitted to the House of Commons early in 1871, the proposed increase of the Grants to denominational schools was so great that it was clearly possible for very many of the schools to be maintained without any private subscriptions. This was in direct opposition to the principles which had been laid down very distinctly by Mr. Gladstone in his memorable speech on the 16th. of June, 1870. An appeal was therefore made to Mr. Forster to introduce into the Code a clause which would have had the effect of securing that, in every denominational school, at least a sixth of the cost of maintenance should come from the voluntary subscriptions of its managers and their friends. To this appeal, Mr. Forster declined to yield. If the supporters of denominational education could so arrange as to provide that the teaching of their sectarian creed could be carried on at the expense of the public and the parents, without the cost of a shilling to themselves, he was perfectly content.

The Scotch Education Bill was constructed upon the same disastrous principles that had determined the educational policy of the Government in England ; and in the Scotch Bill these principles were covered with a thinner disguise. The original measure did not contain the "Time-Table Conscience Clause;" and even in the amendments of which the Government gave notice, the clause in the English Bill providing that in the Rate Schools "no religious catechism or religious formulary" shall be taught "which is distinctive of any particular denomination" did not appear. It was believed that the great Presbyterian Churches in Scotland would insist on the teaching of the Shorter Catechism in the schools founded and supported by rates, and the Government shrunk from incurring their hostility. To compel Protestant rate-payers to maintain a schoolmaster charged with teaching the adoration of the saints and the infallibility of the Pope, would appear to innumerable Scotchmen a violation of their religious freedom. The ancient hatred of "the Scarlet Woman" is still strong enough in the hearts of the Scottish people to make them ready to suffer restraint of goods and imprisonment rather than pay a rate for the propagation of Romish heresies. There are large numbers of Scotchmen who regard with equal horror the Calvinistic theory of Original Sin and Election. But the Scotch Education Bill, which, however, was happily withdrawn, would have enabled the School Boards to use the education rate to teach not only the doctrines, but the very formularies of Calvinism. The School Boards would have been left at liberty to create the most intimate alliance between the School and the Kirk.

General legislation in the interests of sectarianism has not satisfied the zeal of the Education Department. A considerable number of School Boards resolved to act on the principle which Mr. Gladstone, on June 16, 1870, declared had determined the Government to amend the English Bill—the principle that "the tie between the local board and the voluntary schools" should be altogether severed. At Wednesbury, Southampton, Portsmouth, and several other places, bye-laws were adopted under Clause lxxlv. providing for the "remission" of the fees of indigent children attending schools under the immediate control of the Board, but not providing for the "payment" of fees on behalf of indigent children attending schools under the control of private and denominational managers. The Education Department "allowed" the bye-laws, but the Boards were rebuked for using the discretion which the Act conferred upon them. The rebuke was contained in the following remarkable sentence :—

"I am, however, directed to point out to you that in the opinion of my Lords, it would not be *just* to deprive a parent of his right to choose the particular public elementary school to which he will send his child, because while he is compelled by

these bye-laws to send his child to school, he is unable from poverty to pay his school fee; but my Lords cannot doubt that the School Board will see the justice of making use of the power they possess under Section xxv. in favour of any such parent."

It is a satisfaction to know that not a single Board has yielded to the pressure of the Department.

It is not our intention to discuss in the present paper the extraordinary principle—which is not only new and unfamiliar to all Liberal politicians, but was never formulated before by the Conservative defenders of national religious endowments—that a parent has a right to require the State to contribute to the support of day-schools in which his child should receive sectarian teaching; our immediate object is to tell the story of the schism with which the Liberal party is threatened. Rightly or wrongly, the Nonconformists regarded this letter as the indication of a determination on the part of the Government to strain its administrative powers, as it had already strained its influence over its supporters in the House of Commons, to extend and confirm the vicious system of supporting sectarian religious instruction out of public funds.

In nearly every School Board in which the proposal has been made to "pay" fees out of the rates, there have been protracted and stormy discussions. It has been contended that "the Right of the Parent"—the great argument of those who support the policy of the Government—is only a convenient and plausible pretext to cover the real question in dispute, which is, whether the Clergy or the State shall have the control of popular education. The proposal has been denounced as a new attempt to strengthen the power of the Established Church, whose ministers have for the moment allied themselves with the Roman Catholic priests. In the debates which preceded the passing of the Bill, we were incessantly told that parents never raised any difficulty about the religious instruction given in denominational schools, and that this was a question about which the mass of the people were perfectly indifferent. We were assured that the children of persons of every variety of religious creed went to the same school; and that, even where there was a Conscience Clause its protection was never invoked. The Nonconformists have not forgotten these assurances; they throw a wonderful light on the present controversy. They justify—they more than justify—the position which the opponents of "payment" have taken—that the religious zeal of parents is not so keen as to make it necessary to provide sectarian teaching at the public expense in order to enforce compulsion.

The depth of the hostility which has been provoked by the effort of the Department to overrule the decision of those Boards where the advocates of sectarian education are in a minority, it is not easy to exaggerate. The strongest advocates of Compulsion have almost hesi-

tated to consent to enforce it, if it involves the payment of fees to denominational schools. Sober-minded men have declared that, if fees are paid, they will suffer their goods to be distrained rather than pay the rate. The Town Councils of Sunderland and Swansea have declined to obey the precept of the School Board, alleging their unwillingness to incur the odium of compelling the ratepayers to contribute to the maintenance of sectarian schools. The action of the Department has concentrated upon the Government the whole of the antagonism which might otherwise have spent its strength upon the sectarian members of the local boards. In the local struggle, speaking generally, Conservatives and Churchmen are on one side, advanced Liberals and Nonconformists are on the other; but the Conservatives and the Churchmen have the moral support of the Liberal Government. It is not wonderful that the Nonconformists should "revolt."

But perhaps nothing has done more to aggravate the discontent and to deepen the distrust of the Nonconformists than the approval given by the Education Department to the schemes prepared by the Endowed Schools' Commissioners for the reorganisation of the Grammar Schools. It was the habit of Nonconformist speakers, even in the very heat of the agitation of 1870, to qualify their condemnation of Mr. Forster by acknowledging that in the Endowed Schools' Act he had been singularly faithful to Liberal principles. The Act was in many respects defective, but it was conceived in a bold and generous spirit, and promised to work a real reformation in the administration of Grammar-School trusts as well as in the system of Grammar-School instruction. Everything, however, depended upon the manner in which the Commissioners carried out the spirit of the measure. They were entrusted with extraordinary powers—powers which could be defended only on the ground that the work committed to them was singularly delicate and complicated, and that every scheme which they prepared required the sanction of the Education Department before it could be laid before Parliament. The Vice-President of the Council is responsible to the House of Commons for all the acts of the Commissioners.

In the course of last summer, the Central Nonconformist Committee in Birmingham discovered that in several of the schemes prepared by the Commissioners, the parish clergyman or the archdeacon had been made an *ex-officio* member of the governing body of the school. This appeared to be a flagrant violation of Clause xvii. of the Endowed Schools' Act, which declares that "in every scheme (except as hereinafter mentioned) relating to any educational endowment, the Commissioners shall provide that the religious opinions of any person, or his attendance or non-attendance at any particular form of religious worship, shall not in any way affect his qualification for being one of the governing body of



such endowment." The Committee determined that the subject should, if possible, be brought before the House of Commons. A meeting of Nonconformist members of the House was convened, and it was resolved that Mr. Edward Miall should propose a series of questions to the Vice-President of the Committee of Council on Education. On the 7th of August, therefore, Mr. Miall asked the Vice-President—

"(1.) Whether, seeing that every scheme of the Endowed Schools' Commission for applying Educational Endowments which has been laid upon the table of the House provides that the incumbent of a parish shall be an *ex-officio* governor of the school to which the scheme relates, it is an understood rule with the Commission to make a similar provision a feature of all future schemes.

"(2.) Whether such *ex-officio* appointments of the incumbents of parishes do not contravene the spirit of the Endowed Schools' Act, and particularly Clause xvii., Section 1, of that Act; and

"(3.) Whether considering that these schemes have been laid upon the table at a period of the session when, owing to the pressure of other business, it is impossible to find a suitable time for an adequate discussion of them, they cannot be held over or withdrawn till next session, when the attention of the House may be drawn to the subject."

Mr. Forster's reply deserves careful consideration; he said—

"It was not a rule with the Commissioners that the incumbent of a parish should be *ex-officio* a governor of an Endowed School. In several instances, though not in all, it had occurred that an incumbent had formed part of the governing body, because it appeared desirable and in accordance with the wish of the community; but there was no rule laid down, and the Commissioners did not think they had contravened the spirit or letter of the Act by making such appointments."

"It was not a rule with the Commissioners that the incumbent of a parish should be an *ex-officio* governor of an Endowed School;" but in every one of the six schemes which passed the House of Commons last session, the clergyman of the district in which the school is situated was made an *ex-officio* governor, and in one instance two clergymen were *ex-officio* governors. For schools coming under Clause xvii., the Commissioners have, up to the present time, issued forty schemes; in thirty-six of these, there is a clerical *ex-officio* governor.

Mr. Forster informed the House that "the Commissioners did not think they had contravened the spirit or the letter of the Act by making such appointments." But on the 13th of October, Mr. H. J. Roby, the excellent and able Secretary to the Endowed Schools' Commission, officially informed the Secretaries of the Central Nonconformist Committee that having submitted to the Education Department the question whether such appointments were permitted by the Act, the Department had "been advised that the bishop of a diocese, the dean of a cathedral, or the vicar of a parish, cannot consistently, with Section xvii. of the Endowed Schools' Act, be appointed an *ex-officio* governor of any educational en-

dowment to which the provisions of Section xix. of the Act do not apply."

It can hardly be a matter of surprise that when it was discovered that the Commissioners, supported by Mr. Forster, were so zealous for the Church of England that they had violated the provisions of the Act under which they were appointed, the distrust with which Nonconformists already regarded the Education Department was deepened.

Of the educational policy which the Government will pursue in Ireland, nothing certain is known ; but their policy in England and Scotland has created the gravest reasons for apprehending that they will concede in substance, if not in form, the monstrous claims of the Roman Catholic archbishops and bishops of Ireland, expressed in the series of resolutions adopted in Dublin on the 17th of October, and expounded and illustrated in their address to the Catholics of Ireland. These claims are perfectly unambiguous. The archbishops and bishops, as the divinely-constituted guardians of the faith and morals of the people of Ireland, practically demand that in two-thirds of Ireland the public elementary schools, which will derive a large part of their maintenance from imperial funds, shall be under the control of the Catholic priesthood, and shall be made nurseries of the Catholic Church. They demand the establishment of a Catholic Training School for schoolmasters and schoolmistresses, and of a Catholic University, or, at least, of a Catholic College, in which the Catholic bishops shall have authority, in connection with a national University. There have been some indications that Mr. Gladstone himself is disposed to concede the establishment of a Roman Catholic College. A recent speech of Mr. Chichester Fortescue justifies the suspicion that the late Irish Secretary, whose judgment is likely to have great weight with ministers, is unwilling to provoke the hostility of the Roman Catholic hierarchy by peremptorily refusing to place the elementary schools under the control of the priests.

These are the causes which have destroyed the confidence of Nonconformists in Mr. Gladstone's ministry, and which appear likely to lead to their temporary alienation from the Liberal party. The *Spectator* of the 18th of November, attempted to explain "the exceptional bitterness of the Nonconformists against the present Government" by suggesting that "although they have gone with the Nonconformists a long way, they have not gone with them quite to the end ; and that it is harder for any but singularly and sedulously fair-minded persons to forgive friends who leave you at a given point, than enemies who have

never been with you at all." But we did not expect the present Government to go with us "quite to the end." We complain—not that they refuse to go forward so fast as we should like, but that they have gone backward. We did not expect them to propose the disestablishment of the Church of England;—we complain that by their educational policy they have founded a new religious establishment, and have created new machinery for teaching sectarian creeds at the expense of the nation. We did not suppose that they would immediately withdraw the annual parliamentary grant from denominational schools; but we are indignant that they should have enormously increased it, and should also have used the official influence of the Education Department to obtain support for denominational schools from the rates. We believed that they might be trusted to carry out the just intentions of the Endowed Schools' Act;—the Vice-President of the Council has been a party to the violation both of its spirit and letter.

We still retain a large measure of faith in Mr. Gladstone. It is our conviction that he has permitted the policy of his Government to be unduly controlled by Mr. Forster, and that if he himself would fairly apply his great powers to the settlement of the questions which threaten the disruption of his party, he would find a solution of them which the Nonconformists could accept with perfect satisfaction. The fine sense of justice which has revealed itself whenever he has resolutely determined to deal with great and intricate and difficult problems of legislation and policy, and in which we have learnt to repose an almost unqualified confidence; the courage and vigour with which he has confronted and subdued the most formidable antagonism to measures which his judgment and conscience approved, may yet avert the catastrophe which we dread. If the Nonconformists desert him at the next general election, if through the refusal of Nonconformist members to follow him into the lobby he is left in a minority on the occasion of some great party division next session, we shall regard his fall as a great calamity. So strong is the confidence of vast numbers of Nonconformists in Mr. Gladstone's sagacity and equity, that they would be almost content to leave all the questions at issue between themselves and his Government, to be finally determined by his solitary judgment. It is their conviction that his own instincts and intellectual tendencies are on their side; and that he has been overruled in his own Cabinet. There is one man in the country, and only one, who does not seem to have appreciated the personal weight of Mr. Gladstone: it is Mr. Gladstone himself. He has not yet discovered that a dozen sentences from his lips determine the side which tens of thousands of Englishmen will take in such controversies as those which are rapidly separating the Non-

conformists from their Liberal allies. Still less does he seem to understand that the Liberal majority at the last general election was returned to support, not his Cabinet, but himself. THE POLITICAL REVOLT OF THE NONCONFORMISTS has been provoked by the deference which Mr. Gladstone has shown to colleagues who are immeasurably inferior to himself in all the qualities which constitute statesmanship. If Mr. Gladstone has the courage to act on his own judgment, it is the conviction of many Nonconformists that this REVOLT will be at an end. The self-distrust of the Liberal leader is endangering the unity of the Liberal party.

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## NOTICES OF NEW BOOKS.

*Sermons for my Curates.* By the late THOMAS J. LYNCH. Edited by SAMUEL COX. London: Strahan & Co.

THIS book has a most pathetic history. In the winter of 1863-64, Mr. Lynch, who for some time had been preaching only once a day, determined to attempt a Sunday-evening service. At the end of a month the attempt had to be relinquished. He was suffering from *angina pectoris*, and after every one of these trial-services his strength was prostrated, and for three or four days he was incapable of exertion. He determined, therefore, to write a sermon and two prayers every week, and to request one of his friends to read them for the benefit of his Sunday-evening congregation. At what cost this was done, Mr. Cox tells us in the preface to this volume. "To think, to compose, was an unending delight to him; the treasures from which he drew his thoughts seemed inexhaustible; but to *write*, was an agony which no words can describe. Hardly was he seated at his desk before he was assailed by the rending suffocating pangs of his cruel disease. As the work went on, the anguish grew, until the intolerable agony compelled him to fling himself on the floor, where he lay, patiently and steadfastly enduring the pressure of his great pain. No sooner was the fierce spasm past than he rose, seated himself once more at his desk, and resumed his labour, till seized by another intolerable spasm. And thus the day would wear on,

labour and anguish alternating many times; until, at last, utterly exhausted by the weary conflict, he would lie still and prostrate on the ground." This heroic conflict between the spirit and the flesh went on for twelve weeks, and then his physician interfered, and it was abandoned.

We think that, in many respects, the twelve sermons which were prepared under these terrible conditions are the very best of Mr. Lynch's sermons which have been published. Those who heard him will probably say that none of his printed discourses can give any adequate impression of the charm and intellectual affluence of his extemporaneous sermons; but comparing this volume with the volumes which he published himself, we have no hesitation in assigning to it the first place. The sermons are free from the digressions into which he was apt to wander when he was speaking extemporaneously. The style is simply perfect in its flexibility, its grace, and its tenderness. There are scores of sentences in which keen and just thought is crystallised into epigrams as sharp and clear as were ever written by Archbishop Whateley. "People are often happy in their religion, because they are happy in their circumstances. They do well because they are well-to-do. They are good people, but they are not the best sort of good people. . . . Nevertheless, among the easy religionists of the day are many 'sons

and daughters' whom Jesus loves. From their youth they have kept, not without pleasure in the keeping, many divine and human commandments. What lack they?" This is from a sermon on the text, "Then Jesus, beholding him, loved him," and a dozen columns of extracts equally felicitous might be gathered from the work without trouble.

Preachers will study these sermons with great interest. Their whole manner is different from that of the popular preaching of our day. Underlying most sermons is the implication that men are unwilling to listen to the truth and to receive it. The sermon is an indictment and a moral polemic. The hearer is in the dock, and the preacher is counsel for the prosecution. This was not Mr. Lynch's manner. He speaks to men, without forgetting their sins and their follies, but as though they were willing to be told of them, and were ready to listen to whatever he has to say, and willing to yield to it. He is a physician in the sick-chamber, not an adverse barrister in court. There is something to be said for both styles. The wise and effective preacher will use them both.

The prayers are exquisitely simple, real, and tender. The Master had "taught" him "how to pray."

*Religious Thought in England, from the Reformation to the end of the last Century.* Vols. I. and II. By the Rev. JOHN HUNT. Strahan & Co.

MR. HUNT has rendered very substantial service to every student of English theology. In these two volumes he has given in outline a sketch of the great movements of theological thought and controversy in this country, from the beginning of the sixteenth century to the beginning of the eighteenth; the eighteenth century itself will, we suppose, be completed in a third volume. The principal use of the history will be to assist those who are studying the great English theologians to a true appreciation of their position in relation to the general current of English theological opinion, and to an understanding of their relations, both to their predecessors and to those who fol-

lowed them. Mr. Hunt has done his work with as much intellectual impartiality as can fairly be expected of any man who has very definite theological tendencies of his own. Here and there we think that he has been hardly just. He has no adequate appreciation, for instance, of the great powers and resources of John Owen, and gives, what appears to us, an inaccurate impression of his theological position. Isaac Barrow, though Mr. Hunt might fairly say that his sermons are ethical rather than "religious," deserved a larger and more generous notice. The Reformation period, extending to the end of Queen Elizabeth's time, is done admirably. So is the history of the controversy on the Sabbath in the time of James I. Some readers may think that he gives disproportionate prominence to the writers on Natural Religion in the last century; but Wollaston, Shaftesbury, Collins, and Woolston, though their names are familiar to us, are so little known that Mr. Hunt has done well to treat them fully. In some respects these writers represent the most original phase of English theological speculation.

Mr. Hunt's work ought to be in every theological library; it is a book which every student of English theology will find frequent occasion to consult.

*Jesus Christ: His Life and Work.* By E. DE PRESSENSÉ, D.D. Translated by ANNIE HARWOOD. Hodder & Stoughton.

THIS is a popular edition of M. de Pressensé's "Life of Christ." Those discussions in the larger work, which were interesting chiefly to scholars, are omitted, and the story of our Lord's life is told in a manner that will fascinate and interest ordinary readers. It is an admirable book admirably translated.

*A Book of Praise for Home and School:* Selected and arranged by S. D. MAJOR. Hodder & Stoughton.

THIS little book is already in its fortieth thousand. Its popularity is deserved. It is by far the best hymn-book for Sunday-schools that we have ever seen.

*Homo versus Darwin.* London: Hamilton, Adams & Co.

THOSE who think that the Darwinian theories are best refuted by ridicule, will find in this little book all that they wish. It is, in form, a judicial examination of the "Descent of Man," with Homo as plaintiff, Mr. Darwin as defendant, and Lord C—— as arbiter. Were all law-suits filled with merriment as racy as this imaginary one, they would, doubtless, be far more amusing, though perhaps not more satisfactory, than they are. The author makes a sparing use of more solid argument; some points are well put, but the scope of Mr. Darwin's reasoning is sometimes entirely missed.

*Original Sin: an Essay on the Fall.* By JAMES FRAME. Second edition. London: Longmans, Green, & Co.

MR. FRAME's positions may be stated in a very few lines. Sin is neither a *Substance* nor a *quality* of a substance, but an *act*—the transgression of the law. It is incapable of transmission, though its effect may descend from father to son. It is never imputed to any being who is not personally guilty of it. Original Sin is the sin of Adam. Adam was the federal head of the human race, and as the result of his transgression, the human race suffer physical death. He also transmits to his descendants a certain disordered condition of physical organisation which, though not sin, is the occasion of sin. The Essay is written clearly and vigorously, and it may be of some service to those who are entangled in those severer theories of Original Sin which, fifty years ago, were commonly held by Congregationalists; but we cannot say that Mr. Frame has thrown any fresh light on the mysterious and awful subject which he discusses, and his exegesis is frequently very unsatisfactory.

*Essays on Christian Unity.* By HENRY BANNERMAN. London: Hodder & Stoughton.

THIS is a very thoughtful and moderate statement of the argument against the existence of a clerical caste, and the development of any ecclesiastical authority

claiming to control the perfect freedom of separate assemblies of Christian people. With very much that Mr. Bannerman says we have perfect sympathy; but we think he fails to show that in providing for the release of Christian ministers from secular business the Church is violating any apostolic precedent, or any spiritual principle which the Church is bound to honour. He is equally unsuccessful in his polemic against doctrinal theology.

*English Lessons for English People.* By the Rev. EDWIN A. ABBOTT, M.A., and J. R. SEELEY, M.A. London: Seeley, Jackson, & Halliday.

MR. SEELEY, by his Essay in *Macmillan* in 1866, and Mr. Abbott, by his *Shakespearean Grammar*, have given an impulse to, and partially systematised, the teaching of English in most of the best schools in the country. This book is a further and fuller contribution to the same object, and will be found especially useful in the first class of second grade schools, though there is much to be learnt from it even by those who have passed the age of boyhood.

The first two chapters, on the Definition of Words, contain some good exercises on the differences of Synonyms, and on the changes words undergo in the process of derivation, but there are not enough of these for practical purposes. The next chapters, on Diction, are illustrated by cleverly-chosen examples. The plea for simplicity in style, and the warning against fine writing, are especially useful for young composers. The chapter on Metre is the most exhaustive and original in the book; for the metres of the Odes of Horace have hitherto met with an attention that has not been bestowed on those of our native poets. The chapter on Selection and Arrangement, evidently by the hand of Mr. Seeley, is full of suggestive thought. We wish that the examples quoted of the headings of chapters in Mommsen's "History of Rome" could be imitated in all school histories.

The last chapter, on Logic, seems a little out of place in a book on Language, and is decidedly below the level of the

rest of the volume in originality and usefulness.

On the whole, the book is a most admirable one, and its general introduction into schools, both for boys and girls, would greatly improve the education of the country.

*Sunday Half-Hours.* London: James Sangster & Co.

THIS book contains three or four pages of pleasant reading for every Sunday in the year, an illustration on every page, and sixteen tinted engravings. It ought to be very popular.

## CONGREGATIONAL REGISTER.

NOVEMBER—DECEMBER.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### CHAPEL FOUNDATIONS LAID.

- Nov. 17. SOUTH HACKNEY, by S. Morley, Esq., M.P.  
Nov. 23. FOLKESTONE, by John Finch, Esq., Tunbridge-wells.

### NEW CHAPELS OPENED.

- Oct. 31. THAME.  
Nov. 15. ROCK FERRY, Cheshire.  
Nov. 13. STOWE, Staffordshire.  
Nov. 23. LEWES-ROAD, Brighton.

### CALLS ACCEPTED.

- Rev. S. Bromet, PONDER'S-END.  
Mr. Benjamin Sackett, LANGFORD, Oxfordshire.  
Rev. Robert Shepherd, BEVERLEY.  
Rev. A. Howson, KESWICK.  
Rev. T. G. Crippen, FULBOURN, near Cambridge.  
Rev. J. H. J. Taylor, BINGLEY, Yorkshire.  
Rev. J. Cockram, TYLDESLEY, near Manchester.  
Rev. J. Farquhar, WATTON, Norfolk.  
Rev. W. Darwent, HAVERHILL, Essex.  
Rev. F. Carter (of Tottington, Lancashire), Park Chapel, MANCHESTER.  
Rev. W. Clarkson, B.A. (of Market, Harborough), SALISBURY.  
Rev. C. B. Symes, B.A. (of Plymouth), ADELAIDE, S. Australia.  
Rev. D. Johnstone (of Glasgow), DUNEDIN, New Zealand.

### ORDINATIONS.

- Nov. 7. Rev. P. Reed, KIRKBY STEPHEN.  
Nov. 14. Rev. J. W. Best, CHEADLE, Hulme.  
Nov. 21. Rev. J. R. Clarkson, ONGAR, Essex.  
Nov. 21. Rev. F. Vaughan, BROADWINSOR, Dorset.  
Nov. 21. Rev. Mark Simon, WOLLERTON, Shropshire.  
Nov. 21. Rev. C. E. B. Reed, WARMINSTER.  
Nov. 22. Rev. F. G. Collier, WIGAN.  
Nov. 26. Rev. E. H. Simpson, BLUE PITS, near Rochdale.  
Rev. J. Hunter, YORK.  
Rev. P. E. Sweeting, MANCHESTER.

### RESIGNATIONS.

- Rev. Samuel Eastman, WINDSOR.  
Rev. James Chadburn, MIDDLESBOROUGH.  
Rev. Thomas Drew, SHEPTON MALLET.  
Rev. William Booth, LONGBRIDGE.

### DEATHS.

- Nov. 8. Rev. Patrick Thomson, M.A., Rochester, in his 63rd year.  
Nov. 14. Rev. W. Bean, Herne-Hill, in his 71st year.  
Nov. 23. H. O. Wills, Esq., Bristol, in his 72nd year.



# *The Congregationalist.*

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FEBRUARY, 1872.

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## GOVERNMENT GRANTS TO DENOMINATIONAL SCHOOLS.

THE Government deserves no censure for having failed to lay before Parliament, in the Session of 1870, a complete and satisfactory system of National Education. In this country, all great measures of reform are preceded by protracted public discussion. They are carried by the constituencies before they are read a second time in the House of Commons. For thirty years the Irish Ecclesiastical Establishment had been denounced as a flagrant injustice, and, although a few Liberal statesmen had recommended that the injustice should be redressed by conferring endowments on the Roman Catholic Priesthood, the proposal never found favour with the great mass of the people. The only alternative was abolition. Mr. Gladstone had not to determine the principle on which he would deal with the Irish Church; the principle had been determined for him. His great claim to honour consists in the courage with which he committed himself and his party to the policy of justice, and in the magnificent ability with which he mastered and solved the innumerable practical difficulties of disestablishment. His legislation on the Irish Land Question has similar merits. For more than a generation it had been universally acknowledged that the condition of the agricultural population of Ireland was a reproach to a civilised state, and that there could be no real and permanent improvement until the relations between the cultivator and the soil had been placed on a more equitable and certain basis. The evil had at last become intolerable. Property was depreciated; life was insecure; and the peaceable government of the country was impossible. There was only one remedy—to create greater security of tenure by giving a legal recognition to various local customs, and creating a satisfactory judicial machinery for adjusting the conflicting claims of

landlords and tenants. To apply the remedy, required a statesman of great determination, inexhaustible inventiveness, and prodigious industry. All these qualifications Mr. Gladstone possessed; and yet neither his vigour nor his genius would have enabled him to construct or to carry a satisfactory measure, had there not been a general agreement as to the principles on which it should rest.

There was no such general agreement in 1870 on the principles which should determine the educational policy of the Liberal party. There was dissatisfaction and alarm at the educational destitution of the country. It was felt to be unsafe to rely exclusively on voluntary zeal for the establishment of elementary schools. In the great towns large meetings of working people had repeatedly expressed approval of the chief article in the creed of the National Education League, that it is the duty of the State to protect the right of every child to receive a fair measure of elementary education. But there were several grave questions which had secured no adequate attention; and among the most important of these was the question whether the development of the Denominational System should be arrested, or stimulated and encouraged.

Mr. Forster, no doubt, supposed that the sectarian excitement and animosities which were being provoked by the conflict between the League and the Union would, if permitted to continue, multiply and aggravate the difficulties of legislation. He was in haste to get the work done. He was resolved to give no time to the hostile parties to organise their strength. He thought it possible that if Government took immediate action, further agitation might be prevented. He tried to anticipate popular discussion. This policy is not in harmony with English traditions; if acted upon at all, it requires a boldness of conception and a breadth of genius which Mr. Forster has never manifested.

He declared, indeed, again and again, that his measure was tentative. To construct a scheme which was likely to last for twenty years was not his ambition. "I confess," he said, "I am much more modest in my desires, and am content that we should commence to perform a great national duty, and, even though we should have to mend or modify the mode by which this is done within two or three years, I think our time and labour will not have been wasted." But care should have been taken to do nothing that would require to be undone. Our complaint against the policy of the Government is that, for the sake of conciliating opposition and of securing a temporary advantage, they have multiplied the difficulties of future legislation. They have not diminished, but increased, the obstacles which existed two years ago to the development of a truly national system. They have intensified the sectarian zeal

which for more than a generation has rendered it impossible to secure a complete and equitable educational measure. They have created new "vested interests." Instead of preparing for the gradual cessation of grants to sectarian schools under private management, and for the gradual dissolution of the Denominational System, they have encouraged the denominations to erect new buildings; they have enlarged the denominational grants; and, owing to the policy of the Government, the Denominational System is stronger at the beginning of 1872 than it was at the beginning of 1870.

It is only fair to Mr. Forster to acknowledge that, in introducing his Bill, he committed himself with perfect frankness to the vicious system of assisting popular education by making grants of public money to religious communities. "Our object," he said, "is to complete the present voluntary system, to *fill up gaps*." The existing framework was to remain. The new schools were only to supplement the old. This principle has been carried out most consistently. It suggested the provision in the original measure, enabling School Boards to grant subsidies to the managers of denominational schools, and the clauses in the Act as it stands, enabling them to pay the fees of poor children attending these schools. It has guided the Department in pressing the payment of fees on the School Boards that declined to use the power which the Act conferred upon them. It explains the large increase, under the new code, in the annual Parliamentary grants. The intention of the Government, as explained by Mr. Forster and as illustrated by the history of the last two years, is to favour those who believe that, as far as possible, the funds voted by Parliament for the promotion of elementary education should be administered by private and irresponsible managers, and should contribute to the strength and authority of the Churches which are anxious to make elementary schools a part of their sectarian organisation. Where the Churches fail, the School Boards are to be called in to "*fill up gaps*."

There were many reasons to induce Mr. Forster to take this line. The clergy of the Church of England had shown great zeal in establishing elementary schools; many of the clergy had proved themselves admirable school managers. The farmers, who were sure to be elected on School Boards in agricultural districts, were likely to be less anxious about educating the children than about keeping down the rates; and it was uncertain what kind of men would be elected on the School Boards of the great towns. The Roman Catholic clergy were certain to resist with the utmost energy any movement that threatened the permanence of the Denominational System.\*

\* The following extracts from Mr. Stokes's General Report for 1870, on the Roman Catholic Schools inspected by him in the north-western division of England,

The House of Commons, which Mr. Lowe once described as "a public meeting of school managers," would receive with jealousy any proposals which assigned to existing schools a subordinate and temporary place in the system of National Education. The Educational

may help some of our readers to understand why the Roman Catholic Prelates and Religious Orders are anxious for the perpetuation of denominational grants. He says: "As denominational inspection will so soon be discontinued, I may, without impropriety, take the present opportunity to offer a short statement regarding the various kinds of nuns teaching inspected schools in this district, and to express the opinions which an experience extending over many years has led me to form. The most prominent position among religious communities of teachers is occupied by the Sisters of Notre Dame. They conduct the training-college and practising-school in Mount Pleasant, Liverpool, as well as nine of the largest girls' and infants' schools in the same town, viz., St. Ann's, St. Anthony's, St. Alban's, St. Austin's, St. Mary's, St. Nicholas', St. Peter's, St. Helen's, St. Thomas'; and St. William's; in Manchester, they teach the schools of St. Chad and St. William; in Wigan, the three schools of St. John, St. Patrick, and St. Joseph; in Blackburn, all the four schools; in St. Helen's, all the four schools; and they have lately taken charge of the mixed schools at Birkdale. The largest number of students for training have issued from their pupil-teachers. Like other active associations of religious women, this community is of comparatively recent origin, dating from the first French Revolution. Its mother-house is at Namur, in Belgium, and it forms a complete and united organisation under a Superior-General, who regulates the affairs of the various foundations, and removes members from one to another of them as circumstances appear to recommend. \* \* \* \* The Faithful Companions of Jesus are a teaching order of French origin, having their head-quarters in Paris. In and near Manchester they conduct several flourishing schools, viz., Manchester, St. Austin; Salford, St. John; Salford, St. Peter; Salford, Mount Carmel; and Pendleton. They also teach, Liverpool, St. Patrick; Birkenhead, St. Mary; Preston, St. Austin's; and Chester, St. Wedburgh. \* \* \* \* The Sisters of the Institute of Mary, or, as they are popularly called, Loretto Nuns, are believed to form the oldest community in Christendom devoted to the education of girls. Their first foundress, Mary Ward, seems to have experienced as much opposition in the sixteenth century as would now-a-days be exhibited towards the most extravagant advocate of woman's rights. They conduct a boarding-school in Hulme, and teach the two excellent schools of St. Wilfrid and St. Alphonsus, Manchester. The Sisters of the Holy Child Jesus are a new congregation, instituted in England by an American lady still living. They teach three large girls' and infants' schools in Preston, and I am not acquainted with three schools conducted with better results. \* \* \* \* The Sisters of the Presentation are of Irish origin. They teach the girls and female infants in St. Patrick's School, Manchester. Unlike the other sisters in my list, they may not go forth to teach, but are strictly enclosed within certain precincts. Though they labour with admirable zeal and self-sacrifice, this circumstance of enclosure shuts them out from any considerable extension of sphere. \* \* \* \* The Sisters of Mercy, who sprung up in Dublin about thirty years ago, are not strictly a teaching community. Their objects are to protect orphans, to shelter servants out of place, to visit the sick, and to afford religious instruction to ignorant adults. To these various works of mercy they have added the superintendence of national schools in Ireland. Within my district, they teach in Liverpool four inspected and one uninspected school, viz., Mount Carmel, Mount Vernon, St. Francis Xavier, St. Oswald, and St. Vincent, and they also teach schools in Oldham, Shrewsbury, Douglas, and Lancaster."—*Report of the Committee of Privy Council, 1870-1871*, pp. 289, 290.

Department had become accustomed to work with denominational managers; its organisation and all its traditions were in favour of perpetuating and extending denominational schools; it was likely to regard with distrust new principles and new measures. Something, however, had to be done, and it was determined to make provision to "*fill up gaps.*"

This is the policy to which we object. Our controversy with the Government does not concern the mere details of their measure, but its spirit. We complain of their obvious principles and their avowed objects. The grounds of our opposition cannot be adequately explained within the brief limits of this article; we shall have to recur to the subject again and again, as the public discussion of the question proceeds. All that we can do at present is to indicate as briefly as possible the essential vices of the system which the Government has been so zealous to strengthen and develop.

We object to the system on *general grounds of public policy*. It is a vicious principle to entrust the administration of national money to private and irresponsible persons. The expenditure of public funds should be in the hands of public officers, and should be open to public criticism. But in a large number of instances the managers of denominational schools represent no one but themselves. Even when they are appointed by a body of subscribers, their representative character is almost nominal. The nation which is taxed to provide them with funds has nothing to do with their election; its function is simply to find the money.

There is not even an effective publication of accounts. A statement is sent up to the office of the Committee of Privy Council, but its accuracy is unchecked by local knowledge.

It is suspected that the balance-sheets of some schools have to be very skilfully "*treated*" in order to make it appear that the condition of the code has been fulfilled, requiring that the local contributions and the children's fees should equal the amount of the grant. It is alleged that in some cases the managers make a profit on the schools, a profit which they are able to apply to various Ecclesiastical purposes. Whether these suspicions and allegations can be substantiated, we cannot undertake to say; but they must, and they will, continue to exist so long as public money is expended by persons over whose appointment the public can exercise no control, and whose proceedings are not open to public investigation.

We further object to the Denominational System, because we believe it to be *unfavourable to education*. The efficiency of a large number

of the schools, aided by the Privy Council, depends absolutely upon individual zeal and energy. If the clergyman of the parish, who is practically the sole manager of the school, happens to take a keen and intelligent interest in education, the school buildings are convenient, the furniture and educational apparatus are admirable, and the master is kept well up to his work. But when the clergyman dies, or is fortunate enough to be promoted to a better living, his successor may have neither the inclination nor the faculty to keep the educational machinery in a satisfactory condition. He may suffer from ill-health; he may be indolent; he may be writing a book on "The Validity of Anglican Orders;" or, with the best intentions, he may be always quarrelling with the schoolmaster. For his indolence or his incapacity as a school manager, there is practically no remedy. The grown people who may not like his preaching can stop away from church on the Sunday, and, if they like, go to the Methodist Chapel, but the children must go to his school during the week, or else have no education at all.

The system is unfavourable to the creation of large schools, and it is obvious that for the same cost per head a large school can provide much better teaching than a small one. A better salary can be given to the chief master, and he can have better assistance. The maps and books, and other educational apparatus, are likely to be of a better kind. But so long as the present Denominational System lasts, every rural clergyman, no matter how small his parish, will try to have a school of his own, and in very many cases the school is certain to be inefficient. The attention of the Department has been directed to this mischievous effect of the present system by Mr. Bellairs, one of Her Majesty's Inspectors. In a recent report he says:—\*

"Some of the very small schools fail from want of numbers, as well as of funds. The question of grouping small parishes with an efficient central school has not received the attention it deserves. The present plan of confining school management to the clergy of the respective schools, interferes here. Each one feels that he would be guilty of disloyalty to the parochial system if he consented, however indirectly, to place his children in a school out of his own cure."

Mr. Fussell, in his report for 1870, says:—†

"The manner in which the Parliamentary grant was formerly administered was peculiarly calculated to foster the establishment of new schools, and, under the parochial system, one parish after another was moved to emulate the doings of its neighbours, and wipe out what was felt to be the disgrace of being without schools of its own. As things have turned out, it is to be wished that they could have seen their way to a more combined course of action. We have now a mass of small schools, many of them representing areas so confined that, except in certain of the wealthier

\* "Report of the Committee of Privy Council, 1868-69," p. 23. † Ibid, 1870-71, p. 87.

parts of London, funds can with difficulty be raised to maintain them in commendable efficiency."

No doubt the system on which the grants were administered before the introduction of the Revised Code, was even more mischievous than it is now, but precisely the same evils, though perhaps to a somewhat less extent, are produced by the existing code.

The mischievous effect of multiplying small schools is perhaps most severely felt in the rural districts, but it is not confined to small country parishes. In small towns the Dissenters are unwilling, if they can help it, to send their children to the church school, and they unite to have a school of their own. The consequence is, that two small and inefficient schools are maintained at considerably more expense than would be necessary to maintain one large and good school, which would be sufficient for all the population. Even in towns of considerable size, the same evil provokes the complaints of inspectors. Mr. Byrne, in his report for 1868, has the following instructive passage:—\*

"Parochialism is a rock on which the Church of England should fear to run the risk of making shipwreck, in her recently-assumed character of instructor of the poor. If each parish be ambitious not to subserve the general interest, but to possess a school, however inefficient, of its own, the result will be such as we see in Gloucester, where in one parish there is a large school for boys languishing for lack of funds, and incomplete in its character, in the absence of departments for girls and infants. In another, two departments (for girls and infants), neither of them thriving, are assembled in one room, divided by a wooden partition. In one parish alone (St. James's) is there a complete school of three departments. In the rest, either there are only single departments, or the sexes are intermixed,—a plan not to be justified by necessity in a town parish where each sex is in sufficient force to require a school to itself, and scarcely to be recommended where scholars are to be found, as they are in towns, of an age comparatively more advanced than they are in rural districts."

Immediately before the passage we have quoted, Mr. Byrne lays down a principle which, fairly carried out, is fatal to the whole system:—†

"In a town of the dimensions of Gloucester, it would seem scarcely possible to supply the educational wants of the whole labouring population *unless the place be treated as a whole*, the school-system organised on one principle, with the full co-operation of the school-managers, lay and clerical, of all the parishes."

Now, it is an essential defect of the Denominational System that it does not encourage those who receive the grants to treat a town or a district "*as a whole*." It stimulates rivalry and conflict, instead of co-operation. It sets parish against parish, sect against sect, and the congregations of the same sect against each other. If Gloucester, with a population of less than 30,000, ought "to be treated as a whole," much more ought Liverpool and Leeds, and Manchester and Birmingham.

Mr. Byrne, as a Church of England inspector, could suggest nothing better than co-operation in every district, among the lay and

\* "Report of the Committee of Privy Council, 1868-69," p. 38. † Ibid, p. 38.



clerical managers of the Church of England schools. But, in the interests of education, this would not be enough. All the elementary schools in a town ought to be organised into a consistent and complete system, if the wants of the population are to be adequately provided for, and if there is to be no waste of public money. The policy which the Government is pursuing renders this impossible.

It may be replied, that the Government pays for results, and that where the schools are inefficient the grant is diminished, and the managers have to make up the deficiency by larger private subscriptions. But even if it were true that the Government paid only for "results," the reply would not be valid. To confess that the State is encouraging benevolent individuals to establish schools which are sure to be inefficient, and then fining them for the inefficiency, is to condemn, not to justify, the present system. It is no satisfaction to the nation to learn that, although the schools are bad, the managers have to get a heavier subscription-list in order to cover their expenses. It is no satisfaction to parents to be informed that if their children are ill-taught, it is necessary to have an additional collection at church, or to apply to the borough members for special contributions to the school fund. What is wanted is, that the schools should be as perfect as they can be made, and the country will be satisfied with nothing less.

It is not true, however, that payment is made only for "results." For an efficient system of education, it is essential that the infant-schools should be efficient. If children from five to seven years of age are taught badly, they will be at a great disadvantage throughout the whole of their school life. This is true of the children of all classes, and it is especially true of the children of working people, who are obliged to leave school early. But under the present code, managers receive 8s. for every child, under seven years of age, that has attended school 250 times, and is "present" on the day of examination. If the infants are taught in a separate room the grant is increased to 10s. There is no personal examination. The children may have learnt nothing, and yet the grant is secured. For children over seven there is a grant of 6s. per head on the average attendance, although the "results" in the case of very many of the children may be worthless. It is true that the whole grant may be reduced by not less than one-tenth, nor more than one-half, upon the inspector's report, for faults of instruction or discipline on the part of the teacher, or for failure on the part of the managers to remedy any serious defects in the premises, or to provide proper furniture, books, maps, and other educational apparatus; but Mr. Fussell, in his report for 1870, has the following very sensible remarks on this clause in the code:—\*

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\* "Report of the Committee of Privy Council, 1870-71," p. 84.

"I believe most inspectors agree that it is practically impossible, even if it were really desirable, to recommend an absolute enforcement of this penalty. Cases of doubt, and these are numerous, are, in fact, tolerantly dealt with, and considering the many difficulties which beset schools and managers, it would often be unjust to deal with them otherwise."

It is clearly possible for an infant-school to get a heavy grant, not because the teaching is satisfactory, but because the attendance is large; and the 6s. per head on the average attendance in schools for children over seven, is practically independent of the efficiency of the instruction.

Even where "results" are paid for, it is not at all certain that "results" are obtained. Mr. Matthew Arnold is, on this point, a very trustworthy witness. He has been an inspector for many years, and in different parts of England. In his report for 1869 he says:—\*

"I think the great task for friends of education is, not to praise *payment by results*, which is just the sort of notion to catch of itself popular favour, but to devise remedies for the evils which are found to follow the application of the popular notion. The school examinations in view of *payment by results* are, as I have said, a game of mechanical contrivance, in which the teachers will, and must, more and more learn how to beat us. *It is found possible, by ingenious preparation, to get children through the Revised Code examination in reading, writing, and ciphering, without their really knowing how to read, write, and cipher.*"

He explains how this is done, and his report forces upon us the conviction that, under the Denominational System, there is no real guarantee that, with the increase in the Parliamentary grant for education, there will be any proportionate increase in the education of the people.

As Nonconformists, we object to the Denominational System as being *essentially and inevitably unjust*. It can be made to look very fair on paper. Nothing is easier than to call up cheers at a meeting of the National Educational Union by declaring that since the grants are offered to all, the people who do not get them have nobody to blame but themselves, and that if the Church of England has received the largest share of public money, it is only because she has shown the greatest zeal in promoting popular education. But is the system as fair as it looks? How has it worked? It has been in existence long enough to enable us to judge of it by its results. As there are very many persons who seem to have very vague ideas of the real character of the Denominational System, we will venture, at the risk of being somewhat tedious, to give a brief account of it.

For more than thirty years large grants of public money have been voted by Parliament for the erection of school buildings and the maintenance of schools, the enormous majority of which are under the direct and complete control of the clergy and representatives of various religious denominations.

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\* "Report of the Committee of Privy Council, 1869-70," p. 291.

The buildings, though put in trust "for the education of the poor and for no other purpose whatever," are used for Congregational tea-parties, for Sunday-schools, for Congregational bazaars, for lectures, for public meetings, and not unfrequently for religious services. They are indispensable in many cases to the maintenance of the religious agencies of the Churches with which they are connected. Towards the cost of these buildings Parliament had voted, up to December 31, 1870, rather more than *a million and a half* of money. The total amount contributed by voluntary liberality was less than *three millions and three-quarters*; so that for every £700 raised by the private promoters of the schools, the nation has contributed nearly £300. The annual grants for maintenance, the grants to training-colleges, and the cost of administration, have amounted to rather more than *ten millions*. Altogether, the cost of denominational schools to the nation up to the end of 1870 was £11,863,078.

The building grants have ceased, or rather, they will have ceased when the Department and Parliament have dealt with the three thousand applications which were sent in during the closing months of 1870. But the grants for maintenance are to be largely increased.

The grants are made with the clear understanding that the schools which they support exist—we were about to say, for the propagation of many rival forms of sectarian faith; but this is hardly correct; the great mass of the money is received by the Church of England. It is the boast of the clergy that 75 per cent. of the children attending Government-aided schools in England and Wales are to be found in schools connected with the English Church. The fact is appealed to as illustrating the zeal of the Church in the cause of education: it is a conclusive proof of the enormous injustice inseparable from the Denominational System. Seventy-five per cent. of the children, whose education is assisted by Parliamentary grants, are in schools under the control of Church of England managers; in schools where the doctrines and catechism of the English Church are taught to all the children whose parents have not the courage to invoke the protection of the conscience clause; in schools, large numbers of which are regularly visited and virtually "managed," by the clergyman, and the clergyman's wife and daughters. This startling fact has been incessantly dwelt upon by the clergy. It has been received with delight at innumerable Conservative meetings. It has been the strong point of many clerical candidates in School Board elections. The time has come for Nonconformists to make use of it. It should be discussed in Nonconformist newspapers, and reiterated on Nonconformist platforms; and it should be pressed upon the attention of Liberal members of Parliament by Nonconformist electors.

How does it happen that three-fourths of the children, whose education is partly provided at the cost of the nation, are in Church of England schools? Are Wesleyans, Baptists, Congregationalists, Unitarians less zealous for elementary education than the members of the English Church? No one will venture to affirm it. Have the great mass of the working people a strong liking for the Church catechism? Or have their political sympathies been attracted by the general antagonism of the clergy to Free Trade and Parliamentary Reform? Neither explanation seems very probable.

How does it happen? It is alleged that if parents prefer to send their children to schools where they will receive denominational teaching, their preference deserves to be considered. But during the last thirty years the schools of the Church of England have received from Parliament £6,976,695; in the same period, the schools connected with the great Wesleyan community have received £549,766. The Churchmen have had twelve times as much money as the Wesleyans. Is it credible that the adherents of the Church of England among the working people are twelve times as numerous as the adherents of Wesleyanism?

Church of England schools have received, as we have seen, nearly seven millions; British and foreign schools have received a little more than one million. Does anyone suppose that this represents the proportion between the number of working men who sympathise with the Establishment, and the number of working men who sympathise with the Free Churches?

How does it happen? The explanation is very simple. The public money is voted to a Church, not in proportion to the number of its adherents in those classes for whose children the schools are established, but in proportion to the compactness of its organisation, and to the amount of its wealth.

It is possible that, in a large village or a country town, two-thirds of the labouring population attending public worship are found on Sunday within the walls of the Nonconformist chapels, and it might be supposed that, since the Government professes to assist denominational schools in order to satisfy the desire of the parents for denominational instruction, the school assisted by the Parliamentary grant will be a Nonconformist school. But, no. Even if the Nonconformists were willing to have their religious faith taught in a school partly maintained at the public cost, the Government could do nothing for them. They are poor. They have had a hard struggle to build their chapels; they have a harder struggle to maintain them. But the adherents of the Church of England worship in a building which is national property; the income of the clergyman is provided from national en-

dowments ; and the expense of maintaining their worship is inconsiderable. The rector is energetic. He persuades the principal land-holder and two or three wealthy farmers to unite with him in building a school, which will be a pretty and convenient appendage to the parish church ; he and his friends are willing to make an annual contribution to the school funds. The Government declares that it cannot consider the religious preferences of the poor parents ; it *sells* the control of the school in which their children are educated, to the Church which is rich enough to pay for it. It places public money voted for education at the disposal, not of the people whose children are to be taught, but of the Church which is willing and able to purchase the power of using national funds for its own sectarian purposes.

This system cannot last. It is a violation of common justice. It is condemned by the irrepressible instincts of every generous heart. Sooner or later it is certain to perish. To strengthen, extend, and develop it, under whatever pretences, is a blunder which, if persisted in, must be fatal to the existence of a Liberal ministry.

Those who have been most strongly opposed to the system of making public grants to denominational schools have hitherto been satisfied with asking that no grants should be made to new schools, and that the grants to existing schools should cease at the end of a definite term of years. But the unexpected and formidable development of the system during the last twelve months is forcing many Nonconformists to the conclusion that the evil requires a more prompt and vigorous remedy. It is impossible to create a national system while the sectarian schools continue to receive support from public funds. In School Board elections sectarian zeal has almost suppressed the consideration of the question whether candidates were the kind of men who ought to be entrusted with the organisation and superintendence of the elementary education of the people, and there has been, on the part of some powerful sects, a supreme solicitude to return candidates who might be trusted to protect the interests of sectarian schools. Indications are not wanting that where the friends of denominational education constitute the majority on a School Board, the Board will shrink from making its own buildings and its own system of instruction too good and too attractive, lest the schools of the Board should become powerful rivals of the schools of the sects. In pursuing this policy the denominationalists will be able to appeal to the ignobler class of ratepayers, and will allege that in refusing to expend money on the new schools, they are only trying to prevent undue pressure on the rates.

Complications of another kind seem likely to arise. Every school

ought to have three separate departments—for boys, girls, and infants. Suppose it should happen that in any district the sectarian school accommodation already provided for boys is almost equal to the wants of the population, while there is a serious deficiency in the accommodation for girls, and a deficiency still more serious in the accommodation for infants. Will the Department require the Board to fill up the "gaps"? Will a Board be required, for instance, to build schools for 1,000 infants, for 300 girls, and for 150 boys? To do this would be to destroy the completeness and efficiency of the new schools because of the incompleteness and inefficiency of the existing schools. Instead of laying the foundations of a satisfactory system of national schools, the ratepayers would be condemned to have unsatisfactory schools of their own, because the schools already established by the denominations are unsatisfactory. The mischief would not be temporary, but permanent. It could not be remedied without an enormous waste of public property; and the development of a complete system of popular schools under the immediate control of the people themselves, would be indefinitely delayed.

What ought to be done?

It is probable that the Department has not yet been able to deal with all the 3,000 applications for building grants that were sent in towards the close of 1870, and we trust that, if the remaining applications cannot be indiscriminately refused, they will be complied with only in the most exceptional cases. Every new denominational school creates a new difficulty in the way of future legislation.

The rescinding of the twenty-fifth clause of the Elementary Education Act, and the modification of clause seventy-four, so as to prevent School Boards from using the rates to subsidise sectarian schools, would be another step in the right direction.

But what is required is a bold and comprehensive measure providing that *immediately* the whole of the Parliamentary grant in aid of elementary education shall be administered by the representatives of the people, and shall be used for purposes of secular teaching only. Such a measure might and should contain clauses rendering it possible to utilise existing school-buildings which have been erected partly at the public expense. At the same time the claims of the denominations which have provided part of the cost of erection should be frankly recognised. These proposals would involve the establishment of School Boards throughout the kingdom, and would render it possible to enact and to carry out universal compulsion.

The Nonconformists are committed to a movement having much graver issues than some of them appear to suppose. The rescinding or the amendment of two objectionable clauses in the Elementary

Education Act would not solve the questions which have been raised by recent discussions. It is fortunate, perhaps, that an Act constructed on the most vicious principles should have provoked, as soon as it was passed, the religious antagonism of powerful religious communities. But the policy of the Government must be considered in relation to the general interests of popular education. While, as Non-conformists, we protest against it as flagrantly violating the principles of religious equality, we ought to give greater prominence than we have given hitherto to those provisions of the Act which make it eminently unsatisfactory as a measure for promoting the education of the people. We must maintain that on general principles of policy it is monstrous that money voted by the State for secular instruction should be administered by ecclesiastical communities, and that it is intolerable that public money should be spent by persons of whose proceedings the public know nothing. We must insist that, in the expenditure of national grants for educational purposes, every school district should be treated as a whole, and that the schools partly supported by the State should be distributed by some competent public authority, instead of being originated by the irregular and unorganised enterprise of individuals and Churches. We must show that the perpetuation of denominational grants involves not merely the endowment of two powerful Churches and the infliction of grave injustice on every body of Nonconformists, but the maintenance and multiplication of small and inconvenient schools with under-paid masters and ill-taught children. Liberal politicians should be reminded that this policy must bring with it very serious changes in the political life of England. To increase the power of the clergy of the Church of England and of the Church of Rome, to place the elementary schools of the nation under their control, will be to strengthen beyond all calculation the influences which are adverse to the political and social improvement of the country. We must make the nation understand the real nature of the course which the Government is pursuing, and invite public opinion to give a distinct judgment on the question whether we should at once establish a complete national system of effective schools, or whether, to satisfy the claims of the Anglican and Roman clergy, we should be satisfied with Mr. Forster's proposal to "*fill up gaps.*"

We believe that every month is intensifying the hostility of the Non-conformists to what we regard as one of the most unsatisfactory legislative measures for which a great party has ever made itself responsible; but to carry our agitation to a successful issue will require, not a mere outburst of temporary enthusiasm, but patient thought, incessant labour, quiet persistency, and a complete organisation of our political power.



## *THE SPIRITUAL WARFARE, AND THE DIVINE PROMISE.*

"To him that overcometh will I give to eat of the hidden manna."—REV. ii. 17.

THE visions of this Book were given to John when he was in the lonely island of Patmos. He was banished to this place "for the word of God, and for the testimony of Jesus Christ." Much is said of the charms of solitude. People fancy that the muses dwell in the loneliness and silence of the country, and that they avoid the crowded streets of towns and cities. We are apt to think that if we could escape from the busy and restless world of humanity, we should live a holier life, have more communion with God and attain to higher spiritual states. But this is only a fancy, and, like many other such things, it vanishes when you draw near to examine it. Sea-waves, rocks, mountains, forests, and speechless animals, are poor substitutes for the society of our fellows. We are influenced more by the intelligence, the life, the activity, and the sympathy of men, than by the sights and sounds of nature. John in Ephesus, surrounded by his friends, who received from his lips the doctrines of Divine love, was more highly privileged than when he dwelt in Patmos, looking out upon the sea, and listening to "the infinite wail of the wind," as it swept along the rocky shore. From Ephesus to Patmos—from man to nature—is a great descent.

Christ did not forget His banished servant, but appeared to him in glory, and opened before him the revelations of heaven. John "was in the spirit on the Lord's-day;" as he meditated, prayed, and worshipped, he fell into a trance. The connection with surrounding objects through the senses was suspended, and a connection with the invisible world was established. The island, the sea, the clouds that floated in the atmosphere, and all material things faded from his sight, and the spiritual world appeared. He had communion with Christ, heard the praises of angels, and beheld the blissful existence of redeemed human spirits. Christ came to him in his loneliness, and gave him visions of glory. It is often so. Night reveals the stars. A child in sickness has greater manifestations of his parents' love than in health. In times of affliction, when we are banished from the work of our life, Christ comes to the soul, and makes Himself known and felt. We never experience so much of His love as when He comes to heal the broken heart.

John was commanded to write to the seven Churches of Asia. Christ has work for us in all the states and circumstances of life. In

the day of our vigour, the call is to act for Him; when weakness and age come, the call will be to endure, for enduring has its uses as well as working. The flowers of the field are inactive; they yield no fruit that men can gather, but they are not therefore worthless; for are they not pleasant to the sight, and fragrant to the smell? Without them the fields would be less beautiful and the air less pure. Thus good men in the time of old age and feebleness, when their active life is over, exert a holy influence upon others. By their calm, wise, humble, and grateful spirit they are "a sweet savour of Christ." They teach us that it is possible to be afflicted and happy, old and content, confident in the presence of death, and cheerful on the confines of eternity. They illustrate the truth of the Divine promise, "I will never leave thee, nor forsake thee;" and are an evidence of the power of religion to support the mind and strengthen the heart in the most trying circumstances.

In these epistles the Churches are called to be faithful to Christ, to the Gospel, and to themselves. They were to overcome the evils by which they were surrounded. The greatest promises of present and eternal good are given to all who will hear and obey the Divine voice. They shall eat of the tree of life and of the hidden manna; the name of God shall be written upon them; clothed in white raiment, they shall dwell in His temple for ever, and be partakers of the Redeemer's blessedness. In the kingdom of Christ every good work is rewarded; the warfare ends in victory; glory follows service; we sow in tears and reap in joy.

There are two things in this text which we should consider:—

I. The Spiritual Warfare.

II. The Divine Promise.

I. THE SPIRITUAL WARFARE.—"To him that overcometh will I give to eat of the hidden manna."

1. We must overcome the evil that is within ourselves.

The best of men have spoken with sorrow of the state of their own hearts. "In many things we all offend." "If we say we have no sin, we deceive ourselves, and the truth is not in us." "Wretched man that I am! who shall deliver me from the body of this death?" The Apostles who uttered these words may be regarded as representatives of the inspired writers of the Bible, for they all confess their sinfulness, and weep over their imperfections. The Christian Church has always recognised the same mournful truth. The *Te Deum Laudamus* is the greatest Christian hymn. There is no other that has so much right to be called *the* hymn of the Church. It is powerful as the sound of many waters, and mingling with its sublime notes there is a tenderness that melts us into tears. It has the roll of the thunder, and the

whisper of a still small voice ; the beating of a storm, and the falling of the dew. It is a lofty song of faith, hope, and triumph ; but a trembling undertone of sadness runs through its joyous praise. Therefore is it the true song of the Church on earth. We read these words in the great hymn, "Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us, have mercy upon us." The meaning is, We are so feeble, so prone to sin, that we are not safe for one day without Thy presence and power. We are helpless before Thy throne, seeking Thy mercy, O Father of an infinite majesty. Take us therefore under Thine own loving care, and uphold us in Thine everlasting arms.

The reason why good men see and feel the evil within them is, that they *are* good men. The Spirit of God dwells in them, and His light reveals the soul to itself. The man who has most knowledge is the most conscious of his ignorance. It is the musician that is pained by the want of harmony in sounds. The first approach of meanness is felt by the man of noble honour ; a person of unbending truthfulness is shocked by dishonesty ; and it is the brave man that feels the degradation of cowardice. So here. The man that is truly enlightened by the Holy Spirit sees his own sinfulness. The holier we are, the more shall we feel our own imperfections. It was Paul that said, "I am the chief of sinners."

But it is not enough to feel and bewail the evil ; we should also overcome it. The human heart resembles a garden. If rightly cared for, it will grow flowers of greatest beauty, and trees abundant in fruit ; but if neglected, it will put forth noxious weeds, and worthless thorns and briars. We know how the hearts and characters of men have been transformed. Peter at the commencement of his career was unstable as water, and impulsive as a mountain torrent ; but he became a wise, calm, firm man, and his character answered to the name given him by the Saviour—Peter, stone or rock. When we first meet with Paul we are impressed with his self-will and pride ; but the great Apostle lived to say, "I am less than the least of all saints." In the early years of his discipleship, John was willing to call down fire from heaven to consume the Samaritans ; but before he left the world he was every man's friend, It was he that wrote these words : "Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love."

2. We must overcome the opposition of the world. This, as it is described in these chapters, contains three elements.

First, false teaching. The Christians at Ephesus are commended in these chapters, because they sought to have a pure ministry, and rejected the teaching of "them who say they are apostles, and are not." They

fought against error, and overcame it, and hence the praise given to them.

There are two ways in which you may endeavour to overcome error. First, you may make direct war against it; you may use arguments, and show that it is error and not truth, a phantom, and not any real thing whatsoever. Your mind is the bow, your arguments are the arrows; the bow may be strong, and the arrows sharp and well-aimed; but what matters it? They can do but little harm to the phantom. The second method of opposing error is the establishment of positive truth. When the fire of the glow-worm begins to pale, and the birds stir among the branches, and the dawn opens in the east, the ghost in the great poem is made to vanish from the sight. Errors walk in the night of ignorance; and it is the light of truth, positive, clear truth, like the morning light, that alone can rid the world of their presence. Be assured that error cannot be put down by hard words, or by abusing those who labour to spread it. Indeed, hard words and abuse are signs of weakness in the people who use them, and they injure the cause they are intended to defend. Like arrows shot against a shield of steel, they fly back to him who sent them.

Or, you may try to overcome error by persecution. The coarsest, clumsiest, and most vulgar form of persecution is that which kills the body. It says, "You do not believe with us, and therefore you shall not live on this earth—we will burn up your very existence." Fools! Truth cannot be consumed with fire; therefore it is useless to destroy its disciples. When the body of the faithful witness has been reduced to dust, and his spirit has ascended to heaven, the truth he loved, like the fabulous bird of old, shall rise from the ashes of martyrdom, young, strong, and beautiful as ever. Another form of persecution is that which deprives a man of his worldly goods. Its language is, "Believe with us, and you shall be prosperous, rich, and respected; but oppose your views to ours, and you shall live in want and misery; like a tree in winter, stripped of all its foliage, you shall stand bare and shivering, exposed to every storm." But the most cruel and most wicked persecution is that of words—words spoken or printed. It wounds the heart, defames the character, and kills the reputation. A good man may be happy in the deepest poverty; and if he is put to death he enters into rest, and is for ever beyond the reach of harm: "For sudden, the worst turns the best to the brave." But who can escape from the misery produced by false and cruel words! Friends look at you askance; you are avoided by people who sought your presence and delighted in your society; and men by their coldness seem to say, "You are found out at last!" There was a kind of rough and rugged manliness in the old-fashioned persecution: it met its victim

face to face, and said, "Might is right; I am stronger than you; and therefore you shall perish." But the author of word-persecution is generally "anonymous." Like some cowardly spirit of evil, he wraps himself in a cloud of mystery, and then pours forth his poisoned arrows upon you.

The spirit of the world is also to be overcome. There are persons in whose presence we feel the need of knowledge, wisdom, and truthfulness. They are kind, courteous, and wise; and there is an atmosphere around them in which folly must hush, and trifling and impertinence stand abashed. In some households it is easy to pray—a spirit of worship fills the place. When we kneel with the family, good thoughts hover around us waiting to be expressed, holy emotions move in our heart, and there are silent whispers in the air, which seem to say, "This is the gate of heaven; the Presence is here—Pray." There is a spirit the very opposite of this. In some circles of human society religion is never spoken of, neither for, nor against, but is simply ignored. God and His purposes, Christ and His salvation, and eternity with its untold possibilities, are not taken into account. If religion by any accident finds itself in these regions, it is regarded as an intruder. The spirit of Infidelity is loquacious; it argues, shouts, screams, and sometimes shrieks. It seems to have a kind of faith, and is desirous that men should receive it—if not faith in truth, then faith in endless negation. But that of which I am speaking is a "dumb spirit." Should it at any time be moved to speak, it would use the words of Pilate, "What is truth?" Who knows? who can know? and it does not matter. There is nothing more difficult to overcome than this. A man may reason against false doctrines, and confute their teachers; and he may have courage, and defy persecution in all its forms. But this spirit is subtle, silent, and penetrating. Living within the circle of its influence, we can hardly escape its effects. It is like an impure atmosphere; if you breathe it at all you must inhale the poison.

3. We have to overcome the influence of the Wicked One. We read in this chapter of "the depths of Satan;" and St. Paul speaks of "the wiles of the devil." The English poet has made Satan a hero. He is grand, daring, fearless, and sublime. There is about him a halo of fierce terrible grandeur which has a powerful fascination. But the Bible makes him hateful throughout; and he is named "that old serpent, called the devil, and Satan, who deceiveth the whole world." Deceit, fraud, guile, malice, and all the serpent qualities are ascribed to him; and of him it may be said, "Dust shall be the serpent's meat." Truth, goodness, love, sincerity are ambrosial,—the corn of heaven, the food of angels. But to delight in wickedness is to feed

upon dust. "The marriage-supper of the Lamb" is spoken of in the New Testament. The fruits of Paradise, gathered ripe from the tree of life, shall be on the table at that heavenly banquet; and Christ and His disciples shall drink anew the wine of joy and gladness in the Father's kingdom. But there is another place, another table, and another company. Wicked men and wicked angels shall sit down to *their* feast in the hall of darkness and despair, and DUST shall be their food.

This evil Spirit is called "The Tempter." Men sometimes tempt themselves. They gaze upon the forbidden fruit; they look at it from this point and from that; and by so doing they change its appearance; the imagination gives it new colours, and it becomes desirable and beautiful in their sight. The man who acts thus is his own tempter, and the natural consequences follow. Gazing creates desire, and desire ends in transgression. By playing with the sharp instrument he wounds himself. People often tempt each other. Walking among the rocky cliffs of the sea-shore, you come to a place of danger. Above are the overhanging crags, and below the yawning abyss, and you fear to proceed. But seeing footmarks on the rocks you are tempted to make the perilous experiment. Others have passed that way, and why should you not go? Thus do men by their example lead their fellows into danger. Men are also "tempted of the devil." He showed our Saviour all the kingdoms of the world, and said, "Worship me, and this power and glory shall be thine." He is ever revealing such things to men. True, they are only phantom kingdoms which he paints before the imagination; but then they appear most real at the time. Many comply with the conditions; they fall down and worship; and having done so, they prepare to enter their new kingdom. But, lo! there is no kingdom. It has vanished. Darkness is around them, and in the distance they hear the fiend's laugh. The question we have to decide is, Shall we fall down before the Tempter like the first Adam, or overcome with "the Second Man, the Lord from heaven"?

II. THE DIVINE PROMISE.—"To him that overcometh will I give to eat of the hidden manna." The manna given to Israel in the desert is used here as the emblem of the spiritual food whereby the soul is fed.

1. Christ strengthens and supports the soul in its conflict with evil.

Let the experience of the Apostles illustrate this. In their outward circumstances they had all the elements of unhappiness and misery. Poverty, the contempt of the world, and cruel persecutions were

their portion. They stood in the high places of the field, and met the full force of the enemy. They wrestled not only against flesh and blood, but against principalities, and powers, and spiritual wickedness, and the rulers of the darkness of this world—the Wicked One and his angels. But a greater Power was for them than those to which they were opposed. The promised and mysterious Presence followed them through all the trials, temptations, and sorrows of life. They fought, overcame, and received the crown of victory. "In all these things we are more than conquerors through him that loved us."

We should mark their experience at the time of their great conflict. They speak of "the peace of God which passeth understanding," of a "joy unspeakable and full of glory," and of the "everlasting consolation" which they possessed. They were the most tried and persecuted, and, at the same time, the most happy and blessed men on the earth. The world frowned, but heaven smiled upon their spirit. They were not only able to withstand the enemy, but they had peace, joy, and consolation in the midst of the strife. "The peace of God"—a plentiful stream from the fountain of all blessedness—flowed into their hearts. They wrote concerning their joy, but found that words could not express it. It passed the power of speech, and was too deep to be measured by the understanding. And their consolation was not a fitful experience—not a mere gleam of light shining suddenly between the clouds and then disappearing—but a perpetual feast of the soul, a never-failing banquet of "the hidden manna."

2. The strength which Christ gives is known only to the soul who receives it. It is "hidden manna."

Nature has her "open secret." It is exposed to the gaze of all, but all have not the power to behold it—open and yet a secret. The laws of gravity were there, open enough since the world began; but it required the great philosopher to say, "I see the secret and can make it known." The beauty and grandeur of God's works are in the things by which we are surrounded: they are there in the ocean-waves that chase each other across the deep; in the cliff that overhangs the sea; in the corn-fields that bend before the wind; in the forest trees that rise like "giants, arm-in-arm;" in the rainbow that trembles on the frowning thundercloud; in the lightnings that go forth at the bidding of the Almighty; and in the firmament which He hath garnished with a thousand stars. Yes, there it is, the open secret of the beauty of things—open as the broad creation, but seen only by a few. The prophet, the poet, and the artist are conscious of its charm; but others see it not. This applies to the spiritual life. "The secret of the Lord is with them that fear him." "To him that overcometh will I give to eat of the hidden manna." The Divine energy that braces the

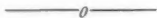


mind and heart for noble deeds ; the peace which results from perfect reconciliation to God ; the consolation imparted to the soul by His Spirit—these are the open secret of religion. They are open and clear as daylight, Psalmists sang concerning their worth, Christ promised them to His disciples, the Apostles bore witness to their reality, they are embodied in the hymns of the Church, and countless numbers of dying men have thanked God for their possession. But from the unbelieving, from the proud, from the worldly, and from the disobedient, they are concealed. Being unfelt they must be unknown, for they are revealed to the heart rather than to the intellect. "But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned."

In conclusion, Learn our dependence upon Christ. Our prayer should be : O Saviour of man, we feel our need of Thee. As the fields are blessed by the plentiful rain of heaven, may our hearts be revived by Thy Divine influence ; as the breathings of summer cause the earth to put forth her fruits, may Thy Spirit cause all the virtues and graces of Thy holy religion to spring up in our nature ; as the life within us animates every part of these material frames, do Thou, O Christ, who art our life, quicken our minds for every good word and work. Send forth Thy power and fill us with knowledge, faith, love, holiness, and all noble aspirations, that we may be worthy of Thee. "Strong Son of God," make us strong, that we may overcome and sit with Thee on Thy throne, as Thou hast overcome, and art set down with Thy Father on His throne.

*Swansea.*

THOMAS JONES.



Thou hast an obligation in thy hand, and I ask thee, What hast thou there? and thou sayest, I have here an hundred pounds. Why, say I, there is nothing but paper, ink, and wax. Oh, but by this, sayest thou, I will recover an hundred pounds, and that is as good. So, beloved, this is as good, that under these signs you receive the virtue of Christ's body and blood by faith, as if you did eat His body, and drink His blood indeed, which were horrible to think, that any should devour their God, thinking thereby to worship Him ; never any heretic nor idolater conceived so grossly of their God before the Papists. We read of a people which did eat men, but never of any people which did eat their God.—*Henry Smith.*

To aim at originality is an almost infallible sign of inferior genius ; the philosopher desires Truth alone, and it is not without alarm if he finds it where no one has ever discovered it before.—*Jules Simon.*

## THE UNCHANGING RENEWER.

"IMMUTABILIS, MUTANS OMNIA."—AUGUSTINE.

Lord God, by whom all change is wrought,  
By whom new things to birth are brought,  
In whom no change is known!  
Whate'er Thou dost, whate'er Thou art,  
Thy people still in Thee have part;  
Still, still Thou art our own.

Ancient of Days! we dwell in Thee;  
Out of Thine own eternity  
Our peace and joy are wrought;  
We rest in our Eternal God,  
And make secure and sweet abode  
With Thee who changest not.

Each steadfast promise we possess;  
Thine everlasting truth we bless,  
Thine everlasting love;  
The unfailing Helper close we clasp,  
The Everlasting Arms we grasp,  
Nor from the Refuge move.

Spirit who makest all things new!  
Thou leadest onward; we pursue  
The heavenly march sublime.  
'Neath Thy renewing fire we glow,  
And still from strength to strength we go,  
From height to height we climb.

Darkness and dread we leave behind;  
New light, new glory still we find,  
New realms divine possess;  
New Births of Grace, new raptures bring,  
Triumphant the new song we sing,  
The great Renewer bless.

To Thee we rise, in Thee we rest;  
We stay at home, we go in quest,  
Still Thou art our abode.  
The rapture swells, the wonder grows,  
As full on us new life still flows  
From our unchanging God.

T. H. GILL,

*Author of "The Golden Chain of Praise."*

## THE LAST WORDS OF DAVID.

2 SAMUEL xxiii. 1—7.

"THERE is nothing," says Montaigne, "of which I am so inquisitive as the manner of men's deaths, their dying words, looks, deportment; nor is there any passage of history which takes up so much of my attention. Were I a writer of books, I would compile a register of the various deaths of people, with notes which would instruct me both how to live and how to die." If we cannot go the full length of the French essayist and say, "There is *nothing* of which we are so inquisitive," yet most of us are inquisitive as to the manner in which men die; we like to hear the last words which fall from their lips. For we know that death often throws a new light on life—a light in which many of our judgments are modified or even reversed, so that what we had hitherto put last takes the first place, and what we had held to be first retires into the last place in our thoughts and desires. We know, too, that when men die, as they often change and correct their judgments of the past, so also they often see the future more clearly, and speak to us of the great spiritual realities in a higher than their accustomed strain. And as it is of inexpressible moment to us rightly to apprehend both the life that now is and that which is to come, we are glad to hear their last words, to ponder them, to follow out any clue or suggestion which may help us to think more accurately of ourselves, of our duties, and of the prospects which lie before us.

Moreover,

"The tongues of dying men  
Enforce attention like deep harmony,"

since

"Where words are scarce, they are seldom spent in vain,  
For they breathe truth that breathe their words in pain.  
He that must say no more, is lister'd more  
Than they whom youth and ease have taught to gloze;  
More are men's ends marked than their lives before:  
The setting sun, and music at the close,  
As the last taste of sweets, is sweetest last—  
Writ in remembrance more than things long past."

But if we like to hear the last words of most men, if even "the last dying speech and confession" of a criminal has a certain impressive interest for us, there is a special reason why we should study the last words of the wise Hebrews whom we meet in the Old Testament Scriptures. We have a special interest in *their* words, not simply because they were great men, and good, and wise, nor even simply because they were men who had known the inspiration of the Almighty; but because, as they lay a-dying, they were often raised

above even their wont ; because they were then the subjects of a singular exaltation in which they penetrated more deeply than ever into the counsels of God, read the meaning of past history more clearly, and more clearly foresaw what form and pressure the future would take from the past. Jacob and Joseph are familiar instances of this high dying mood. As he was dying, Jacob read the events of his past life in a new light, and his children's characters, and was able to discern what *God's* meaning was in the events by which he had been tried and trained, what his sons were like in heart and spirit, and to what destinies their peculiarities of character would infallibly conduct them. As Joseph "lay a-dying" he had a still larger vision. He saw and foresaw not only what special features the changes of life would develop in the characters of his sons, and what fate awaited them, but also what God had begun to do for the nation, what was the significance, what would be the issue, of the providences which had befallen them ; how surely God would visit them, redeem them from bondage, redeem them *through* bondage, and lead them to the land promised to their fathers. His spirit passed in a triumph, for the vision was clear ; and, looking forward through the years, he saw the thousands of Israel marching through the wilderness and carrying with them his unburied bones, to lay them with the dust of his fathers.

David's last words are less familiar to us, but not less valuable—not less, but more. For if Jacob, when he died, foresaw the fate of a family, and Joseph the fate of a nation, David saw, and rejoiced to see, the destiny of mankind. His dying eyes were fixed on that great Advent which changed the old world into the new world in which we live, on the dawn of that new Christian day which has come to the earth like the clear *shining* of the sun *after rain*, and clothed it in fresh *tender green*.

One reason why David's last words are less familiar to us than those of some of his fathers is, probably, that the translation of them in our Authorised Version is so inaccurate and misleading. Our translators, however, are not much to blame for that. David's words are very brief, abrupt, enigmatical ; the verbs and connecting particles are often omitted : and nothing but that larger knowledge of Hebrew with which in these days God has rewarded the studies of devout men would enable us to translate and interpret them. Whether it was so designed or not we cannot tell, but, in the Sacred Record the last words of David fall brokenly from his lips, as though uttered with difficulty and pain. They sound like the murmurs of a dying man struggling for breath, who nevertheless has somewhat of the utmost moment to say, and nerves himself to gasp out the more weighty words and phrases, leaving his hearers to piece them together and to spell out their meaning.

I give in a note the best translation of these "last words" I can frame,\* but no translation will convey their significance; they must be interpreted and explained. For the sake of order and convenience we may divide them into a *Prelude* and a *Revelation*. The Prelude extends to the middle of ver. 3; the Revelation, beginning there, extends to the close of ver. 7. Taken together, they show how David read the secrets of his past life, what he thought its supreme meaning was; how it was related to the history of Israel and of the world; what hope there was in it for the Hebrews and for all men; what light it threw on the future destiny of the human race.

I. THE PRELUDE.—By their very form the opening words of the Prelude point back to an antique prophecy, the prophecy of Balaam on the fate and glory of Israel (Numbers xxiv. 3, 4). If we compare the two, we shall at once discover their resemblance and their contrast.

Oracle of Balaam, the son of Beor;  
Oracle of the man with closed eye;  
Oracle of the hearer of Divine words,  
Who sees the vision of the Almighty,  
Falling down, and with opened eyes.

Thus Balaam introduced his prophecy. David introduces his prophecy with the words—

Oracle of David, the son of Jesse;  
Oracle of the man, the highly exalted,  
Of the Anointed of the God of Jacob,  
Of the lovely one in Israel's psalms.

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\* 1. Now these be the last words of David.

The oracle of David, the son of Jesse;  
The oracle of the man, the highly exalted,  
Of the Anointed of the God of Jacob,  
Of the lovely one in Israel's psalms.

2. The Spirit of Jehovah speaks within me,  
And His word is on my tongue.

3. The God of Israel saith,  
The Rock of Israel saith to me :—  
A Ruler over men, just,  
A Ruler in the fear of God.

4. And as light of the morning when the Sun rises,  
As a morning without clouds:

From shining after rain tender green (springeth) out of the earth.

5. For is not my house thus with God?

For He hath made an everlasting covenant with me,

Equipped with all (things), and attested;

For all my salvation, and all (His) good pleasure,

Should He then not cause it to spring forth?

6. But the wicked,—as rejected thorns are they all,

Which men do not grasp with the hand,

7. But whosoever toucheth them

Equippeth himself with iron and spear-shaft,

And they are utterly burned with fire where they stand.

The correspondence is close and obvious; it is impossible to doubt that Balaam's "oracle" suggested at least the form of David's "oracle." But why did David adopt this antique form? why fall back on the prophecy of the seer of Pethor concerning the destiny of Israel? Clearly, in order to intimate, by his very first words, that he also was about to speak of the destiny of Israel, that he was about to take up Balaam's theme, to carry on his prophecy of the Star and the Sceptre, and the Ruler who should come out of Jacob. Once more that ancient "Oracle" is about to open its lips, to announce the issues of the national life. It is no mere deduction of human reason to which we are about to listen, but an inspiration from the Almighty, who from of old has revealed His counsels to men: it is no family or personal interest with which the dying king is about to deal, but the supreme interest and hope of the elect race.

Hence, in ver. 2, he affirms—

*The Spirit of Jehovah speaks within me,  
And His word is on my tongue.*

Not always, nor ordinarily, a prophet, David feels that he *is* a prophet now, that he has escaped the limits of time and sense, that he sees things as they are and as they will be; and that he is moved by the Divine Spirit to utter what he sees. Commonly, when the Spirit came on him, it moved him to give lyrical expression to Divine laws and promises which were as familiar to every true Israelite as to himself, to turn God's statutes into songs. But now he is not simply a psalmist; a deeper, mightier inspiration shakes him; he is as the priest, waiting with ineffable longings in the inner shrine of the sanctuary, to whom a God reveals Himself and utters words big with fate. All the epithets he employs confirm this thought. His oracle is more than the oracle "of David, the son of Jesse," of the "anointed" king, of the sweet Psalmist. He is not only a man, but a man whom God has "highly exalted;" not only a king, but "the Anointed of the God of Jacob;" not only a psalmist, but the singer of "*Israel's* psalms." It is not only he who speaks, but "the Spirit of *Jehovah*," "the God of *Israel*," and "the Rock of *Israel*." These national and sacred names are thus perpetually introduced, these changes are rung on them, to forewarn us that we are to hear the voice of God rather than the words of man, and that the Oracle is about to speak on no personal theme, but on a national theme, on that one great theme which lay at the very heart of Israel's life and hope,—the Advent of the true King of men, the establishment of the kingdom of heaven on earth.

But if, in the Prelude, David's oracle corresponds to Balaam's, it also

*contrasts* with it; and, doubtless, the contrast is designed to suggest that the son of Jesse is about to speak more definitely, more fully, than the son of Beor, to teach us what the elder prophet did not know. Balaam was an alien; he was "a man of God who was disobedient to the word of the Lord." The eyes of his spirit were for the most part closed; it was only in an occasional vision that they were opened. The vision threw him into a trance, into an ecstasy: it came upon him like an armed man, and felled him to the earth. He had no clear knowledge of what he saw; he saw a good which he was not to share. But David is no alien; he is an Israelite indeed, of the seed of Abraham, of the tribe of Judah. He has kept the statutes of the Lord. He is familiar with visions and voices from heaven. He is "the man" who has been "highly exalted," in that God has both anointed him king and gladdened his heart with the tender music of "lovely" psalms. He is to share the good he foresees; the blessing for Israel and for the human race is for ever associated with the covenant God has made with David and his house. Preferred so far before Balaam, lifted so high above him, chosen and called and blessed as man, as king, as psalmist, when *he* speaks of the hope of Israel, he will sound a higher strain than an alien from the commonwealth of Israel and a traitor to Jehovah. *His* vision will be no cloudy and imperfect glimpse of a Star and a Sceptre; he will see *the King*, the true King of men, and the new day which the King will make for men.

This, then, is the Prelude in "the last words of David." May we not hope much from a commencement so lofty, so benign? Must he not, after exciting expectation with these solemn, mysterious, yearning chords, strike on a theme which will fill and satisfy the ear? A preface so stately and sublime demands a large and noble utterance.

II. Let us, then, proceed to THE REVELATION, and mark how grandly our utmost expectations are fulfilled.

What is it that David sees in the future as his eyes grow large and clear with the inspiration of the Almighty? He sees

A Ruler over men, just,  
A Ruler in the fear of God.

That is to say, he foresees that in due time the ideal Ruler, the true divine King, will arise on the earth, who will be of a perfect justice, because He rules in the fear of God. It is the King for whose advent the earth groans and travails; the King whom men have been trying to find in all their political schemes and revolutions; a King of a perfect equity, meting out to men of every condition the due reward of their



deeds, attempering his justice with mercy because He fears God. It is the King of whom in after ages the prophets prophesied—

Behold the days come, saith the Lord,  
That I will raise up unto David a righteous Branch ;  
A King shall reign and prosper,  
And shall execute judgment and justice in the Earth :  
And this is the Name by which He shall be called,  
Jehovah our Righteousness.

It is the King of whose advent seers and sages dreamed in hope, believing that men, so miserable under the unjust rulers who consumed them, would be lifted by His coming into ecstasies of joy and praise ; that they would "rejoice greatly and shout for joy," because their true King had come to them at last, "righteous and having salvation." It is the King who in His lowliness rode into Jerusalem on an ass, welcomed by the hosannahs of little children ; who went meekly to the Cross, and tasted death for every man, that He might redeem us unto life eternal. It is the King who will come again, in the glory of His Father, to repeat in power all that He once wrought in meekness, to establish His kingdom on the earth, and to gather into it the nations of the saved. *This* is the King whom king David saw when death lifted the crown from his weary head,—Christ, the ideal Ruler, the sole, true, and perfect King of men.

As he looked steadfastly into the future, this tender yet august Figure rose before him ; and as he contemplated it he saw—oh, with what thankful wonder and surprise !—a kingdom which surpassed all earthly kingdoms by as much as "the Just One," the ideal Ruler, is fairer than the sons of men. One cannot but be touched by the sweet, pure figures in which the kingdom of Christ passed before the mind of David. Think what the kings he knew were like—the kings of Egypt, Assyria, Philistia ; what Saul was like ; nay, even what David's own reign had been like. What tyranny and mutiny, what wars, famines, exactions, revolts had he known in these rulers and their realms ! With what surprise and delight, then, must he have beheld a King whose reign was to be the reign of gentleness and fostering love ; a just King, and yet a King whose influence should be "*as the light of the morning when the sun rises*," of "*a morning without clouds*," of a morning that, coming and "*shining after rain*," would bring a fervent gracious heat, beneath which the earth would clothe itself in robes of fresh and "*tender green*" (ver. 4). David had often seen the fields smitten into barrenness by the fierce heat of an Oriental sun ; he had heard the rushing showers of the heavy Eastern rains, and when the morning broke without clouds and the sun shone on the saturated earth, he had seen the barren plains turn green in a day, the tender grass springing up as at the touch of an

enchanter's wand, and the lilies of the field clothing the grass as with the robes of a king and loading the air with fragrance. And it was under this figure that he conceived the Messianic reign. When the true King came, the darkness in which men sat would be over and gone; the rain of tears, falling for ever because of the tyranny of man to man, would cease. The Sun would rise with healing on His wings. A new happy day would be born out of the eternity of God. All that was pure, and lovely, and sweet in human character and life would spring to meet it, and rise into new, fairer, and more fruitful forms.

Alas! that the King should have come, and that the kingdom should even yet be so far off! Alas! that David's hope should still be a hope to us, and little more! Yet let us cherish this hope. It will be fulfilled. When our hearts are sad and weary, let us patiently look forward to the day yet to dawn, the morning without clouds, whose sun, shining after our tears, will draw forth all the peaceable fruits of righteousness.

But what guarantee have we, what guarantee had David, that this hope will ever be fulfilled? David's hope was based on a "covenant" (ver. 5). As from afar he beholds the days of the Son of Man on the earth he triumphantly demands—

For is not my house thus with God?

that is, "Does not my house stand in such a relation to God that the righteous Ruler will spring from it?" And he answers his question by appealing to an "everlasting covenant" which God had made with him:

For He hath made an everlasting covenant with me,  
Equipped with all (things) and attested;  
For all my salvation and all (His) good pleasure,  
Should He not then cause it to spring forth?

Now this "covenant" points back to the earliest years of his reign. No sooner had he sat down on the throne and got rest from his enemies round about, than he determined to build a house for God. The prophet Nathan brings him the word of the Lord. David is not to build the house; that honour is reserved for his son. Yet because he had thought to build a house for God, God will make him a house. Again and again (2 Samuel vii. 11—16) the prophet assures the king that his throne, his kingdom, shall be established for ever. This promise David calls "a covenant," a contract, because he understood that, on the one hand, he and his seed were pledged to build a house for God, and that, on the other hand, God would found a permanent house for him and his seed. This covenant, often in his thoughts through life, was still in his thoughts as he died. But his thoughts have grown and broadened as he has brooded over the promise, until now, at last, he sees its full scope. God has promised that his seed, his kingdom, shall endure for ever.

But the universal and eternal kingdom cannot be a merely Hebrew kingdom; the true ideal King cannot be merely a Hebrew sovereign. The true King, absolutely just, ruling always in the fear of God, must be that Messiah of whom all the fathers had spoken, whose day even father Abraham saw afar off and was glad; *His* kingdom must include all the nations. God's promise to him (David) cannot be broken; in some form, the King must come; at some time, the kingdom must be set up. If his seed are to produce the Divine King and to possess the eternal kingdom, the Messiah must be of his seed. No jot, no tittle of God's word can fail. On His word, His promise, His covenant, the dying king bases his hope for his house and for the world; he is sure that the Christ will come, and with Him the universal reign of justice, and peace, and love.

Have we no similar, no superior, guarantee? Assuredly, we need it. For David's Son and Lord has come, but men received Him not. The light has shone into the darkness, but the darkness comprehended it not. The new "day" has dawned, but the rain is not over yet: the clouds are not gone; they still darken our heaven: the earth is not yet covered with "tender green." And as we consider under what tyrannies men still groan, how much misery and pain and dreadful rage of revolt still torture their hearts, we find it difficult even to hope that the true King will yet reign over all; that the darkness will be utterly swept away before the incoming light; that a tender Divine Hand will wipe away all tears from all eyes; that even the desert will gladden into verdure, and the wilderness blossom and rejoice like the rose. When our hearts are thus sad and hopeless within us, what shall we do, what can we do, but trust in our "covenant," the covenant of God with the man Christ Jesus? Christ has offered Himself a sacrifice for us: and shall not God give Him to see of the travail of His soul? Christ has reared a house for God, in which myriads worship at this day: shall not God found a house for Christ that will endure for ever, and give Him a kingdom that cannot be moved?

David could rely on his covenant because it was "equipped with all things," because it provided for all events, even for "the falling away" of his seed: because God had assured him that, even if his seed should commit iniquity, though He would chasten them, He would not take away His mercy from them. The covenant was "*attested*," made sure, by this gracious provision; for if even the faithlessness of men could not annul the covenant, what could annul it? *God* would never be faithless; and therefore David was certain that God would cause "all the salvation" promised to his children to spring forth, that all the "good pleasure" of the Lord, as expressed in the covenant, would be accomplished. Is not *our* covenant, then, an everlasting covenant?

Has not God pledged Himself that the world shall be redeemed, that all flesh shall see His salvation? Has He not assured us that the unfaithfulness of men shall not make His redeeming purpose of none effect? that if the seed of Christ commit iniquity, though He will chasten them for their sins, He will never remove His mercy from them? We too, then, have a covenant on which we may rely. It is equipped at all points, makes provision for all events. If our unfaithfulness cannot annul it, nothing can annul it; for God is faithful who hath promised: He cannot change nor lie. It is on God's redeeming purpose and intention, on His eternal will for the salvation of all who can and will be saved, that we must stay our hearts when they are weak and sad. We cannot build our hopes on ourselves, on our fidelity, our loyalty, for we veer and change before every breath; nor on our neighbours, for they are variable as we. But God sits on high, above all reach of change, carrying out the steadfast purpose of His love through the very vicissitudes which obscure Him from our sight and set us doubting, whether for ourselves or others. Let us trust in Him. Let us rest in the love from which "neither death, nor even life," neither time, nor even change can in anywise separate us.

David, then, has seen the true King of men, and the benedictions which are to flow to men from His reign; he has disclosed to us the sure basis, the everlasting covenant on which he rests his hope in the advent of this King. But even yet the "oracle" is not complete. That it may be complete, it must also warn us of the judicial and condemnatory aspects of the Messianic reign. In what soft pastoral images does the Shepherd-King set forth the happy influence of the coming of the ideal Ruler! When *He* comes, there is to be a sunrise without clouds; after the long night of weeping, light and joy are to come with the morning; the earth is to robe itself in tender green. How peacefully the words flow on! what bright, happy thoughts they suggest! But when Christ sets up His throne among men and opens the kingdom of heaven,—is there nothing in the scene to quicken sad thoughts and heavy forebodings? Yes; when Christ came in great humility there were many who received Him not. Now that He comes day by day in his Word and Spirit, there are many who do not receive Him. And when He comes in great glory, there will still be some who will not have Him to reign over them. We do not pretend to know, we do not need to know, the awfulness of that doom which will fall on those who persist in rejecting Him. But we do know that their doom is dark and terrible, so dark and terrible that we should strain every nerve to save men from it.

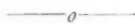
Now, that David's "oracle" may be complete, he is permitted to

see *this* aspect of the Divine kingdom also, and to set it forth in appropriate images. He still uses images drawn from pastoral life. But, now, we hear nothing of cloudless mornings and of suns that shine after rain. He now speaks to us of thorns which have been "rejected," that is, condemned to extirpation, that they may no longer suck the soil's fertility from wholesome and fruitful growths (ver. 7). When men clear the ground of these noxious thorns, he says, they "do not grasp" them "with the hand;" they put on "iron" gauntlets to pull them up with, and beat them off with the heavy "spearshaft," and gather them together, and burn them in the very place in which they grew. The parable is homely enough, but how terrible! True, David was not a modern theologian, and probably did not conceive the future of the wicked as we conceive it. But he knew that to be wicked was to be miserable. He knew that if we reject God, God must reject us; that if we degenerate into worthless thorns which cumber the ground, we must give place to trees that bear good fruit. Do not we know it, too? Is it not reasonable and just—nay, is it not kind even to us—that if we are worth nothing, we should become nothing? that if we *will* injure our neighbours, we should be separated from them? Is it not right and just that the mercy which we despise should be withdrawn from us? that if we can only be safely touched with iron glove and spearshaft, we should be consumed from the land which we make barren?

These, then, are the scenes which passed before David as he lay a-dying; these are the scenes which pass before us as we listen to the "oracle" of the son of Jesse. First of all, there rose before him the image of the perfect Man, the ideal Ruler, with no iron sceptre in His hand, ruling over men not by force, but by justice; not for His own aggrandisement, but for their good; blending mercy with justice because He is animated by the fear of God. As the lines of that august yet gracious Form grow dim, there rises before him a vision of the earth drenched with fertilising showers, rejoicing in the clear shining of a morning without clouds, and greeting the benignant rays with springing verdure and fragrant incense. Then, he remembers the day when he first sat in peace on the throne of Israel, resolving in his grateful heart that he would build a house for the God who had "highly exalted" him. What a humbling and bewildering pain it was to him to learn that this honour was denied him! that the blood on his hands, though its stains had been contracted in the service of God, unfitted him to build a temple for Jehovah! And God, how tenderly He had turned sorrow into joy by choosing *that* moment to assure him that his own house should never fail, that the true King of men should be a branch from his stem, that the renovated earth and new heavenly

day should be possessed by his seed ! And, last of all, there rises up before him a field overrun with thorns, which the Divine ministers pluck up with gauntleted hands, and beat down with their burnished spears, and commit to the consuming flames.

What a grand vision it is ! How wide its scope ! How much it suggests ! What a magnificent consummation of David's magnificent career ! What a divine close to that most human life ! The psalmist rises into the seer, the king into the father of the King of kings ; and David passes from us radiant with an excellent and surpassing glory, at his highest moment, in his loftiest mood, the heavenly and eternal splendour dawning on him as his eyes close on the pomps and vanities of earth. Let us give God thanks for his great happiness, and pray that we too may be happy in our death, although no "vision" be granted us, and no "oracle" fall from our lips, through our faith in Christ the King and our sure hope in the coming of His kingdom.



## THE AUTHORITY OF HOLY SCRIPTURE.

### ART. I.

SOME may be ready to ask whether, in establishing that Jesus Christ is our first authority in matters of religion,\* we are faithful to the grand tradition of the Reformation. Does not that appeal constantly to Holy Scripture as the final judge in all doctrinal controversies ? Does it not make the Book, rather than the Person, its ultimate tribunal ? A more careful inquiry into the nature of the Reformation in its original and creative period will reveal its harmony with our theory. Two great principles have always been recognised as lying at its basis—the authority of Holy Scripture and justification by faith ; the first gives the method of investigation, the second its results ; both alike imply free inquiry. Justification by faith is the enfranchisement of the soul from the yoke of sin and error, and its entrance upon the possession of pardon and the Divine life. Now the substance of all these heavenly gifts is in Christ. Justification by faith is then, in fact, a living union with Christ through the Holy Spirit. In this way the sovereignty of truth, the only effectual authority in matters of religion, is established in the soul. Again, the entire Reformation proclaims that the great demonstration of the divinity of the Scriptures is the inward witness of the Holy Spirit, which, according to the beautiful saying of Calvin, surpasses in excellence and assurance the plainest and strongest reasons.

\* See Article on "The Authority of Christ in relation to Religious Truth," in THE CONGREGATIONALIST for January.

"Scripture," he says, "has the same power of making itself clearly and infallibly recognised, as things black and white have of showing their colour, or things sweet and bitter of proving their flavour." These words remind us of those of St. Peter: "Ye have tasted that the Lord is gracious." What is it that consoles, strengthens, and rejoices the heart, even while it humbles it? Where is the sublime commingling of wholesome bitterness and heavenly sweetness, but in that same Jesus who is the object of justifying faith? It is He, then, who reveals to us the divinity of Scripture, and we only really recognise it as we learn to adore Him. The Holy Spirit witnesses to us at once of our own salvation and of the high authority of the sacred book. The testimony is one and the same. Thus the Reformation leads us to, and leaves us at, the feet of Him who said, "I am the Way, the Truth, and the Life." The authority of the Bible proceeds from and blends with His authority; it is of the same nature. This point we have now to establish, having already shown that we are not unfaithful scions of our glorious ancestry.

On this important question we wish to set aside all preconceived ideas, all arguments, which, instead of verifying the truth, pre-impose upon it arbitrary conditions. This has been very largely done in reference to the subject of religious authority. That authority must present itself in such and such a manner, it has been repeatedly said, or I cannot recognise it. I must have a Bible verbally inspired, a canon beyond the possibility of question, a Divine book invested with absolute infallibility. *All or nothing*, such is the language of the apostles of the Reformation. In opposition to them, we have the exponents of Ultramontaniam, who say, "Your Bible does not suffice us. We require an infallible tradition to fix the meaning of Scripture, a tangible and ever-living authority; we want an infallible Church, and as that Church has but one recognised organ—the successor of St. Peter—we want an infallible Pope." Such is the issue of the *a priori* argument. In truth, under pretext of exalting the Divine authority, it lowers it; for, not content with what God gives us, it makes its own preconceived notions *law*, and declares, in fact, that it will only recognise the authority of God, if that complies with its own requirements. But sovereign truth will not place itself under human dictation. It is not for us to teach it; we have only to inquire what it has given us in the Holy Scriptures, not what we should have desired that it might give. Had absolute infallibility in reference to truth been granted us, we would have believed in it; but if this is denied, we are bound to admit that such infallibility is not an indispensable condition of the maintenance of the truth.

I shall proceed to notice, first what the Bible is not, before showing



what it is to us. We have already said in our preliminary remarks that religious authority extends to religion alone. Let us apply this rule to the Bible. It is a grave error to regard the Bible as a sort of inspired encyclopædia, which is to give us the true solution of all the problems of science, as though it contained a divine system of physics, chemistry, and mechanics. God works no needless miracles; He does not reveal to man that which he may discover for himself.

As the Bible is not an inspired manual of science, so neither is it a code or formulary. It does not present the truth to us under the form of a dogmatic *credo*, which we have but to passively receive. This could legitimately be its character only, if religious truth were in its essence a doctrine, the supernatural revelation of certain ideas about God. We could then understand that the book in which those ideas were exactly stated might be confounded with revelation, and the revelation itself would be but a sacred Scripture, to be accepted to the very letter, since the precision of the formula would be the sole guarantee of the preservation of a purely intellectual truth. It was the great error of the supernaturalism of the seventeenth century, that it saw nothing in religion but orthodoxy, that is to say, a true and exact idea of God. Miracle was not regarded then as now, as the free and sovereign manifestation of the love of God, interposing in history for our salvation; its main design was to establish the divine and supernatural origin of the book. When once we have recognised on its frontispiece the seal of the supernatural, we have henceforward only to receive the doctrine thus guaranteed. Let us, then, if this be the true view, open the Bible as we should open the civil code, and inaugurate anew the authority of the letter, carefully avoiding every attempt at moral and intellectual assimilation, and never more triumphant than when reason and conscience are, as it were, confounded by contradictions, which we must carefully refrain from endeavouring to solve.

This system of interpretation has opposed to it, not only the general principles we have laid down as to religious authority, but the very nature of religious truth. We have pointed out that religious truth does not consist in a mere doctrine, that it is rather a fact, a person, a living revelation, a divine history. It cannot then, by possibility, be identified with any book, however sacred. The Bible, in this point of view, is not the revelation, but the document containing it; or, to speak more correctly, it is the testimony which preserves to us this divine history. Herein consists its grandeur, its necessity, and, I may add, its subordination in relation to Christ. We may apply to it the Gospel saying, with reference to John the Baptist, "He was not that light, but he was sent to bear witness of that light." (John i. 8.) The

Gospel exists only for the sake of the fact of which it preserves the unsullied memory ; it is not the object of our faith ; it only serves to establish our faith. We do not believe *in* it, but *by* it, and it leads us to the truth while never claiming to be identified with it. Scripture thus understood, detracts nothing from the authority of Jesus Christ, which remains the sole sovereign authority ; nor does it lose any of its own importance, for it remains the sole adequate basis for that authority ; it presents itself to us as the indispensable means of faith, but the means only, not the end. It is easy to perceive that this medium is really indispensable. Faith consists in a personal union with Jesus Christ ; but to be united to Him the soul must know Him, know Him as He is and as He was, know Him in His saving work. When He was upon earth it was enough to see and hear Him. Upright souls and broken hearts recognised and hailed in Him the Saviour who was the object of their secret aspirations. Faith was born of this contact. Now He no longer walks our lanes and highways. He is gone up again into heaven ; doubtless He still speaks, and the invisible is not less present with us than the historic Christ. We cannot dispense, nevertheless, with the Christ of history, without ignoring the work of redemption, or losing ourselves in idle dreams, and taking an imaginary Christ, made in our own image, for the true. What can give back to us the Christ of the past ? What can make Him live again before our eyes ? Obviously only a competent testimony. We can become acquainted with a fact we have not ourselves seen, only by the evidence of those who witnessed it. Now this perfect witness which makes the historic Christ live before us, is the Bible. Hence its vast importance, its necessity, its inestimable value. Revelation is not a book, revelation is Christ ; but we can only know Christ truly by the Bible ; Holy Scripture is the book of Christ, that is to say, it occupies among books the place which Christ occupies among men. It is unique, incomparable, as He is. Hence we call it *The Book*, the Bible, and it claims no higher dignity.

The Bible presents itself to us as the testimony of Christ. What, then, are its titles to our confidence ? This is the great question that comes before us now. I have already reduced to its true value the purely external, material claim of the supernatural. We will not be of those few who are ever seeking miraculous signs, that is, who will only receive religious truth on material evidences, and, relying on these, make no inquiry into the truth itself. Jesus Christ refused to accredit His mission to the synagogue by miracle. I have already stated my views of miracles ; they are not the basis, but the object of faith. A religion of redemption cannot be other than a great miracle, it is in itself supernatural. This great miracle has its special manifestations, which are

also miracles; they address themselves to the moral being, and never seek to take man by surprise. Such a religion will never ask to be accepted merely as a prodigy; and it is the less likely to do so, since we have no evidence that the powers of evil may not have their marvellous manifestations also. That which is true of Christ is equally true of Scripture. It also is a miracle, the result of a supernatural manifestation of the Divine love; it has its prodigies also in the prophecies. But that method is radically false which seeks to found the authority of Scripture upon this basis; first, because the prodigy would only guarantee the portion of the book containing the marvellous oracle, and next because, apart from the difficulty of direct proof, it would have no effect upon the conscience, that is, upon the essential organ of religious faith. Doubtless, when rising above particular facts, I show that the Bible unfolds the Divine plan through all the ages, and foretells, while it prepares, its final issues, I discern in it a character of eternity which is truly divine. But this blends with the general character of revelation, which is divine in itself, and speaks directly to the soul.

I inquire, then, what (if miracle be not) is the true title which the testimony of Scripture presents to our conscience, and I find it first of all in Jesus Christ, who is the constant subject of it. A strange begging of the question, some may be ready to say. You seek to prove that the Bible is worthy of confidence in the testimony it bears to Jesus Christ, and then make that testimony itself the demonstration of the credibility of the Bible. We admit the charge, and further assert that this *petitio principii* lies at the basis of all moral certainty, which is independent of external support, and derives its highest strength from itself. God, by Himself alone, we know. It is God who reveals the temple, not the temple that reveals God. The line of apology which will first demonstrate the authority of the Bible in order to establish on it the authority of Jesus Christ, inverts the true order. It is like one who, leading us into a building reared for God, should say, "See these vaults, these arches, this spire soaring into the air, this is indeed a temple, and He who inhabits it must therefore be a God." Unhappily, we have seen many a glorious sanctuary where God was not. But if, as I enter the sacred building, I am conscious of a Presence that bows me in the dust, then I exclaim, "Surely God is here, this is none other than the house of God." It was in this witness of the Holy Spirit that the Reformers discerned the grand proof of the authority of Scripture. They were, in this respect, the faithful echoes of the great school of Alexandrine apologists. "To believe in the Scriptures with an immutable faith," said Clement, "is to have received the infallible proof of their divinity, by hearing the voice of

God who gave them." \* The first principle of Bible teaching in which there springs up an intuitive belief, is the Lord speaking by the prophets, the Gospels, and the blessed Apostles." † In short, the Bible brings to our view the contemporaries of the historic Christ, and removes the only obstacle which prevents our realising His human life, namely, the lapse of time.

EDMOND DE PRESSENSÉ.

M. de Pressensé's discussion of the authority of the Old Testament, and of the general questions raised by the position he assumes in this article, will appear in THE CONGREGATIONALIST for March.

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## THE PHYSIOGNOMY OF SCRIPTURE PORTRAITS.

"We often see, against some storm,  
A silence in the heavens, the rock stand still,  
The bold winds speechless, and the orb below  
As hush as death: anon the dreadful thunder  
Doth rend the region."

### II.—THE APOSTLES. JAMES AND JOHN.

LEONARDO DA VINCI, in his *Last Supper*, has not followed the Scripture record in grouping the Apostles, any more than he has attempted to represent the well-known reclining position which they would have adopted at meals. ‡

Our Lord appears to have associated His disciples in couples. Peter and Andrew were the first couple, James and John were the second. We take the latter first, because they seem to us to have been the most like to our Lord—nearest to Him, as, indeed, they are represented to be by Leonardo. The one is on our Lord's right hand, and the other on His left; and the painter, following tradition, has given to them a family likeness. Their mother is supposed to have been a sister of the mother of our Lord; and Salome seems to have possessed, according to the several references to her in the Gospels, that characteristic which elicited the notice of our Lord when He admitted her sons to the apostleship. We have here, perhaps, another instance of the hereditary transmission of temperament. The rule appears to be, that mothers have sons.

James and John were amongst the first who came to our Lord. They

\* Clement of Alexandria, "Strom.," Vol. II. 2, 9.

† Ibid., III. 16, 95.

‡ For reasons which probably influenced the painter in his treatment of the subject, see "Expositions of Great Pictures," pp. 58, 59.

were together when they were called by Him, and our Lord, in His dealings with them, sanctioned and ratified their fellowship. The brothers were alike in natural disposition; and our Lord, in His well-known criticism, gives us the clue to their character.

The surname, "Sons of Thunder," has been supposed to refer to their possession of some special gifts of eloquence, as heavenly messengers. There is no historical ground for such a conjecture. Guided by the references to their conduct in the Gospels and the Acts, we must arrive at another conclusion. Nothing is recorded of the words of James, and we should no more speak of the eloquence of John, than we should speak of the eloquence of thunder. James was the first of the Apostles to die for Christ, and the same spiritual recklessness which led James to expose himself in the time of danger, may be seen in the various accounts which are given of the conduct of John; and it is to be found everywhere in his writings, and especially in his Epistles.

"This is the very ecstasy of love,  
Whose violent property foredoes itself,  
And leads the will to desperate undertakings,  
As oft as any passion under heaven."

We understand our Lord to mean that James and John possessed that temperament which is obliged to relieve its fulness of feeling by sudden, violent outbursts of awe-ful emotion. The expression of the abundance of such hearts is given more frequently in works than in words. The very presence and silence of such spirits are felt by us to be oppressive; and we are thunder-struck at their astounding statements when they break out into speech.

The Apostle Peter appears, in a measure, to have resembled James and John. It was, possibly, on this ground, that these three disciples were selected from the others, and allowed to be nearer to our Lord, and to witness scenes in which He specially manifested His glory.

Our Lord spoke of James and John by way of commendation and encouragement. He knew what they were, but He knew also what they could be. Impetuous and hasty, as the sons of Zebedee appear to have been at the commencement of their career, there must have been something divine in them, or our Lord would not have spoken of them as "Sons of Thunder." They were children, and at first they acted childishly; but of such children is the kingdom of heaven.

The sounding brass of so-called Christian oratory may be now accepted as thunder,—*"the voice of the Lord;"* but we are not to interpret the words of Christ by the light of the opinions and customs of our own times. The thunder, to the Hebrews, was invested with a peculiarly sacred significance. We have but to read the Psalms and the Prophets, and we shall be further convinced that our Lord could not

have been referring to expressions of character given us in word and tongue, but in deed and in truth.

“The voice of the Lord is upon the waters :  
The God of glory thundereth :  
The Lord is upon many waters.  
The voice of the Lord is powerful ;  
The voice of the Lord is full of majesty.” (Psalm xxix.)

“And the Lord shall cause his glorious voice to be heard,  
And shall show the lighting down of his arm,  
With the indignation of his anger,  
And with the flame of a devouring fire,  
With scattering, and tempest, and hailstones.” (Isiah xxx.)

James and John were amongst the elect who have been constrained by the love of Christ. Living,—the light of their lives flashed conviction into the hearts of men, and thus they glorified their Father in heaven. Dead,—they still are speaking. The rolling thunder of their wondrous works can never die away.

The features of the Apostles, in Da Vinci's *Last Supper*, are, in every case, disturbed with feeling. This, of course, was natural. And while the various characters of the men may be seen, in the different manner in which they receive the accusation of the betrayal of our Lord by one of their number, we must remember that the ordinary expression of their countenances is partially lost. None breathe freely. The muscles of the face, neck, and shoulders are in motion. The eyebrows are raised, the breath is drawn through the expanded nostrils, and the lips quiver. We see, as we look at them, that they are men of like feelings and passions with ourselves ; and then, turning to the divine stillness of our Lord, we find how Leonardo availed himself of this difference to distinguish our Lord from His disciples.

The traditional portraits of Western art may be traced in Da Vinci's representations of James and John. The hair of both, like that of our Lord, is parted in the centre, and is flowing down on each side. John is without any beard, and the beard of his brother is thin.

John is thinking of Christ. James is thinking rather of himself. John is overwhelmed with grief. Lost in his love to our Lord, with all the foresight of deep feeling he already anticipates the fulfilment of our Lord's prediction. Like the loving Mary, he may have been secretly apprehensive of the future ; and now his suspicion changes into belief.

His mind has absorbed all the powers of his body. The nerves of action and the nerves of sensation are alike paralysed. The head reclines, and the shoulder is insensible to the touch of the hand that is pressing upon it. He just hears Peter speak to him, and that is all.

His hands have dropped on the table, and they are clenched by an involuntary movement of despair.

"The grief that does not speak,  
Whispers the o'er fraught heart, and bids it break."

The physiognomy is somewhat feminine, and the readiness to faint may suggest to superficial spectators the idea of weakness. Appearances to some are deceitful. John was no woman. He has, we know, been considered to be the type of "the affectionate disposition," and his sayings have been commented on as if they were full of sentimentality. John was a man, and, like the Perfect Man, who wept when nothing could be done to avert an impending doom, John is here, in the fulness of his manhood, ready to faint. His soul could be exceeding sorrowful.

In James there is a mixed expression. He wishes to exculpate himself, and yet he cannot but be horror-struck at the idea of our Lord's betrayal. His eyes are looking into the thing of which he hears, and yet he opens his arms, that our Lord may see into his heart. He is afraid of being suspected as the traitor. John has no such fear, "for he that feareth is not made perfect in love."

And John was "the disciple whom Jesus loved." In this way the Evangelist refers to himself; not, indeed, till after the death of our Lord, nor till he had to give an account of the last supper; incidentally mentioning the fact in explanation of his reclining nearest to our Saviour. He tells us also that he was laid by Christ under a special obligation. He only, of all the disciples, was at the cross; and to him our Lord committed the care of His mother. The "Revelation" being given to John, is an additional evidence of the fact of our Lord's special regard for him.

There is a resemblance to be traced between the portrait of James, and the devotional figures representing the Apostle as a patron-saint. There are traces in the mouth of the severity with which he would have visited the inhospitable Samaritans. With hair parted in the middle, and with flowing locks, he is to be seen, mounted on a white charger, trampling over prostrate infidels. In Andrea del Sarto's picture in the Florence Gallery, this expression is hidden under a heavy moustache.

John was younger than James, and probably was the youngest of all the Apostles. In Western art the lapse of years is remembered, but in Greek art St. John is always an aged man, with white hair and a venerable beard descending to his breast. Some of the old German portraits are full of characteristic feeling.

The study of the character of John is of peculiar interest to us, as we thus discover the characteristics which secured the special love of our Lord. It may seem idle to suppose that our Lord made any distinction between the disciples. We are not left, however, to discuss the



point as an open question. It is a matter of fact that John was the disciple that Jesus loved.

Our Lord was called the Friend of sinners, and He was so ; though not in the sense in which it was insinuated. He affected their society, and held open fellowship with them. Our Lord called His disciples friends, and He showed from the first His friendliness for them. He chose to have them with Him ; He treated them as friends ; He asked for their love. While, however, this element of friendship entered into His conduct and intercourse with all, and while all His disciples must have felt that they were nearer to Him than others, there were three amongst them who were admitted into a closer intimacy. Peter, James, and John, all somewhat likeminded, were allowed to witness special manifestations of His glory. Peter and John were again selected by our Lord for special missions. And of these two, one was felt to be, by himself, and was seen to be by others,—*the disciple that Jesus loved.*

“ Love’s a mighty lord,  
And hath so humbled me, as, I confess,  
There is no woe to his correction,  
Nor to his service, no such joy on earth !”

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## THE PRACTICE OF ASCETICISM.

A CELEBRATED French preacher has observed, that while the pagans exhausted sensual pleasure, the Christians exhausted suffering. The remark is unfair to the numerous pagans who have attained a distinguished position in the ranks of the ascetics. The lustre of the exploits even of St. Simeon Stylites and St. Macarius must pale before the feats of the feeble Hindu, who allows his finger-nails to grow through his hand, or swings from hooks inserted in the flesh of his back. In one respect, however, the palm must be assigned to the Christians. The pagan ascetic, for the most part, was content to confine himself to certain time-honoured modes of mortification ; but the Christian hermit was ever on the watch for new kinds of suffering. As St. Augustine said, he was always on the guard against pleasure, and waged a perpetual war with himself. Every fresh victory achieved in this holy conflict stimulated to new conquests, and added to the repertory of tortures available to succeeding ascetics. Some variety in the means of mortification was indeed indispensable ; for, without it, there could be no fair play, so to speak, among the adherents of the system. If fasting were the sole recognised mode of Asceticism, a premium would obviously be afforded to hermits of dyspeptic tendencies ; whereas, if

the endurance of positive pain were admitted to the category, the man of healthy digestion might find an opportunity of rivalling his feeble competitor. There still remained, however, some unfair advantages which could not be removed. The Easterns had in their favour a temperature which predisposed to a life of lazy contemplation, rendered abstinence from food easy, and want of clothes a positive luxury. Without endorsing Mr. Isaac Taylor's rather hyperbolic remark, that the Asiatic may support existence upon air, water, and a lettuce, we may safely ascribe the pre-eminence of the oriental ascetics to the influence of climate. That pre-eminence has always been very marked. There is an amusing passage in the Dialogues of Sulpitius,\* wherein a Western monk, just returned from the East, tells the brethren of his monastery of the extreme abstemiousness of the Asiatic hermits. He says that he sat down with four other monks to a dinner composed of half a barley cake and a few herbs. This was deemed "*prandium locupletissimum*;" what, therefore, must the ordinary diet be? He proceeds to twit his brethren upon their inordinate appetites, but is met by the extremely sensible observation, that "heartily eating in a Greek is gluttony, but in a Gaul—nature!"

I propose to attempt a classification of some of the manifestations of this ascetic spirit. Space will not permit me to do more than glance over a subject full of quaint details; and I cannot pretend, in this article, to expound the principles of Asceticism, or to point out the truth underlying them. In these days, when a growing taste for luxury pervades all classes of society, there may, however, be some advantage in drawing attention to examples, which, if they constitute grotesque memorials of misdirected effort, do nevertheless most unmistakably show the power of will to restrain self-indulgence, and to vanquish the strongest human passions.

The Christian hermits are generally supposed to have attained the greatest eminence in that branch of Asceticism which relates to the eradication of social tendencies. As Anthony remarked, the wilderness became as natural to the monk as is water to a fish. There were various degrees of austerity in the practices of these ascetics. Some of them lived in the Lauras, or circles of detached cells, of which Mr. Kingsley has given a rose-coloured picture in the opening chapters of "*Hypatia*;" others inhabited solitary huts, or took possession of caves or tombs. With these may be compared the Druse Okals of the present day, one sect of whom establish their Holowas, or cells, on the summits of the loftiest mountains of Lebanon.† Though these heights are covered with snow during a considerable part of the year, the Okal restricts himself

\* Cited in Mosheim's "Eccl. Hist., Cent. IV.," Part II., chap. 3.

† See an interesting article on this sect in the "Cornhill Magazine," Vol. II. p. 370.

to a mat for his bed, a stone for his pillow, and a coarse woollen robe for his garment. His privations must be considerable; but, like all the ascetics hitherto mentioned, he indulges in the luxury of a settled habitation. The notion of surrendering all shelter does not appear to have occurred even to the ancient Cynic. Diogenes ordered a cell to be prepared for him, and only took to his tub in disgust at some delay in obeying his behest;\* and if, as has been surmised, that tub was a wine-cask, the contents of which the philosopher had previously consumed, it would really afford no bad lodging. The credit of inventing the new misery of utter homelessness is probably due to certain sects of the early hermits. Among these the most distinguished were the *Βοσκοί*, or Grazers, on whom St. Ephraim is said to have written a panegyric. These exalted beings not only abandoned human society for that of the beasts, but actually imitated the habits of their brute companions, and grazed with the herds in the fields of Mesopotamia. Of course, silence, as an obvious means of checking social propensities, was not neglected by the ascetics. Many of the brethren of the Lauras passed years without uttering a word. Apollonius Tyanæus is said to have lived six years without speaking. Sozomen tells of a monk, greatly renowned as a linguist, who remained silent for thirty years. A more sensible course was adopted by the Essenes, who made it a rule that everyone should only be permitted to speak in his turn.

The passion for solitude necessarily involved the destruction of all ties of natural affection. The hermit recognised no family relations, and acknowledged no social duties. He exulted in the extirpation of the human weakness which attaches a child to its parent or a brother to his sister. St. Euphrosyne, at the age of eighteen years, deserted her husband and father, assumed male attire, and entered a monastery. For thirty-eight years she remained immured in her cell. Her husband appears to have borne his loss with equanimity; but her father was deeply afflicted. After seeking his daughter far and near, he at last succeeded in discovering her retreat. She granted him an interview, at which she appeared in disguise; and, in answer to his passionate pleadings, she coldly replied that some day he should see his child again. She redeemed her promise by appearing at his death-bed. Many similar narratives could be added; but one of the most remarkable instances of this ascetic contempt for natural ties is to be found in a letter written to his father by Reinhold, one of the earliest interpreters of Kant's system.† The writer was fifteen years old, and was pursuing his educa-

\* Diog. Laer., l. 6, n. 23.

† I believe the letter is printed in his "*Leben und literarische Werke*," p. 13; but I have not at hand the means of verifying the reference. The translation is from Schlosser's "*History of the Eighteenth Century*."

tion under the care of the Jesuits. Here are the sentiments of this youthful ascetic on the filial relation :—

“A man who is dead to the flesh and born to the spirit can, properly speaking, have no other father than his heavenly one, and no other mother than his holy order, no other relations than his brethren in Christ, and no other country than heaven. Dependence on flesh and blood, as all spiritual teachers unite in affirming, is one of the strongest chains which Satan forges to bind us to this earth. I have had a struggle with this hereditary enemy of our perfection yesterday evening, during the night, and the whole of this morning, which was scarcely less arduous than that which I was obliged to encounter in the very commencement of my ecclesiastical career. Every moment the temptation brought up before my mind and charmed me with the images of my father and mother, my brothers and sisters, my uncles and aunts, and even the domestic servants of my home.”

It is needless to say that the relation of husband and wife was sternly discountenanced by the ascetics. St. Gregory Nyssen, indeed, is kind enough to apologise for marriage as being a necessary evil, inasmuch as it may be the means of bringing into the world those who may serve and please God. The Essenes, too, were constrained to recognise this painful fact, and St. Jerome,\* on one occasion, ventured to suggest that there might be some merit in the institution, since if there were no children there could be no virgins; but, in general, the greatest contempt was expressed for the feeble souls who married and were given in marriage. According to some of the early Fathers, marriage is “a doctrine of the devil.” Cyprian held the unmarried to be “*illustrior portio gregis Christi*,” and St. Jerome taught that to cut down, by the axe of virginity, the wood of marriage, is the end of the saint. It was natural that a portion of the censure bestowed on marriage should fall on the sex to whose fascinations the prevalence of the institution was ascribed. Chrysostom described woman as “a necessary evil, a natural temptation, a desirable calamity, a domestic peril, a deadly fascination, and a painted ill!” “The touch of woman,” said St. Jerome, “is to be avoided like the bite of a mad dog.” St. Jordan severely reprimanded a monk for having touched a woman’s hand. “But she is a pious woman,” pleaded the culprit. “No matter,” replied the saint, “earth is good, and water is also good; but if these two elements are united, the result is mud.” Many of the hermits rigidly avoided the sight of the “necessary evils;” and it is said that St. John of Lycopolis lived for forty-eight years without looking on the face of

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\* I am indebted for my references to St. Jerome, and for the stories of St. John and St. Sabinus, to Mr. Leckey’s admirable “History of European Morals.”

woman. The Christians of Syria advanced a step further by refusing to eat the flesh of any female animal ; but the most distinguished position in the celibate galaxy must be assigned to the pagans of Siam, who made it a rule never to keep hens, because those useful birds belong to the female sex !

The commonest mode of Asceticism is abstinence from food ; and this is certainly the most highly-developed branch of the science. The means and degree of the mortification of the appetite for food are infinitely varied. Perhaps the rule of the ancient Father, "to eat food with groans," may represent the lowest stage in the spiritual ladder. A higher position must be assigned to the practices recommended in a modern work, entitled "*The Churchman's Guide to Faith and Piety.*"\* This valuable directory informs us that, during Lent, a professional person may be allowed dripping and lard, but must go through the earlier part of the day on a little cocoa, without sugar, and dry bread. On the same platform may be placed the Essenes, who ate nothing but coarse bread with salt, and a little hyssop "for those of nicer stomach." A higher position must be accorded to the Druse Okals, whose only food is "an atom of dry bread twice a day." Twelve ounces of bread a-day was the ordinary allowance of each of the Egyptian hermits. One saint managed to survive on a daily fare of six ounces of bread and a few herbs ; and, if we may believe St. Jerome, another distinguished character lived in a hole, and restricted himself to a diet of five figs a-day ! The accounts of the lengthened fasts endured by the more eminent ascetics are certainly somewhat trying to our feeble faith. Philo assures his readers that the Essenes, "for six days together, scarce taste of any necessary food, being nourished, as they say a sort of grasshopper is, by the air in which they live ; the melody of their hymns, as I suppose, rendering the want of food easy and supportable unto them." It is recorded of a celebrated saint, called John, that he never sat down for three years, and during the whole of that time partook of no nourishment except the Sacrament, which he received on Sundays. The foremost place among these ascetics must, however, be assigned to the Cathari, a sect of the Gnostics, some of whom are said to have perished in the attempt to live without eating.

Not only in the quantity but in the quality of food there was opportunity afforded for the mortification of the flesh. Lupicinus, the founder of the monastery of Caudat in the Jura, when his monks were cooking separate dishes of fish and vegetables, threw both into one cauldron ; and when several of the more squeamish brethren quitted the monastery in disgust, he calmly remarked that "it was the chaff separating itself from

\* See an amusing article on this book by Lord Lyttleton in the "*Contemporary Review*" for March, 1867.

the wheat." St. Sabinus, of Egypt, would eat nothing but corn reduced to a state of decay by long steeping in water.

The eradication of personal vanity was a principal object of the ascetic. His clothes were of the coarsest description, and were usually worn until they dropped off, or fell to pieces from age. The Eastern monks not unfrequently dispensed with these incumbrances. At one monastery, according to Evagrius, the singularly ingenious device was adopted of keeping a single suit of clothes, which was worn by each monk in succession. The anxious desire of the ascetic to render his appearance repulsive, naturally led him to avoid external cleanliness. Like Queen Etheldreda, he was so well washed in heart, that he never washed his person. I shall spare my readers the loathsome details of the practices of those hermits of whom the Irish saint, who grew a crop of corn on his head, may be considered the chief. I may, however, quote in conclusion an incident related in the Life of Madame Guyon. After that celebrated lady had taken the small-pox, she was urged to apply to her face a preparation which it was believed would restore her complexion. "The first impulse of my mind," she says, "was to test its merits in my own case. But God, jealous of His work, would not suffer it . . . Fearful of offending God by setting myself against the designs of His providence, I was obliged to lay aside the remedies which were brought me. I was under the necessity of going into the open air, which made the hollows of my face worse. As soon as I was able, I did not hesitate to go into the streets and places where I had been accustomed to go formerly, in order that my humiliation might triumph in the very places where my unholy pride had been exalted." The gentle devotee of Mysticism little thought that in thus attempting to mortify her inclinations, she was in reality yielding to one of the most widespread and powerful of natural impulses—the mysterious passion for Asceticism.

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We only proclaim a fact which has been affirmed a thousand times already when we say that the reason of man has discovered no moral or religious truth which was not included explicitly or implicitly in Christ's teaching, and that the heart has formed no legitimate aspiration to which the Gospel had not by anticipation responded.—*Reuss*.

Sin is never complete till it be excused.—*Henry Smith*.

Theology is a scientific appreciation of religious facts ; it ascends to first principles ; it weighs arguments ; it draws inferences ; but it does not create ideas. The religion of Christ is anterior to Christian theology.—*Reuss*.

## TRANSUBSTANTIATION

AND THE

### CONFESSIONAL OF THE CHURCH OF ENGLAND.

I HAD the pleasure of attending the Meetings of the Church Congress at Nottingham. As a Nonconformist, I felt of course special interest in the discussion of those questions which gave rise to Nonconformity in England, and which remain as the specific grounds of difference between the Free Evangelical Churches of England and the Anglican Church. These questions have assumed new significance in our time. The rise of Puseyism and the extreme lengths to which the Puseyite party have of late carried their so-called Catholic dogmas and practices, have raised again for serious public discussion the grounds alike of the England Reformation and of English Nonconformity. I confess that I was astounded to discover the predominance of the Ritualistic party in the Congress. It was evident, indeed, throughout the Congress, that the sound Churchmanship and great personal authority of the President—the Bishop of Lincoln—restrained the zelotry of the Neophytes in the last new-fledged forms of Anglo-Catholicism which vie with the most extravagant assumptions and puerilities of Romanism. In consequence, the doctrine of the sacrifice of the Host in the Mass was never mooted in open session, though it was promulgated by leaflets, scattered thick as Vallombrosa's leaves. Nor were the gaud of vestments and the splendour of decorative ritual, either the theme of vehement oratory or the theatric occasion of a huge ecclesiastical show. In these respects, I am told, this year's Congress was more Puritan than those of former years.

Despite this fact, however, two subjects were prominent—the sanctity of the Sacraments of the Church and the virtue of Auricular Confession. Now, with respect to the former, I give an explanation; with respect to the latter, I utter a protest and a warning. Nonconformists and Churchmen—all had erred, I believe, in misconceiving the meaning and depreciating the efficacy of the Sacraments of the Church. So far, I have deeply sympathised with the spiritual experience of Hurrell Froude, depicted so vividly in his letters, and which, I believe I am right in affirming, gave birth to the self-styled Catholic revival in the Anglican Church.

These Sacraments had become in all Evangelical Churches, jejune forms, fossil relics of a faith which was extinct. To relume their meaning, revive their power, exalt their efficacy in the Church, was an



aim in which I concur, and for the accomplishment of which I earnestly contend. But how? Are the Sacraments the ordinances of a living spiritual Church instinct with Divine truth and grace which she not only symbolises in them but also communicates,—the instruments, accordingly, by which she witnesses, pledges, and conveys that authoritative truth and quickening grace which her Lord has given to her? Or are the Sacraments in themselves, apart from the living communion of Christian men, and the influence, authority, and prayers of that Divine Faith which is nourished and witnessed in their communion, the immediate cause of spiritual life in men? Have they reality and virtue in themselves or as public acts of the Church,—understanding by the Church, “a congregation,” or better “a communion of faithful men”? I am too firm a believer in the Church to accept the Jesuit dogma of an *opus operatum* in the Sacraments. I repudiate that dogma, not merely as is ordinarily done by making their value wholly conditional on the faith of the believer—which robs the Sacraments of all meaning as Church ordinances—but in a higher sense, by making their value also conditional on the faith of the Church.

Still further: it is charged against Evangelical Churches, that in the Sacrament of the Lord's Supper, they have an idle “memory” merely, and not a Real Presence. It is maintained to be the peculiar blessing and honour of the Anglican and Romanist communions that the Real Presence of the Lord is vouchsafed to them in the Sacrament of the Eucharist. How many, dubious of Anglicanism in this matter, have been allured to Rome, by the notion that on the altars of the Romish Church, the real body of the Lord is raised in sacrifice, and broken to feed her communicants! I touch a solemn theme, and will speak solemnly but frankly concerning it. The Real Presence in the Sacrament of the Eucharist I hold, and it is by my faith in the Real Presence that I resent the doctrine of a Fleshly Presence, which these communions hold. I abjure the notion that the Eucharist is only a memorial feast. It is a solemn act of the Church, in which I believe the Lord, ever dwelling in His Church, renews, in a public and holy rite, His covenant with each member of His Church, and gives Himself, in all His redeeming glory, to each believing communicant; and in which the Church, speaking with His authority, and in His name, attests the Divine gift, and seals, in most impressive fashion, the confidence therein of each of its members. But what is the REAL PRESENCE of the Lord which I need and seek in that ordinance? It is the presence in my soul, as the life of its life, of the Divine One, still touched in His divinity with the experience and sympathetic feeling of our humanity. What, then, in this need avails His body, His broken body?

When on earth, His body, illuminated by His marvellous truth and grace,—mirroring these and speaking these—did make men feel and know the glory of His Godhead and the perfect grace of His humanity. His body on the tree, uttering His love in His agony, might melt the stubbornest heart. But His body even then had no spiritual value, save as it enshrined and revealed His God-manhood. *That body*, radiant with spiritual grace and uttering spiritual truth, is exhibited on no earthly altar: and, to the spirit of man, that alone is *real* and alone is *present* which is spiritual. My spirit wants a REAL PRESENCE. And an objective material substance, which has no spiritual quality whatever, visible or audible to my sense, makes nothing *present* to my soul, and has only the illusoriness of the outward senses, not the *reality* of a spiritual Being. A body—even the body of our Lord—cannot be present to the spirit, and it is there, and not in my hand or mouth. I ask His presence! His body is absent from me—distant by the diameter of the sphere which sunders matter and spirit. Nor can it have the eternal reality to me, which in such a Sacrament I must lay hold on.

If, then, I were to grant the old Romish and new Ritualist assumptions of an objective corporeal (I ought to say material and fleshly) Presence of our Lord in the elements of the Eucharist, I should leave their altar, to find a Church where the Real, the Spiritual Presence of our Lord, was confessed and sought in its Eucharistic Sacrament. But do I grant these assumptions? Nay, verily. No words can express the shame and grief with which I see religious faith defamed and blasphemed by them. Can I believe that the words of a man, whoever he be, has changed a fragment of bread into an Incarnate Deity; and that he may then lift that fetish as a sacrifice to Heaven, and for the worship of his fellows? Can I believe that men are to be summoned to eat the real, yea, living body of their God, and commit the monstrous act of Theophagy? Can I believe that a material substance, held in my hand, eaten by my teeth, digested in my body, conveys a subtle medicament to my soul, and replenishes its life-springs with secret grace?—yea, that Christ has no avenue to my spirit but through the vascular tissues of the body? Can I believe that this monstrous materialistic fetishism is the sure, if not the sole, means of salvation to men; and that a priesthood, unauthorised by the Believing Church, have in their absolute power the creation and dispensation of its infinite efficacy? No; I reject this grossest travesty of the Church's true Sacrament, as an abortion of medieval barbarism, when men's brutish minds degraded a spiritual reality into a harsh, idolatrous, and carnal rite, which revolts alike the intelligence and conscience of an enlightened Church, has no warranty, but endless condemnation, in Scripture, and, as Bishop Jewel reminds

us, has no sanction either from the ancient Fathers or the Primitive Councils.\*

I know well that the Christian men who believe and preach the doctrine of a Corporeal Presence do not conceive it as I do, otherwise it would be as intolerable to them as to me. It is well, however, that they should know distinctly how it is apprehended and abhorred by men who hold the doctrine of the Real Presence, and therefore repudiate a fleshly Presence. Accordingly, the explanation I wished to give is this: The controversy is not between the doctrine of a "Remembrance" and a Real Presence; it is between a Presence which alone can be real in the realm of the spirit, and a Presence which is material and external to the spirit, out of all communication with it, and therefore to it—absolutely unreal.

Auricular Confession was the one point which the advanced Ritualists combined to urge at the Congress. Their passionate advocacy of it evoked no protest. It was not only allowed; it was applauded. I was amazed; for I forebode, in this fervid appeal of a priesthood, which believes itself to sit in a spiritual tribunal to adjudge, forgive, and remit sins, and summons its credulous *clientela* to come to it, the gravest perils to religion. In two respects the Confessional, as it is now restored and exalted in the Anglican Church, is vastly worse than in the Roman Church. It is unquestionable that when the habit of attending Confessional is general, and is felt to be obligatory, the fear of having to make confession to the priest deters from actual sin, and, consequently, this advantage weighs in the balance against the far-reaching evils it produces. But in England, the Confessional will not exert this power. They who wish to sin will not have the pressure of an obligatory and

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\* It is quite true that the Fathers used highly figurative language, in describing that intercommunion of Christ and His Church which was celebrated as the most sacred mystery in the Eucharist, in the same manner as even Dr. Watts uses the strong metaphoric language of religious fervour and of poetry in his sacramental hymns; and the scholasticism of later centuries drew out into hard dogmatic wire-work these molten effusions of exalted feeling. But no language more explicitly condemns the heresies of Paschasius and Pusey than that used constantly by the Fathers: "Hic panis," says Cyprian, 'cibus mentis est, non cibus ventris.' 'Fides,' says Augustin, 'sacramentorum justificat, non sacramentum.' 'Christus,' says Origen, 'est sacerdos et propitiatio, et hostia; quæ propitiatio ad unumquemcunque venit per viam fidei'" (quoted by Jewel in his "Apologia"). In the ninth century, Paschasius degraded the doctrine of the Eucharist into the form which in earlier ages had been denounced as heresy, but in later ages was made the chief article of the Roman faith. It is curious that Dr. Pusey, in his work, "The Doctrine of the Real Presence," should have merely heaped together the quotations given in the Romish controversial work, "De Romana Fide." Better had he gone to that exhaustive and impartial storehouse of patristic authorities on this subject, "De Eucharistiæ Sacramento," by Albertinus.

general fashion, coercing them against their will to the Confessional. Then, in Roman Catholic countries, the confessing father has taken the most solemn oath of secrecy, and public opinion jealously enforces that oath. The evil uses, therefore, that can be made of the Confessional, are somewhat restrained. Further, the usage of the Confessional in these countries is so constant and public, that it sinks into a matter of routine, mostly carried on in the open church, and neither requiring nor provoking special and private intimacies between the penitent and the priest. In England it is all the reverse. The priest is bound by no official oath; the Confessional is private, and only follows upon rousing appeals to the religious listeners, which induce the most excitable and most dependent worshippers to open privately their whole being before the priest who has thus violently stimulated them, and to place themselves absolutely, by the full revelations of Confession, in his hands. As an Englishman, I protest and warn.

But, apart from these special features of the Anglican Confessional, which make it worse than the Romish, I must recite the various counts in that indictment which brought swift and stern condemnation on the Confessional in all Protestant countries. I state them first as they affect the penitent, and then as they relate to the priest.

I affirm, then, as to the penitent, that the habit of Auricular Confession leads him to reflect broodingly, and in detail, over past sins, and, instead of quickening him by the meditation of the measureless perfection in Christ, towards which, forgetting the past, he is to press forward, it throws him back on the wretched anatomy of his own evil nature; that it thus dwarfs the standard, and deadens the springs, of evangetic morality, which slays sin by inspiring Divine aims and motives, and turns the mind away from, and not towards our sins; that it frets and torments the conscience, by fearful questioning whether all sins are duly remembered or correctly described; that it requires sins of thought and desire to assume definite form, and even utterance in speech, which gives them a distinctness, reality, and power, which otherwise they would never have known; that it requires the exposure of the most secret privacies of the human soul, which should be open to no eye but God's, and thus destroys the sensibility, purity, and modesty of the soul; that it requires the revelation of matters affecting the honour and happiness of those with whom the penitent is related, and thus destroys the mutual confidence and the peace of home, friendship, and social intercourse; that it opens the whole history and inner life of the penitent to the priest, and requires the latter, that he may satisfactorily judge of the precise moral state of the former, to probe his conscience with questions which will sully the imagination and poison the heart; that it leads men to believe in a Lie,

as they credulously expect from man what only God can give,—the pardon of their sins, and delusively rest in the absolution which the priest has pronounced; that it accordingly yields false peace; that it binds the soul in absolute dependence on man, and gives the priest almost unlimited dominion over the penitent; that it thus robs God of His due, and withdraws the soul from the hallowing, humbling vision and judgment of God; that it submits the spiritual discipline of the soul to the manipulation and direction of the priest, and thus makes the training of that soul artificial and morbid, as it thwarts the inward movements of God's Spirit and the healthy discipline of His providence; that it consequently destroys the sense of personal responsibility, the energy and independence of the will, and the individuality of Christian character; that it clouds and degrades the redemption of Christ, by the penance which is imposed in the Confessional for the satisfaction of broken law; that it thus vitiates the soul's trust in its Saviour, fosters the feeling of self-righteousness, and sometimes incites to fanatical labour and suffering, in the vain hope of liquidating the just punishment of sin.

These reasons affect the penitent. Others relate to the priest. He clothes himself with the dread prerogative of God; he assumes a responsibility which no man can bear; he adjudges the moral state of men, assigns what shall satisfy God's holy law, and forgives sin: he obtains knowledge, under the pressure of the most fearful spiritual terrors, which no man should obtain, and wields power, by reason of this knowledge, which no man should have: he becomes the absolute director of dependent spiritual natures, and thus privily becomes the ruler of families and of states—usurping at once the moral authority of the husband and the father, and the control of magistracies and governments: he exposes himself to perils which all men should shun, and which, if sought, will bring evil: his influence, through the Confessional, has lain like an incubus on modern civilisation, and has exasperated the resentment of liberal Europe against himself and the religion in whose name his secret authority is exercised. The Confessional has been known and execrated in Roman Catholic countries as the *Vehmgericht* of the Church.

These reasons, and reasons like these, combine to show the nature of that system which is now pressed upon the consciences of devout Anglicans by their priesthood. For the sake of the Episcopal Church and of England, I hope this cockatrice's egg will be crushed ere it be fully hatched; that the moral reprobation of all true Churchmen will denounce and stay the public, social, and spiritual evil of the Confessional.

I now conclude. I cherished, whilst attending the Congress, the hope of some day uniting with the Christian men that assembled there:

in some public attestation of the faith that we hold in common. I felt the need among them of that Nonconformist spirit, which is trained in the keen atmosphere of the Free Churches of England. I heard there, as everywhere to-day, the strong cry of all parties for a Catholic union of all the Churches of Christ, to which cry I said, Amen! I regretted, however, to see the basis of that union narrowed down to the formula of a Diocesan Episcopacy, deriving in lineal succession from the Apostles, and to find the views held with respect to other Churches by even Bishops Andrews and Bramhall, to which the Bishop of Derry alluded in his sermon, renounced as too lax and charitable. Plainly the recognition in any sense of Nonconformist Churches, and of fellowship with them, is not thought of by the Anglican Church. It, not they, thus bars the way towards a Catholic communion of Churches. But stronger than any words of Congress, is that deep-flowing tide which silently fills up the thought, desire, and prayer of all Christian Churches and Christian men, and bears us towards the fulfilment of our Lord's prayer, when all who believe in Him shall be manifestly one in this common faith, but in it alone. Other foundation of union than that is laid must be removed. All of us seek a catholic communion, which shall be circled by the symbol of our universal common faith in Him. Anglicans seek, I believe, this communion, and labour for it, though they hinder it by raising walls of separation, which our Lord has removed, and re-writing, that "hand-writing of ordinances," which He blotted out and took out of the way.

Because I seek this catholic communion of all who believe in my Lord, and labour for it, I must refuse to conform to their human and schismatical\* ordinances. That I may witness to the true catholicity of Christ's Church, which comprehends all who trust and serve Him loyally, I am, and must for awhile remain,

A NONCONFORMIST.

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\* "The whole guilt of schism lies with that Church which imposes sinful terms of communion; and the party who does not communicate with her, cannot properly be said to separate himself, that is, he is not guilty of schism. He is not the injurer, but the injured: he does not commit evil, but suffer it."—Bishop Wordsworth's "Letters on the Church of Rome," p. 57.

*IN MEMORY OF T. C. TURBERVILLE, ESQ.,*

LATE EDITOR OF "THE ENGLISH INDEPENDENT."

WE fulfil a mournful duty to the memory of a friend. We will not speak of death as others speak, for it is not death to enter into the paradise and house of God; and "to live in hearts we leave behind is not to die." But when a good man passes within the veil which shadows eternity, it seems as though we had revealed to us, for the first time, the true manner of his life, the features of his character, the principles that moulded his conduct, and the issues of his work. In a much lower sense, yet in an accordant sense—as of the Great Master, so of His servants—when we cease to know them after the flesh, we know them better and see them nearer in the spirit. Accordingly, having laid the body of our friend to rest, through earth's troubled night till the morning of resurrection unto life, our memory becomes a mirror, in which, far more distinctly than before, we see the exceeding value of the unremitting and faithful service he rendered our Churches, and the finely-harmonised, spiritual manhood, which the grace of God had fashioned and attuned in him amid the various discipline of a stern and laborious life.

His position was peculiar—unique. He stood, as the editor of our leading representative journal, in the midst of all the fluctuating and sometimes contending influences that necessarily surge through Churches, which, though rooted and held in the unity of a spiritual faith, are yet free, and believe that the defence and purity of doctrinal truth are conserved only by honourable and free discussion. He was, moreover, the intimate friend of leading ministers of our Churches, representing their divers influences, men of different shades of theological opinion, and each of them keen and strong in the advocacy of his own. When, therefore, it comes to us as now in kind memory, that he never lost or alienated one friend of this large circle, that in him these friends found a centre and bond of union, that he was often an interpreting medium, through which deep-lying sympathies and affinities of faith were discovered and sealed between men whose opinions jostled in unkindly antagonism, and that beside and despite all this, he conducted his newspaper with firm independence and distinctness of aim, yielding nothing as editor to the persuasions of friendship, allowing all opinions just and courteous expression in its pages, but making it the true exponent of "the faith commonly held among us,"—we understand and admirably honour his Christian catholicity and integrity, his manly serenity and gentleness of temper, his clear intelligence, his well-balanced judgment, and his steadfast will. We measure our loss by the emptiness of the place he filled, and by the difficulty of finding another like him.

Neither can we forget the wonderful patience in toil, the unflagging industry with which, amid physical weakness under which many would have succumbed, he laboured to the last day of his life. Few know the weary routine there is in editing, without large help, a weekly journal; yet that routine must not dull the faculties; for at the end of the labour of selection and compilation of news, comes the crowning labour of the week, when the articles have to be written, and the essence of a week's history has to be



distilled into bright, pungent paragraphs. We have seen him at his desk at three in the morning ; nevertheless, until the end how bravely he bore the yoke of his labours ; how freshly he answered to the spur of every new call ! He was invigorated somewhat last year by a short summer tour in the Alps, which he had always cherished a desire to see. His new strength he dedicated to the interests of Nonconformity and of religious freedom, which he saw to be disastrously jeopardised by the perversities of Mr. Forster's Education Act. He initiated the combined action of London Nonconformists ; and with remarkable enterprise and sagacity, conducted the whole of the proceedings, which culminated in the large meeting at the Cannon Street Hotel and in the presentation of the famous London Nonconformist Memorial to the London School Board.

It is most pleasant, however, now to think of his love and devotion to Him with whom he rests in "His Father's house." Perplexed, sometimes, by the darkening doubts that drift thickly like clouds through the atmosphere of our age, he found peace in the clearer vision and deeper love of Him, the "brightness of whose coming" to the soul dissipates all clouds. Christ was Himself the Revelation of God ; the Light enlightening his soul, and he needed no other evidence to establish his faith when he beheld His glory—full of grace and truth. Further, with a wise comprehension of the need of the times, and of the only sufficient evidences wherewith the Church of Christ can rebuke and overthrow its growing unbelief, he expressed in a recent letter to us his earnest and continual prayer for an awakening of that Divine holiness and zeal in our Churches, whereby, as in the glorious revival of the last century, they may manifest Christ to men : for he knew that all other evidences fail, save as He, in whom all evidence centres, shines before the souls of men.

Our readers probably know the few leading facts of his outward history. He came to London from Worcester, where he had been engaged in editorial labours. In London he undertook a giant's task : he had to edit three journals a week ; the *Patriot*, which was then published bi-weekly, and the *British Banner*. For this immense labour he had but little assistance ; as a natural consequence, he was smitten with paralysis in his thirty-second year. Since then he has laboured fourteen years with a faith and fidelity which we have feebly sketched. His life was given to our Churches without one selfish thought ; his remuneration, we dare not state, we are ashamed. It could scarcely suffice to maintain and educate his family. He has gone ; his family remain. We appeal, not so much to the generosity, as to the justice of all who can unite in augmenting the fund now being raised for their support. He served our Churches faithfully without stint. Let them acknowledge their obligation, and accept gratefully the charge he has left them—in the care of those who were "his dearest."\* To his friends, and for ourselves we say—

"Tis sweet, as year by year we lose  
Friends out of sight in faith to muse,  
How grows in Paradise our store !"

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\* Contributions to the "Turberville Memorial Fund," can be sent to Samuel Spalding, Esq., 147, Drury Lane, or to the Editor of "THE CONGREGATIONALIST," Winterslow House, Bristol Road, Birmingham.

## NOTES.

By the death of SIR FRANCIS CROSSLEY, English Nonconformity has lost one of its firmest, most sagacious, and most generous friends. We trust that we shall be able shortly to say something of the great services which for many years past he has been unostentatiously rendering not only to Congregationalism, but to Liberal principles, and to the social improvement of the country.

The following letter recently appeared in the *Times* :—

Sir,—The Dissenters are proclaiming a crusade in the name of Nonconformity against denominational schools, and threaten the Government with the whole strength of the Nonconformist body ; but in this they are in some degree reckoning without their host, seeing that there are not a few Nonconformists who take quite a different view, whose objection to denominational schools may be great, but their objection to an education rate is greater.

In my parish—a purely agricultural one—the Dissenters are very strong in vestry, so much so as to have made church-rates impossible for years past. When the new Education Act was passed, I put it to the parish whether they would go on with the existing church school or have a School Board. I said I was willing to continue to manage the school as before if they wished it, but that it was imperatively demanded by the Education Department that we should rebuild the School-room. If the parish would support me in doing this, I said I was ready to undertake the work, but that I declined to do it myself. The response to this was a voluntary rate, which the Dissenters have paid, I believe, to a man. Not a voice was raised for a School Board, but a unanimous objection was expressed to a rate-supported School.

I imagine this objection is a very general one in agricultural districts. If so, MESSRS. Dale and Baines may find they have somewhat miscalculated their strength.

I am, sir, your obedient servant,

A COUNTRY PARSON.

We admire the ingenuousness of the "Country Parson." We admire the primeval simplicity of his Dissenting parishioners. The school-room had to be rebuilt ; and, it seems that, acting upon the rural horror of a rate, the "Country Parson" induced his parishioners—Dissenters included—to rate themselves in order to re-build it. Did the voluntary rate cover the cost of re-building the School ? If it did, the simple-hearted people paid in a single year the whole amount which, if they had asked for a School Board, might have been spread over fifty years, with the slight addition of  $3\frac{1}{2}$  per cent. on the unpaid instalments. In that case the building would have been vested—not in the parson and his friends—but in the parish. There would have been, in addition, a slight annual rate for maintaining the school. Financially, the parishioners appear to have made a mistake. They also seem to have forgotten that, within a very few years, it is perfectly possible that every parish may be obliged to have a School Board and a School Board school. What will happen, then, if the "Country Parson" is able to keep in his own hands the building they have been good enough to erect for him ? On the whole, the arrangement is a very neat one—for the Parson !

The recent speech of the Lord Advocate indicates that the Government has not yet learnt that, in all schools provided by local rates or national taxes, its true policy is to separate religious teaching from general

instruction. The Scotch Education Bill of next session is likely to be as bad as the Bill which was withdrawn last year. We are glad to see that some Scotch members have the clear-sightedness to perceive that there is a vital connection between the Scotch and the Irish measures. The great Presbyterian Churches of Scotland have in their own hands the determination of the question—whether, in Ireland, Roman Catholic schools shall be created and maintained by the State. If Scotland insists that the State shall teach the doctrine of election and the perseverance of the saints, Ireland will compel the State to teach Transubstantiation and the worship of the Virgin. The precedent of a complete separation between religious and secular teaching in Scotland is indispensable to the Government if it is to refuse to concede the claims of the Romish hierarchy in Ireland. Cannot the Scotch Presbyterian Churches, numbering 85 per cent. of the population, rely on themselves for training the children of the country in the love and fear of God? Let it be clearly understood, that if Romanism is endowed on the other side of St. George's Channel, it will be the act of the countrymen and disciples of John Knox.

The project for creating a Sustentation Fund to supplement the inadequate incomes of a very large number of the ministers of Congregational Churches appears to be surrounded with such grave practical difficulties that, for the present, it seems to be indefinitely postponed. Meanwhile, very much may be done to lessen the heavy anxieties of excellent and accomplished ministers, who are struggling with the difficulties incident to many of our pastorates. Every one who has an intimate knowledge of the ministers of our poorer Churches, both in the small and the large towns, knows that their bitterest personal troubles arise from what, in innumerable cases, is the absolute impossibility of providing an adequate education for their children. Go to many a country town, and sit with the Congregational minister and his wife by their own fireside, and talk with them quietly about the disadvantages and discomforts of their position, and you will soon find that they care nothing about having to live in a small house, that they never think of their worn-out carpets and dilapidated furniture, that the wife does not mind having to wear old dresses, and that the husband makes no grievance of his threadbare coat. The minister complains, perhaps, that he can rarely get a new book; and the minister's wife, poor lady, worn out by household cares, wishes it were possible to get a fortnight at the sea; but sooner or later, you will discover that their chief anxiety is about getting their children educated. In some cases there is a grammar-school, to which the boys can be sent; but what is to become of the girls?

No doubt the healthy state of things would be for every minister who is altogether dependent upon his Church for support, to receive such an income as would enable him to pay his children's school bills for himself. But for the present, and for many years to come, this is out of the question. Already there are schools at which ministers' sons can be educated at a small cost to their parents, and now, owing principally to the great earnestness and zeal of the Rev. W. Guest, of Gravesend, there is to be a chance for the daughters.

There are, no doubt, some theoretical objections to the scheme. Other plans have been suggested, but they are open to objections still more

serious. The building, which is just about to be commenced, ought to have accommodation for at least 150 girls. Applications for the admission of 100 came in before the first stone was laid. But the managers do not feel justified, in the present condition of their funds, in building for more than 80. If they are to extend the provision, the contractor should receive immediate instructions.

The larger number could be educated at a considerably less proportionate cost than the smaller. Why should they not be enabled to build at once for 150? A simultaneous appeal from 500 pulpits would secure them all the money they need; and there is not the slightest doubt that if, next Christmas, they could open Milton Mount College, with accommodation for 150 girls, the college would be immediately filled.

The site which has been selected is admirable. The college will stand on a slight elevation, about a mile from the Thames. Gravesend is within an hour's railway journey from London Bridge. This movement has our heartiest sympathy, and our best wishes for its success.

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### NOTICES OF NEW BOOKS.

*Phœnicia and Israel: An Historical Essay.* By AUGUSTUS S. WILKINS, M.A. London: Hodder & Stoughton.

THE vein of investigation that Professor Wilkins has struck, and some of whose deposits he has dug up and laid before the public in his Essay, is one that needs to be diligently explored. Nothing will more efficiently help, than this and kindred inquiries, to keep within proper limits the "tendency," referred to in the preface, "to assimilate the history of the Jews to that of other ancient nations," and to prevent it from degenerating into a denial of its exceptional Divine element. The tendency referred to is in a large measure a reaction against the traditional treatment of Jewish history, as something wholly supernatural, instead of as both Divine and human, and of the Bible as a *single* book, instead of as the literary monument and record of a great national life. Every unprejudiced effort to enable us to realise that the Jewish nation had its genuinely human relations, development, and life, as truly as any other nation, will aid, we believe, in confirming our conviction that it was also in a *special* sense under Divine guidance, as to its political, civil, social, and religious institutions and activities, and above all, as to its literary productions.

Professor Wilkins has supplied a valuable and readable contribution to the former end, and as he is not afflicted with the *theophobia* which possesses most modern historical inquirers, he has directly, as well as indirectly, furthered the latter end.

His Essay covers the following ground. The *first* chapter, besides discussing various other questions, shows us that the language of the early population of Canaan, including Phœnicia, was substantially the same as Hebrew; the *second* chapter treats of the historical relations between Phœnicia and Israel, after the conquest of Canaan by the latter, referring particularly to the intermarriages between the respective royal families; the *third* chapter discusses the political and social influence exercised on Israel by Phœnicia through the medium of arts, manufactures, commerce, and especially the trading colonies that settled in the more important cities; the *fourth* and last chapter is devoted more particularly to the religion of Phœnicia and its influence. Here Professor Wilkins brings out very forcibly, among other things, how well it was, in view of the Divine purposes to be accomplished by Israel, that the temptations to idolatry to which it was exposed were

the sensual ones of Phenicia, and not the refined and graceful ones of Greece.

Considered as an *essay*, and not as a ripe treatise, on the very difficult subject to which it is devoted, Professor Wilkins' book must be pronounced a success, and will be read with thankfulness for its store of information and interesting illustrations of Scripture passages, by all intelligent students of the Bible.

Here and there we found ourselves differing from the author. We thought him, for example, too positive in his agreement with those who deny to the Israelites a knowledge of writing prior to Exod. xvii. 14, and in the reference to the "inherent incapacity of the Semitic stock for military organisation" (p. 4.): we do not agree with his view of the traces of polytheism in Israel; and lastly, we deem what he says about the position of Israel as a "typical instead of an exceptional people," open to misapprehension. Nor could we perceive the force of the antithesis in the sentence, "Miracles are often spoken of as violations of the order of nature: they are far rather revelations of the true order of nature;" for those who accept the definition of a miracle as a violation of the order of nature, might regard it as a "revelation of the true order," in virtue of its character as a "violation" of the common order. Though we take such exceptions to Professor Wilkins' work, we do not hesitate to commend it heartily to the attentive perusal of our readers.

*Horæ Lucanæ; a Biography of St. Luke.*

By HENRY SAMUEL BAYNES. London: Longmans.

THE corner-stone of the edifice which Mr. Baynes has erected in his "*Horæ Lucanæ*" is undoubtedly the first chapter; for the answer to the question, "Do the names Lucas and Lucius denote the same person?" determines the value of his work. Mr. Baynes decides in the affirmative, following in the wake of Lightfoot, Grotius, Wetstein, and Paley, and laying great stress on the remark of Origen that some in his time held that opinion. He takes for granted, at starting, that *Lucanus* and *Lucius* were in-

differently used in Latin as equivalents for the Greek *Lucas*; a conjecture reasonable indeed, but by no means certain. If there be no hitch here, Mr. Baynes is, we think, successful in establishing his theory, which is but slightly affected by the objections that Paul calls Luke his kinsman, and uses the two names, Lucas and Lucius. The biography is produced by combining the histories of Lucas and Lucius; and in the course of the chapters on "Luke a Cyrenian," "a Gentile," "a Physician," the author accumulates much circumstantial evidence in support of his conclusion.

His treatment of the subject is most exhaustive; so exhaustive, indeed, that he is sometimes guilty, as it seems to us, of overstraining in his use of arguments. For instance, in opposition to Webster and Wilkinson's note that the profession of a physician was in low repute among the Romans, he says, "Our blessed Lord ennobled and sanctified the profession of a physician. He said, with reference to Himself, 'They that are whole,' &c., &c." And among the "specialities denoting Luke's profession," he contrasts Matthew's description of the "man which had his *hand* withered" with that of Luke, which reads, "a man whose *right* hand was withered." And again, does not his fancy run wild somewhat when, speaking of Luke's sojourn in Jerusalem, and his researches there before he wrote the Acts, he remarks, "The city of Jerusalem became to him an observatory. Accustomed as he had been to the elevation of Cyrene, it may even be thought that both his convenience and taste would have led him to prefer a residence on the hill of Zion?" But, as a rule, the author's method is both interesting and suggestive. We would refer the reader for confirmation of this to those passages which treat of the relations of Luke and Theophilus, of the intimacy of Luke with Manaen, and of the way in which the circulation of the Gospel and the Acts was secured; together with the chapters on "Luke as a Preacher to the Heathen," "Luke's Residence in Antioch," and "Luke's Mission to Corinth." In the

chapter last mentioned Mr. Baynes accepts, we think, the true solution of the difficulty in 2 Cor. viii. 18, when he identifies Luke with "the brother whose praise is in the gospel throughout all the churches." But we have to thank him, above all, for bringing out so clearly the natural disposition of Luke, which specially adapted him to be the friend and companion of Paul. Some of Mr. Baynes's thoughts on this subject are exceedingly happy. Love is the great revealer of hidden excellencies; and the love of his subject has discovered to Mr. Baynes many missing links, by connecting which he has welded into an unbroken chain the character and history of "the beloved physician."

Mr. Baynes has evidently an occult dislike to "Dr. Alford" (he generally quotes "Drs."), and Dr. Smith's "large" Dictionary of the Bible. He is not at all respectful to them—is, in fact, a trifle venomous in his way, whenever he mentions them, which he never does except as a foil to his own opinions. There is a slight want of judicial calmness about Mr. Baynes, and consequently, sometimes, an appearance of weakness.

He seems to us somewhat hurried when he says that "there is occasion for little suspense in coming to a judgment concerning" the authorship of the Epistle to the Hebrews. In his conclusion that it was written by Paul in Hebrew and translated by Luke, he relies on Clemens Alexandrinus, who had, perhaps, he suggests, been informed on this point by Theophilus. Does he not overlook the phraseological difficulties which lie in the way of the translation theory?

We are inclined to find fault occasionally with our author's English. Should he write "There remains, therefore, but two names to be dealt with"? Or, "Paul was informed that a party of these had conspired to waylay him when he should proceed to the ship, and of course for the purpose of killing him, as on other occasions attempted"? And why need he use such words as "vicinage," "conferment," "uncustomary"?

And why does Mr. Baynes print his

Greek sometimes in Greek, sometimes in English characters? We instinctively shiver at the sight of such apparitions as *anataxasthai, ap arches autoptai, uferctai tou logou*; especially when a little inaccuracy is mixed therewith, as in *metamorphothe, uferion, deipnophiste*.

These are some of the points in which we think the book might be improved. On the whole it is certainly worth reading; and judging Mr. Baynes' work by his own quotation from Coleridge—"the great end of biography is to fix the attention and interest the feelings on those qualities which have made a particular life worthy of being recorded,"—we may say that he has admirably—if not perfectly—succeeded.

*Thoughts for the Inner Life.* By JESSIE COOMBS. London: Hodder and Stoughton.

WE can heartily recommend this book for private devotional reading. It is quiet, thoughtful, and devout.

*Cues from all Quarters; or Literary Musings of a Clerical Recluse.* London: Hodder and Stoughton.

THE anonymous author of this very readable volume strings together the results of very extensive and miscellaneous reading, under such headings as, "Once a Child," "Never a Child," "Always a Child," "Cities of Refuge," "About Contradictory People," "A Gouty Subject," "About Toil as a Boon to Sorrow." The thread on which the quotations are strung is rather thin; but the writer always succeeds in being interesting, which, by the way, is all that he tries to be. The book is a charming one for a fireside on a winter's evening.

*Bye-Paths in Baptist History.* By J. JACKSON GOADBY. London: Elliot Stock & Co.

THIS is a most interesting book, full of quaint and curious stories illustrative of the manners and customs of the Baptists of former generations. The author resolved to do his work thoroughly, and therefore starts with the statement that

"there is no reason to doubt that as early as the third century, Baptists already existed in Britain." Having begun at the beginning, he travels on through fifteen centuries very pleasantly. It is a very amusing book.

*The Magazines of the Religious Tract Society for 1871.*

THE Tract Society is singularly fortunate in its editors. Their inexhaustible ingenuity, and their clear appreciation of the popular taste, have won for the Magazines an enormous sale. The volumes before us for 1871 fully explain and justify their popularity. In *Sunday at Home* there is everything that anybody can desire for useful and pleasant Sunday reading. Biography and fiction, sermons and poetry, papers by Mr. Maclaren of Manchester, on the life of David as illustrated by the Psalms, and by Dr. Roberts on the Gospels. There are illuminated Scripture texts, and innumerable engravings. *The Leisure Hour* is equally attractive. Here, again, there are biographies and stories, and also gossiping papers on Natural History, sketches of strange lands and strange people, papers on oysters and haddocks, and endless illustrations. *The Cottager and Artisan* is a capital publication for the poor, and we suspect that both for the sake of the pictures and the sake of the articles, it is as much liked by the children as by their fathers and mothers.

*The Works of Lactantius.* Ante-Nicene Literary. Edinburgh: Messrs. T. and T. Clark.

THE works of Lactantius are of great interest as illustrating the character of the great controversy between the Christian Church and Philosophy in the latter part of the third century. They contain very curious reading. In addition to Lactantius these volumes include a translation by Mr. Sinker, of Cambridge, of the *Testaments of the Twelve Patriarchs*, and of *Miscellaneous Fragments* of writers belonging to the second and third centuries.

*History of the Kingdom of God under the Old Testament.* Vol. I. Translated from the German of E. W. HENGSTENBERG. Edinburgh: T. and T. Clark.

DR. HENGSTENBERG's position in relation to the controversies affecting the Old Testament is well known. His "Christology of the Old Testament," "Egypt, and the Books of Moses," and "Dissertations on the Genuineness of the Pentateuch" are familiar to most theological students. In his "History of the Kingdom of God," which is a posthumous work, he travels over much of the old ground; or rather, in the light of the principles and conclusions for which he contended in his earlier works, he illustrates the development of Divine revelation and the history of the elect race in Old Testament times. Those who read Ewald should also read Hengstenberg, and Messrs. Clark have done good service by including this translation in their valuable series.

*The Congregational Year Book for 1872.*

London: Hodder & Stoughton.

THE Congregational Year Book becomes thicker every year, and every year it becomes more complete. It is the result of enormous labour, and contains a vast amount of information. It ought to be on the table of every Congregational minister and deacon in the country.

*The Preacher's Lantern.* Vol. I. London: Hodder & Stoughton.

WHY is this bright magazine called a *Lantern*? Surely some more cheerful name might have been found for it. It is full of excellent suggestions and advice, and we think it very likely that many congregations have had better sermons because their minister has tried to walk in its light. The sketches of our "Pulpit Models" are very well done. The late editor (the Rev. D. Longwill) must have had considerable ingenuity to secure such variety and interest in a magazine which, from its special purpose, was in exceptional danger of becoming monotonous and dull. We trust that his successor will be equally successful.



*Biblical Commentary on the Psalms.*

By FRANZ DELITZSCH, D.D. Vol.

III. Translated from the German by the Rev. FRANCIS BOLTON, B.A. Edinburgh: T. and T. Clark.

THIS volume completes the translation of Delitzsch's great work on the Psalms. Its reputation is far too great to require our commendation. The more we use it the more highly we value it. Messrs. Clark gave us Hengstenberg on the Psalms nearly twenty years ago; they have now given us Delitzsch; will they not venture on Hupfeld?

*Scripture Stories in Verse.* By JOHN

EDMOND, D.D. Edinburgh: Oliphant and Co.

DR. EDMOND has thrown into verse a number of stories from the Old Testament and the New. He does not profess to have produced a book of poetry, but thinks that his verses are not altogether destitute of "the poetical aroma." As the book is intended chiefly for children, we thought it best to try whether a child would like it, and the verdict of a little girl of ten is strongly in its favour: she pronounces it "very good."

## CONGREGATIONAL REGISTER.

DECEMBER—JANUARY.

*N.B.*—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.

CHAPEL FOUNDATION  
LAID.

Jan. 3. SOUTH HACKNEY. Iron Church

## CALLS ACCEPTED.

Rev. G. S. Ordish, LITTLE LEVER.

Rev. John Farquhar (of Durham), WATTON, Norfolk.

Rev. David Irving Gass (of Pitsligo), BRUTON.

Rev. W. T. Blenkarn (of Watton, Norfolk), MILTON-NEXT-SITTINGBOURNE.

Mr. D. H. Shankland (of Langharne, South Wales), MAESYRONEN and GLASBURY, Radnorshire.

Rev. A. B. Camm (of Salford), TOLMER SQUARE, London.

Rev. D. H. Jenkins, SPLOTTLANDS, Cardiff.

Rev. G. C. Empson (of Bilston), STRETFORD, Manchester.

Mr. W. H. Cole (of Hackney College), CASTLE HEDINGHAM, Essex.

Mr. Alfred J. Griffiths (of Spring Hill College), NEWCASTLE-UPON-TYNE.

Rev. W. M. Robinson (of Ponder's End), ROSS, Herefordshire.

Rev. W. Burgess (of Stony Stratford), LUDLOW.

Rev. Isaac Scammel (of Oxford), REDDITCH.

Mr. Hilary Bygrave (of Hackney College), BELVEDERE, Kent.

## ORDINATIONS.

Dec. 11. Rev. E. Walker, ANDOVER.

Dec. 27. Rev. W. Barwell, BERE REGIS, Dorset.

Jan. 2. Rev. R. H. Noble, WIDNES, near Liverpool.

Rev. Samuel Firth, MIDDLETON, near Manchester.

Rev. F. Mann, KING STREET, Dudley.

## RESIGNATIONS.

Rev. W. Bennett, STAITHES, Yorkshire.

Rev. James Richards, STOURBRIDGE.

Rev. D. R. Vaughan, FRODINGHAM, Yorkshire.

Rev. G. C. Hine, SYDENHAM.

Rev. Hugh M. Campbell, M.A., NEWPORT, Salop.

## DEATHS.

Jan. 1. Rev. J. A. Savage, Gomersal, in his 66th year, and 41st of his ministry.

Dec. 24. Mr. T. C. Turberville, aged 46.

Jan. 5. Sir Francis Crossley, Bart., M.P., Halifax.

# *The Congregationalist.*

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MARCH, 1872.

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## *THE EDUCATIONAL POLICY OF THE NONCONFORMISTS.*

SOME surprise has been expressed at the unanimity and decisiveness with which the Nonconformist Conference at Manchester declared that in day-schools deriving any part of their support either from imperial taxes or local rates, religious instruction should constitute no part of the regular work of the school. And yet anyone who appreciates the traditions and principles of the Nonconformists could never have had any serious doubt that, sooner or later, they would definitely commit themselves to this position.

In the controversies of a quarter of a century ago, it was taken for granted that it is a necessary part of the function of the schoolmaster to give religious instruction; the School was regarded as one of the agencies of the Church; hence the great majority of Nonconformists declared that it was just as impossible for them to accept the aid of the State in the maintenance of their schools as to accept the aid of the State in the maintenance of their worship or of their evangelistic missions among the poor. They went further: supposing that instruction in religious truth and common day-school instruction were inseparable, they protested against any interference on the part of the Government with popular education.

For some years past it has been evident that the position of 1846 and 1847 had been almost universally abandoned, but the precise character of the change which has taken place in Nonconformist opinion is not very clearly understood. In 1846 and 1847 Nonconformists maintained that religious teaching must be given in the day-school, or the school will be practically worthless; this was an *Educational theory*. Consistently with this, they affirmed that as the school is a religious institution, it ought not to be sustained, wholly or in part,

at the public expense ; this was an inevitable application of *the principle of Nonconformity*.

Mr. Edward Baines, if we understand him aright, still holds fast by the educational theory which he maintained in his earlier days with so much ability and vigour ; but, submitting to the irresistible pressure of public opinion, he consents to the application of taxes and rates to the maintenance of day-schools, although religious teaching is given by the schoolmaster, and so surrenders the characteristic principle of Nonconformity. The great mass of the Dissenters, on the other hand, stand now, as they stood a quarter of a century ago, by the principle of Nonconformity,—the principle that religious institutions should not be sustained by public money ; but they have surrendered the theory that religious instruction must necessarily constitute a part of the common education given in elementary schools.

Very much has been said about the hesitation and uncertainty which characterised the policy of the Nonconformists when Mr. Forster's Bill was before the House of Commons, and we are charged with having greatly embarrassed the Government by our divisions, and by our unwillingness to commit ourselves to the principle that instruction in public day-schools should be purely secular. The charge is not without foundation. There were, at that time, many Nonconformists who had been so long accustomed to regard the school as one of the institutions of the Christian Church, that they found it very difficult to dispossess themselves of the impression that there would be a kind of desecration in stripping it of its religious character. They were under the influence of two conflicting forces. On the one hand, they had come to recognise the necessity for a vigorous and complete system of national education, if the State was to be saved from some of the greatest perils by which it was menaced ; on the other hand, the school had been so long supported by the Church that they were unable to think of it as a purely civil institution. As the result, their movements were marked by much inconsistency and uncertainty.

There were very many, indeed, who saw from the first that as soon as the State undertook to provide for the education of the people, the religious and the secular elements of education ought to be separated. But they knew that the habits, sentiments, and convictions of vast numbers of excellent men belonging to the Established Church, rendered it impossible for them to consent, except under the pressure of an irresistible political movement, to exclude all recognition of religion from popular schools. They knew that the history of English legislation is a history of compromises, and they were unwilling to assume a position which would be likely to involve the nation in a protracted struggle, and delay the passing of a measure which was

urgently required to lessen, and, if possible, wholly to remove the appalling mass of national ignorance. They, therefore, considered how much it was possible to concede in order to conciliate those who were anxious to provide, at the expense of the State, for the religious education of the people. A few conspicuous men were willing that there should be the freest religious teaching by the schoolmaster, if security were taken that the teaching was "unsectarian." But to define what was meant by *unsectarian* religious teaching was an insuperable difficulty. Every man who uses the word attaches to it a different meaning. We remember hearing of a very distinguished Scotch minister who, when pleading for schools in Glasgow, said that the schools were quite unsectarian, "for there was nothing taught in them that was not contained in the Westminster Assembly's Catechism." Taken strictly, unsectarian religious teaching means no religious teaching at all. The Divine mission of our Lord is regarded as a sectarian dogma by the Jew; His Divinity by the Unitarian; and His expiatory Atonement by many broad Churchmen.

Those Nonconformists who were willing to concede "unsectarian" teaching, acknowledged that the vagueness of the proposal involved its friends in the greatest difficulty; but as they believed that Parliament would not consent to exclude religious teaching from schools receiving aid from public funds, they thought that a provision that where religious teaching was given in schools supported or aided by rates, the teaching should not be directed in favour of or against the doctrinal peculiarities of any religious community, would be at least a rough protection against the use of such schools as agencies of proselytism.

There was one interpretation of the term "unsectarian" which was not open to the charge of indefiniteness. The National Education League proposed that the Bible should be read without note or comment, and to this it gave the name of unsectarian religious teaching. Very much was to be said in favour of the League compromise between pure secularism and denominationalism. It was an intelligible proposal, and could be put into an Act of Parliament. It was in harmony with the traditional feelings of large numbers of the English people in favour of the daily reading of the holy Scriptures in elementary schools. It satisfied many good men who wished to retain the religious element in the schools of the nation. It was logically tenable even on secular principles; for while the Bible is the record of a supernatural revelation, it is also the greatest of English classics. The intellectual education of an Englishman is essentially incomplete if he knows nothing of the Psalms of David, the story of Joseph, and the Parables of our Lord. The Bible has given shape to many of our

popular proverbs. It has stamped its impress on our language. Our national poets and orators perpetually allude to it. It has entered into the very blood of the people. If the Divine element in the history of the Jewish race were denied, and if the claims of our Lord to the love and trust and worship of mankind were finally rejected, the Old Testament and the New would still retain their supreme place in the popular literature of the country.

But this line of argument—the only tenable line by which a Nonconformist could justify the introduction of the Bible into schools supported by the State—was not very intelligible to ordinary people. The mind of the country refused to distinguish between the Bible as a great popular classic, and the Bible as the authoritative record of a supernatural revelation. The reverence of Christian men for the sacred Book was wounded when they heard its claims rested on the charm of its narratives, the grace and majesty of its poetry, and the simple strength of its style. After a time, Roman Catholics began to say that they regarded the Authorised Version as a sectarian book, and that if in the schools of England, children listened to Bible reading at the expense of the State, in the schools of Ireland, children must be taught the worship of the Virgin, the infallibility of the Pope, and the intercession of the saints, at the expense of the State. It became clear that the wish of the more moderate Nonconformists to concede to their opponents as much as could be conceded without sanctioning the most flagrant violation of the principles of religious freedom, was futile. Their concessions had been first misunderstood and then rejected. The time had clearly come for a full and definite affirmation of the ultimate principle that the schools of the State should make provision for secular instruction, and that the responsibility of making provision for religious education should be left with the Churches.

It is a slander to charge us with assuming this position under the influence of sectarian jealousy. Our chief ground for separating from the Established Episcopal Church is our conviction that its services teach most perilous religious error, and that its organisation is hostile to the development of religious life. Our people accept all the disadvantages imposed upon them by Nonconformity, our ministers sacrifice their chance of winning the great prizes of the Establishment, because we disbelieve in the Prayer Book, and are convinced that the Establishment has inflicted grave injury on the spiritual interests of the nation. It cannot be expected that we should look on with equanimity while the Established Church is receiving large grants of public money to enable it to train up the children of the country in a faith which we reject. We declare that we regard the errors of Romanism with

hostility not less intense than that which moved the Protestant martyrs of the sixteenth century to endure imprisonment and death rather than renounce their Protestantism ; to ask us to consent to the endowment of the Roman Catholic Church by providing, out of taxes and rates, for the maintenance of Roman Catholic teaching, is to insult our integrity. But what we refuse to others we cannot, in equity, claim for ourselves ; and, therefore, we ask that all public grants to denominational schools should cease.

Nor can we allow that School Boards, elected by the ratepayers, can be safely entrusted with the responsibility of providing religious instruction for the children in their several school districts. We object to this proposal on religious grounds, for *there is no security that they will elect religious schoolmasters.*

There is, no doubt, very much that usually passes under the name of religious instruction that can be given by any man who is competent to hold the mastership of an elementary school. Anyone who can teach a class of children the leading facts in the history of England,—the succession of our kings, the dates of the great battles, the intellectual and moral changes which have passed upon the people,—can also teach the leading facts in the history of the Jews,—the narrative of their bondage in Egypt and their wanderings in the wilderness, the story of the Judges, the romantic adventures of David, and the tragic events of the Captivity. But when we speak of religious instruction or religious education, do we mean nothing more than this ? Do we mean simply that children should be taught the history of the Jews as they are taught the history of England or France, that the life of St. Paul should be mastered precisely as they master the life of Sir Walter Raleigh, that the four Gospels should be treated just like Plutarch's Lives ?

Nonconformists mean something very different from this. Our conception of religious education, even of the most elementary kind, requires that the teacher should speak to the children of the love of God, of the evil of sin, and of the infinite mercy of our Lord Jesus Christ. To do this, requires qualifications of a different order from those which enable a man to teach intelligently and efficiently the external facts of any history, ancient or modern, whether recorded in common school-books or in the pages of Holy Scripture. A man cannot speak aright of God, unless he knows God ; nor of sin, unless he has passed through the anguish and humiliation of repentance ; nor of the mercy of Christ, unless he has trusted in that mercy for salvation from eternal death, and the gift of eternal life. Religious education given by a man who is not religious is what we are incapable of under-

standing. Such a man has no direct knowledge of the great facts and truths which constitute its necessary instruments. We dare not remit the task of educating the children of the country religiously, to men for whose personal faith in Christ we can have no security.

Suppose that an analogous scheme were submitted to Parliament for evangelising India. The secretary for India might say, "We are a Christian nation, but there are 200,000,000 of our fellow subjects who are idolaters; this is a scandal, a disgrace, and a peril. English supremacy in India can never be safe while our subjects hold a different faith from ourselves. The interests of morality require that India should be rescued from idolatry. Voluntary zeal has failed. Vast numbers of the people are still ignorant of the simplest facts of Christian history, and the simplest truths of the Christian creed. A vote of two or three millions a year will be included in the estimates, in order to found and to support a great organised agency for the religious instruction of the various Indian races." Suppose he were asked to explain the provisions of the measure by which he hoped to secure the efficiency of the scheme, and that he replied that agents would be appointed by competitive examination in the facts of Scripture history, and that they would be required to furnish testimonials to the excellence of their moral character; that he hoped that some of the native Christians would become candidates for the appointments; that probably many young men would be willing to enter the service who had passed through the government colleges, and who, though they had not become Christians, had abandoned their faith in idolatry; that, further, it was very probable that very many who still remained faithful to the traditions of their fathers, would regard this employment as an attractive profession, and would be willing to teach the facts of our Lord's life and the outlines of Jewish history, just as professors at home teach the stories of Grecian and Roman mythology, though regarding them as mere fables: Would not the Christian sentiment of England be provoked to the most vehement indignation by the proposal to Christianise India by a scheme like this? Should we not say, that if the people of India are to be taught the Christian faith, they must learn it from men who are themselves Christians, and Christians not in profession merely, but through personal experience of the power and grace of Christ? Should we not say that the Government scheme might no doubt spread through the country a knowledge of the external facts which are contained in our Scriptures, but would be powerless to effect any spiritual regeneration?

But why should we think it more necessary that religious truth should be taught by religious men in India than in England? The nature of the truth is the same here as there. It cannot be taught



except by those who themselves have received the teaching of the Holy Spirit.

If we consider the *purpose* of religious education, we shall be strengthened in this conviction. We are not writing for mere politicians who may wish that the children of the country should receive religious instruction because they think that a vague religious faith, an early familiarity with the idea of an unseen and almighty Power, with the idea of a future judgment, and of heaven and hell, may help to keep men from vice and crime. To regard religious teaching simply as an additional security of social order and a useful ally of the police, is to insult the awful majesty of Divine Truth, and to encourage a fatal scepticism in relation to the highest and most solemn relations of the human soul. The object of religious education, in our belief, is to make the children religious. We recognise in every child the capacity of receiving a supernatural life, of entering into fellowship with God in this world, and of inheriting immortal holiness, blessedness, and glory in the world to come. The intention of religious education is to induce children to respond to the claims of God on their affection, trust, and loyal obedience—claims founded not so much on His relationship to them as their Creator, as on the infinite grace He has revealed to all mankind through Christ Jesus our Lord. They are His; His more than ours; His by right of His infinite love for them; His by right of their absolute dependence on Him for the unfolding and perfecting of all the higher faculties of their nature; His because only through the vision of His holiness and through the inspiration of His Spirit, can they ever become faithful to that law which their own consciences will some day declare to be the supreme rule of their life. By educating them religiously, we mean educating them for Him. Our endeavour is to quicken their hearts to unutterable joy in that vast inheritance to which all of them—even the meanest and poorest—are born; the inheritance of a love which infinitely transcends in depth, intensity, tenderness, and constancy, a mother's most passionate devotion. When they do wrong, we try to make them see that they have saddened God's heart. We speak to them of His pity for their weakness, to move them to penitence. We tell them the story of Christ Jesus our Lord, to make them feel how near God has come to them; and to fill them with wonder by the greatness of the sacrifice to which His love impelled Him, that they might receive forgiveness for all their offences, and dwell at last with Him and His angels in eternal glory. This is the single object of religious education. Moral instruction and moral discipline are intended to make them good citizens; instruction in religious truth is simply and absolutely indefensible, unless it is meant to

awaken in the heart religious faith, and to lead to a religious life.

But if this is the object of teaching religious truth, to whom and to whom alone should this work be entrusted? Can we regard any teachers as deserving of confidence who have no religious faith, and who are destitute of religious life? It is not possible for such men either to understand or to care for the object for which religious instruction is given. To be indifferent to the religious result which is the one purpose for which religious truth is taught, will be almost certain to render religious teaching a failure. If to the teacher himself, the transcendent facts, and obligations of which he speaks are nothing more than a theory, it is improbable that they will be anything more than a theory to the children. There is a subtle influence of heart upon heart, which is more powerful than any eloquence of words. Spiritual emotion is contagious. When the truths of which a man is speaking to us are in themselves fitted to stir the very depths of our moral and spiritual life, we shall not be moved by them if they do not move him; if he is moved, we shall probably be moved too. The object of religious education plainly requires that he who is entrusted with it should be a religious man.

It belongs, therefore, to our very conception of religious education that it can be given only by religious men and women. But under this Act the schoolmaster—the servant and representative, not of Christian Churches, but of the ratepayers, chosen by them, paid by them, responsible to them—is to be entrusted with the religious teaching of children. What guarantee does the Act afford that men charged with this sacred duty will be religious men? It gives us no guarantee at all. It would be a violation of political equity to provide for the exclusion of all men who are not religious from the profession of a schoolmaster. If such a provision had been proposed by the Government, it would have filled the House of Commons with amazement, and moved it to inextinguishable laughter. Members of Parliament would reject with absolute unanimity an Education measure under which men who knew nothing of reading might be appointed to teach reading, and men who had never written a line, to teach writing; but though several hundreds of these gentlemen assured us—some of them with great eloquence and great sincerity—that a system of education which did not provide explicitly or by implication for the teaching of religious truth, would be fatally defective, there is not a man among them but would have thought Mr. Forster insane, if he had risen in his place and said that to make the religious teaching religiously efficient, the Government had drawn a clause providing that all schoolmasters employed to give religious instruction

should be required to obtain a certificate from the Privy Council testifying to the reality of their religious faith and the earnestness of their religious life.

In the absence of any provision in the Act itself directly securing the religious fitness of schoolmasters for the work of religious teaching, can we rely on School Boards to limit their selection of schoolmasters to religious men? Such a limitation would be unjust, nor is there the slightest probability of its being adopted. The measure rests upon the principle that secular authorities may be legitimately entrusted with the duty of making provision for the religious instruction of the people, and that it is a matter of indifference whether religious truth taught by men who are themselves religious.

But there is another ground on which we oppose the power conferred by the Act on School Boards. The practical result of the measure will be to cover the country parishes of England with schools in which the religious creed of a single Church will be taught, though ratepayers of every Church and of no Church will be compelled to contribute to their support. The Church of England can command, if not a numerical majority, yet a preponderating influence in nearly every rural parish from Northumberland to Devonshire. Even where the poor whose children have to be sent to the public school are nearly all Dissenters, the Establishment has supreme power in the vestry. Already the wealth of the Church and its vast social influence subject Nonconformists in rural districts to heavy disadvantages. The resources at its command have sometimes been used with an unscrupulous disregard to the sacredness of conscience and to those principles of honour by which the strong should be ruled in their treatment of the weak. In some parts of the country to be a Nonconformist has been a disqualification for holding a farm. For a child to have attended the Methodist Sunday-school on Sunday has been a sufficient ground for refusing to admit it to the rector's day-school on Monday. The crime of Nonconformity has been regarded as sufficiently grave to exclude the poor from parochial charities.

For all that, the Baptist, the Methodist, the Independent Chapel has not been deserted. The religious consolation and joy and strength received from unauthorised ministers have been too precious to be surrendered at the bidding either of clergyman or squire. But we are bound to do our utmost to defend our brethren from the new wrong with which this Act threatens them. Why should they be compelled to pay rates to support a schoolmaster who it is certain will teach the very creed against the supremacy of which they are maintaining so hard a struggle? This Act has armed the men who have already shown

so shameless a want of generosity and fairness in their treatment of Dissent, with power to tax Dissenters for the maintenance of religious opinions which Dissenters regard not only with suspicion, but with hostility and alarm.

We are not oblivious of the fact that there are very many of the clergy who have manifested a more liberal and Christian spirit; but the correspondence which has reached us during the last two years from men of every Nonconformist denomination scattered over nearly every part of England, has compelled us to believe that in vast numbers of parishes the dominant Church is using with an unsparing and unscrupulous hand all the resources at its command to crush the Nonconformists.

While in the great towns and in many country districts there are clergy who preach what Congregationalists believe to be the great truths of the Christian faith, that correspondence has revealed to us the intensity and energy of the activity manifested by those clergy in the English Church whose teaching we regard as perilous to the spiritual life of the nation. There are a few Nonconformists who are dreaming that under this Act an excellent and kindly evangelical schoolmaster will be appointed in every school in the country. If the Act were likely to have any such effect as this, it would be just as inequitable as it is now; but there are large districts in which the schoolmasters, sustained by the rates, will teach the children to adore the real presence of our Lord in the bread and wine of the Lord's Supper, which he will call the Mass, to confess their sin to the parish priest, to look to him for absolution, and to regard Dissenters as beyond the pale of the true Church, and as left to the uncovenanted mercies of God. The exclusion of sectarian catechisms and formularies from Rate Schools leaves the schoolmaster unrestricted freedom to teach at our expense every doctrine which has compelled us to dissent from the English Church. The time-table conscience clause does nothing to shelter from the disastrous influence of the school any children whose parents are not prepared to provoke the formidable displeasure of the principalities and powers of the parish. It is for the Nonconformists in the great towns to shield their brethren in the villages from this new weapon of persecution, and to strain to its utmost their political power in order to secure the necessary amendments in the Act. If we are warned that to do this will break up the Liberal party, our answer is, that the Liberal party is less dear to us than justice, religious truth, and religious freedom.

We have taken our stand. Our resolution is final. While there was any hope that concessions, which it was possible for us to make, would be accepted, concessions were offered. There is now no course open

to us but to declare that the State must limit itself to the provision of secular instruction—which does not mean instruction in Secularism—and that the responsibility of providing religious education must rest on parents and Churches.

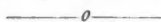
There are only two criticisms of our policy which appear to deserve a serious reply. We are told that to limit the schoolmaster to secular subjects will be to render the moral discipline of the school impossible, and its moral atmosphere pernicious instead of healthy. Our policy is, we are assured, a new attempt to separate religion from life. Those who argue thus, argue in total oblivion of the existence of a Conscience Clause. Is religion separated from life, when religious teaching is limited to the first thirty minutes of morning school? If a child tells a lie at half-past nine, when religious teaching is over, is it impossible for the master to reprove him till the half-hour for religious instruction returns next day? If a score of Nonconformist children are sent to school for secular instruction only, will it be impossible for the schoolmaster to subject them to proper moral discipline? All that we ask for is, that the school should have the same character for three hours, that is imposed upon it by the Conscience Clause for two hours and a half.

We are further warned that if our policy is carried out, Christian men and women will cease to become teachers. But do Christian men refuse to become German masters because it is no part of their duty to give religious instruction? Do Christian women refuse to teach the piano because they are not permitted to spend the first quarter of an hour of the music lesson in explaining a parable or warning their pupils against the spiritual perils of dress and flirtation? If not, why should Christian men and women decline to become schoolmasters and schoolmistresses because the teaching of religious truth is made no part of their official duty? We had supposed it to be one of the characteristic elements of modern religious thought, that religious motives and a religious spirit can find expression in very common things.

It is our grave and deliberate conviction that very much—not all—of the anxiety to provide for the religious education of the country by means of elementary schools has its roots either in a subtle scepticism or in reckless eagerness for sectarian triumphs. There are some who believe that under this Act they can secure the propagation of their own dogmatic creed at the public expense. These we oppose in the name of religious equality. There are others who are influenced by no sectarian motives, and who yet desire that religious truth—or whatever anyone may suppose to be religious truth—should be taught in the schools of the nation. They recognise the significance of the

spiritual instincts of mankind, and the value of religious faith in relation to public morals and the stability of political institutions. They regard national atheism with dismay, partly for the sake of individuals themselves, and partly because of the perils with which atheism would menace the very foundations of the State. But they have a profound disbelief in the reality of the spiritual resources of the Christian Church, and a disbelief not less profound in that transcendent distinction between the regenerate and the unregenerate, which renders it impossible for a man destitute of spiritual life to teach spiritual truth. These we oppose in the interests of spiritual religion. Never had the Nonconformists of this kingdom a nobler task than now. They are called to the defence of religious freedom against sectarian supremacy, and of spiritual Christianity against a system that ignores the supernatural functions and supernatural powers which Christ has committed to His Church, and would entrust to those who themselves are not loyal to the throne of Christ, the great duty of bringing our children into the kingdom of heaven.

The struggle may be long; it is certain to be severe. But the longer it is, the more thoroughly will it familiarise the mind of the English people with those great principles which, when they are once clearly understood, will accomplish the complete severance of the Church from the State. If the policy of the Government is not soon abandoned, it will be found that by attempting to create a new religious establishment, a movement has been provoked which will accelerate by a quarter of a century the political downfall of the English Church.



### THE SOLITUDE OF THE SOUL.

"The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy."—PROV. xiv. 10.

THESE words mean that the inner life of man—his truest and highest life—is a solitary and secret thing. It may be said of every human soul, that "clouds and darkness are round about" it, and that it dwells in light or in gloom that no man can approach unto. This loneliness is not our own choice; it is imposed upon us by a law of our nature, that we cannot violate or reverse.

When we *try* to reveal our innermost soul we fail; after we have said everything, much remains unsaid. No poet is ever able to translate into musical and majestic verse, the glow and the grandeur which have filled his own imagination; only faint gleams of the brightness are able

to break through the surrounding clouds, and to reach the world outside; the glory remains his own. No lover can ever tell the fervour and tenderness of his passion. No penitent can express his sorrow, humiliation, and shame. When our sympathy for the sufferings of our friends is deepest, we sit with them and are dumb; we cannot say what we feel; our tears and our silence seem to tell them more than our speech.

And as we are *unable* to utter all that is in us when we try to utter it, so we are *unwilling*, for the most part, that any but God should search us and try us, should know either all the good or all the evil that is in us. The loneliness and the secrecy which sometimes oppress us, we are more frequently thankful for. There is a natural reserve which leads us to conceal much that might be shown, and to be silent about much that might be spoken. We hardly forgive ourselves when the sudden strength of a passionate sorrow breaks through the banks which should have confined its violence, and the inner agitation and tumult of the soul are, for a moment, revealed. We feel, without knowing why, that our deepest thoughts and emotions should commonly remain hidden. When men have lost this delicacy of feeling, and never shrink from speaking about the triumphs and sorrows of the soul, their evil thoughts and passions, their remorse, their struggles to live a nobler and purer life,—when they cast off all reserve, throw aside every veil, are “naked and not ashamed,” our finer sense is offended, and we turn aside in disgust. This instinctive reserve, though it may be yielded to too much, has most precious uses. It reminds us that God means the greater part of our life to be a secret between ourselves and Him.

There are some very obvious and practical obligations which derive great force from the isolation of soul from soul, and our ignorance of each other's inner life.

I. We should feel a kind of awe in the presence of the humblest, the poorest, the most common-place of mankind. We require the assistance and support of every consideration that can help us to think worthily of our fellow-men. There is not sufficient mutual respect. The rich are in danger of despising the poor, and the educated of despising the ignorant. The circumstances of men, their accidental advantages, their manner, their very physical appearance, influence all of us too much. We forget that the transcendent destiny which lies before us all, annihilates the importance of the distinctions which separate us in this transient life. It matters little after all whether I am master or servant; whether I live in a palace or a hovel; whether I am clothed in purple and fine linen, and fare sumptuously every day, like Dives, or lie at his gate like Lazarus, fed with the crumbs that fall from the rich man's table. We have all the same God to love, and within the awful



and colossal gates of eternity which will soon unclothe, these distinctions will disappear.

But putting aside all consideration of the future, there is in every man we meet and have to do with, an unknown world. The little urchin that sweeps out your shop and runs on your errands, the blackest, roughest fellow that works at the forge, the most ignorant servant-girl you employ in your house,—it is as true of every one of them, as it is of yourself, that beneath and within all that you see and know, there is another life of which you know nothing. They have their secret troubles, and their secret delights. While you are paying them their wages, or giving them their work, you are altogether ignorant of what is going on within. Their “heart knoweth its own bitterness,” you cannot “intermeddle with its joy.”

They may be struggling with strong temptations; they may be miserable with remorse; they may be crying to God out of the depths of a great despair; they may be thanking Him for a blessed victory; they may be yielding, while Christ looks on with infinite sorrow, to the dark power of evil passion, and giving themselves irrevocably to the devil. Mystery, impenetrable mystery, surrounds their souls. God is dealing with them one by one, and they are resisting or submitting to Him, and you cannot tell what He and they are doing. All that you know, is that they are His children, every one of them, wise or foolish, loving or ungrateful, obedient or disobedient; and that with infinite mercy and pity He is trying to win their trust, and to persuade them to obedience, but how He is doing it you do not and cannot know. The mystery that surrounds every human soul, and the wonderful life which that mystery conceals, should, I repeat, inspire us with something like awe in the presence of the humblest, the poorest, the most common-place of mankind.

II. We should learn from this subject how uncertain our judgments are concerning the moral character of men.

I know that the good tree brings forth good fruit, and the corrupt tree evil fruit, and that even a child is known by his doings; yet I suppose that those who are least given to casuistry will acknowledge that, after all, we are quite unable to measure accurately either the merit or the guilt of our neighbours. Our praise and blame must follow their actions. We have nothing else to judge by. Not to honour what seems good, not to condemn what seems bad, would be to injure the moral life of society, to enfeeble the motives to well-doing, and to destroy a powerful restraining force, which helps to keep many men from sin. But as to what men really are in God's sight, we can say very little.

*This* man goes regularly to church, and *that* man seldom goes there.

The first may be truly devout, the second plainly leaves a Christian duty undischarged ; and yet, for anything we know, the one that is right in the outward act, may offer no true worship, and the other may have an inward reverence and love for the Most High, though he is to be censured for neglecting the outward expression of it. *This* man is always kindly and gentle, and *that* often harsh and rough ; we praise the one and censure the other—we have no choice ;—but God may know that it is no trouble to the one to be almost an angel, and a great deal of trouble to the other to keep himself from being worse than a brute. We suffer cruel and ruinous losses from men in whose integrity we had placed absolute confidence—we condemn them sternly ; but very often we cannot tell whether they have been conscious villains, or whether (though this, too, is a crime) they have been simply careless, or whether (and this is a crime again) they have undertaken duties and responsibilities they had not the brains to discharge. We have not to pronounce a final judgment on the moral character of men, and therefore we have not the materials for doing it. One by one we are responsible to God, and we must leave the decision, from which there is no appeal, to Him. The worst may be better than they seem.

“ Let not this weak, unknowing hand  
Presume Thy bolts to throw ;  
And deal damnation round the land,  
On each I deem Thy foe.”

Measure and moderation in our judgment of other men, however strongly we may condemn their actions, should be taught us by the mystery which surrounds the true life of the soul.

III. Our ignorance of each other's true life should teach us the right value of the good opinion of men. To desire the love and the respect of the wise, the thoughtful, and the upright, is a natural instinct, and is not to be destroyed, but held in just control. The sound judgment of others on our conduct is the echo of our own conscience ; the fear of righteous censure, and the consciousness that the approbation we receive is deserved, strengthen us in resisting natural sluggishness, and in discharging unwelcome duty. Those who have no respect at all for the opinion of others, very commonly have no respect for that moral law by which, in ordinary circumstances, men judge their neighbours.

To be compelled to do and say what many good men condemn, is always a hard and unwelcome duty to a good man ; but it is plain that God never meant that we should be under the absolute control even of the wisest and best of mankind. They can never know all the motives

and impulses by which we are swayed. They have only half our case before them, and their conclusions must often be at fault.

Upon our *actions* they can form only an approximately accurate opinion, and the materials on which they must form their judgment of our inner life, are too imperfect for their opinion to have any decisive authority. This is a protection to the independence of the soul. Even as it is, most of us care too much for what men think of us ; but if every movement of passion, every selfish craving, every lofty purpose, every secret hope and project, were open and plain to every one that knows us, the influence of human opinion would have a most ruinous effect on our moral life. There would be no true test of our free loyalty to God, and our genuine love of goodness. It is bad enough that men whose hearts are base, so shape their outward conduct as to win a reputation for generosity and virtue ; and that even good men should sometimes exaggerate the expression of what they really think and feel, in order to maintain their character with others. It would be infinitely worse if there were no secrecy in which the soul could move freely—without the fear or hope of human applause or condemnation. We are exempted by the constitution which God has actually given us from a too eager and incessant desire for the honour which man can give ; for the largest part of our life, man knows and can know nothing of. *There*, if we are devout, it is because we love and fear God, not because we desire the reputation of sanctity ; *there*, if we are generous and kindly in our judgment of others, it is because we are ruled by the spirit of charity, not because we are unwilling that men should suppose we are envious, harsh, and unjust ; *there*, if we are troubled by the sufferings of the poor and the unfortunate, it is because we are inspired with a genuine benevolence, not because we wish to be thought benevolent.

As a man thinketh in his heart, so is he. For the peace and welfare of society, it is well that the actions of men are so largely influenced by human opinion ; for the sake of the simplicity and freedom and integrity of the soul, it is well that the inner life is a secret and hidden thing.

IV. The contrast between man's ignorance and God's perfect knowledge of our souls, should teach us to care supremely for His judgment of our character, and to rely upon His support and sympathy through all the chances and changes, conflicts, joys, and sorrows of our history.

I remember being out at sea one night when the heavens were without a cloud, and the stars were shining with intense brightness ; looking up, I said to a friend at my side, "How wonderful it is that God knows at this moment everything that is going on in those innumerable worlds !"

"Yes," he replied ; "but I am filled with still deeper wonder, my imagination is more powerfully moved, when I look upon a great crowd of men, and remember that He knows, and knows perfectly, the thoughts and passions of every one of them."

This is true of every one whose eye may travel across these pages, nor will you get out of His sight when you have laid the book aside. He will be thinking of you to-morrow, searching and trying you, to see if there be any wicked way in you, as truly as to-day. He knows the bitterness of your heart, and is troubled by it, though it is hidden from your dearest friends, and He intermeddles with all your joy. There is not a word in your tongue but He knows it altogether. When you are silent He listens to your thoughts. When you are alone He is still by your side. From Him you can hide nothing. All your secrets are His. You cannot flee from His presence. The darkness and the light are both alike to Him. His eye is never weary of gazing. With the same intentness and clearness of vision with which He watched Abraham and David and Solomon, Peter and John, He watches you. He neither slumbers nor sleeps. Nothing ever distracts His attention ; nothing diverts His thoughts from you.

He knows the thoughts which are incessantly streaming through every intellect, the lights and shadows that chase each other over every heart. Every corroding care, every restless anxiety, every glad hope, every pleasant remembrance, every half-formed purpose to do a just and kindly act, or to leave an acknowledged duty undischarged, every scheme of selfishness, every malignant impulse, all are known to Him.

If there were no angels for Him to think of, if some dreadful pestilence suddenly swept away the whole human race except yourself, and left you and God absolutely alone in the universe, He would not know you more perfectly, or think of you more constantly than He does now. "Such knowledge is too wonderful for me, it is high, I cannot attain unto it." If there is something terrible in this, there is something inspiring and animating in it, too. If it makes us tremble when we think of our secret faults and sins, since He knows and remembers them all, it should give courage and energy to the attempt to live a life that God can approve and honour. We may have little to show for efforts which cost us much, but God knows what the efforts are. We may be baffled and defeated again and again, but God sees the heroic uprising of the soul after every disappointment and failure. The best we can do may make no sensation among our friends and neighbours, attract no attention, win no praise ; but if it *is* our best, God knows it, and He asks for nothing more.

What histories are written in His memory, of which the world is alto-

gether ignorant—histories of sublime trust and submission in poverty and pain, of protracted and exhausting conflict with dark and wicked thoughts and passions, of unostentatious courage, and quiet but glorious fidelity to truth! He knows of a thousand saints whom men have not canonised, and of a thousand heroes whom eloquence has not praised. Tell me not that your circumstances are too obscure to make it worth while to fight the good fight against the world, the flesh, and the devil—with God looking on and intensely interested in the struggle, you have motive enough for constancy and effort. To have your country ringing with your name would be nothing, compared with winning the “honour which cometh from God only.” He may acknowledge in some poor tradesman, whose heart aches for his half-fed and half-clothed children, but who will rather be tortured day after day by the sight of their sufferings, than tamper with his scales, or adulterate his goods, or incur obligations without seeing how to meet them, an integrity like that by which patriots have saved their country in the hour of its sorest peril. He may recognise in some young man, who will not be tempted to folly and vice, or sneered out of his purity and religion, a firmness, a resoluteness of character, as honourable as that which has won for great reformers the admiration of mankind. He may see in some poor girl, who will not be driven to a life of sin and shame, by cruelty at home, by starvation, or even by the sight of the poverty and sufferings of an aged mother, or a sickly sister whom she can hardly support by the wages of honest industry, a constancy which in other times would have made her a martyr rather than deny her faith in Christ. All that men know is that she has not been swept away by the dark foul river in which others have perished, but God knows the sublimity and the heroism of the struggle by which she has been saved from destruction.

V. Again, God's perfect knowledge of every man makes His *sympathy* with us perfect, as well as His judgment of us infallibly just. Every man's life is absolutely original. You and I do not think the same thoughts, suffer the same sorrows, rejoice in the same gladness; for every one of us, temptations assume different shapes, and our triumphs are all our own. You can clothe a thousand recruits in the same uniform, but every man's face will be different from his comrades; and no sameness in external circumstances can destroy the peculiarities of every individual soul. We never know, therefore, the real fears and griefs even of those we love best, nor can we have perfect sympathy with them in their joys. Your own heart has been almost broken by the loss of wife or child, and you go to a friend on whom the same trouble has come, to speak words which may help to lighten his sorrow; but he finds no consolation in what consoled you in the same grief; the

break in the clouds which you remember has closed up, and he cannot see the brightness which gave you calmness and strength.

Religious restlessness, perhaps despair, is making the life of your brother or your son miserable; you remember suffering the same wretchedness, and think that you have learnt by your own history how the heart may at once obtain perfect peace. But those aspects of the Divine love, those inspired words of infinite tenderness and pity, which changed your grief into joy, seem to have lost their benignant power; you recall them in vain; and the grief that seems so like your own, disappears at last under the spell and charm of other forms of truth.

Every man bears his own burden, fights his own battle, walks in a path which no other feet have trodden. God alone knows us through and through. And He loves us, as Keble says, better than He knows. He has isolated us from all besides, that He alone may have our perfect confidence, and that we may acquire the habit of looking to Him alone for perfect sympathy. He will come into the stillness and solitude in which the soul dwells, and make the darkness bright with His presence, and break the monotonous silence with words of love. We have only Him to speak to; He alone can understand us. He will rejoice with us when we rejoice, and weep with us when we weep. The heart knoweth its own bitterness; God knows it, too; and though a stranger cannot intermeddle with its joy, He whose temple and dwelling-place is the soul that loves Him, is no stranger, but the soul's most intimate and only friend.

This isolation of our interior and higher nature from all but God imposes upon us the gravest responsibility. You have the springs and fountains of your moral life absolutely under your own control. You cannot choose what language you will listen to; you may be surrounded by companions whom you cannot escape; but the soul can select its own company, and can listen to whom it pleases. There are tens of thousands of men living at this moment in the world, poor, uncultivated, unknown men, who do not really live with the people about them, but with Psalmists and Prophets, with Evangelists and Apostles. You may have the same society. You may sit with David in his hours of perfect peace and grateful trust, and listen to him while he sings, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." Isaiah will tell you of the vision of glory in the temple. You may push in among the crowd on the hill-side, and listen to Jesus of Nazareth saying, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." You may go with Nicodemus to Jesus at night, and hear about the new birth. You may enter unreprieved into the upper room at Jerusalem, and

listen to our Lord's last words of love and sorrow to the troubled disciples. You may stand by the side of John in lonely Patmos, and see the new Jerusalem, with its gates of pearl and streets of gold, descending out of heaven from God. The soul is not bound by the chain of time—she can travel through all the centuries ; she is not fixed to any point of space—she is at home in every land.

If you tell me that you are not absolute master of your inner life, that you wrestle, and wrestle in vain, with thoughts which you hate, that angels of evil descend and trouble the turbid waters of passion, and defy all your resistance,—remember that there are other spirits, fair and gentle, and sustained by the power of God, that hover about you and wait for a welcome. Between the invisible world and ourselves there are only apparent and unreal barriers. Day and night ministers of grace, silent and unseen, are near to us, who have received a charge from God to keep us in all our ways. They will beat back and chase away the powers of darkness. God Himself is with you. Nothing can separate you from Him, but your own unwillingness to have your home in the light and joy of His presence. When the noise of the world is loudest, and the crowd thickest, you can still be alone with Him, and dwell in perfect peace.

Ah ! how wonderful is the blessedness of those who have learnt the true secret of a devout life ! Partakers of the Divine nature—they partake the Divine bliss. They are in heaven already. They are one with God. He Himself finds delight in their child-like trust and their reverential love. To Him, their grateful thoughts of His goodness, which come and go all the day long, and their ineffable joy when they remember that He is near, are sweeter and nobler music than the pathetic chants which roll along the pillared aisles and vaulted roofs of ancient cathedrals, or the exulting hallelujahs of that mighty chorus which has sometimes made us think that we were listening to the songs and harps of Heaven. And when in hours consecrated to devotion they are able to gaze more steadfastly on His face, and to enter into more sustained and protracted communion with Him, His happiness and theirs are an anticipation, and more than an anticipation, of the blessedness of the immortal fellowship between Himself and the glorified spirits of the redeemed. At such times it is true of the joy of God Himself, as well as of the joy of the soul that worships Him, that a stranger cannot intermeddle with it.

Yes, the soul that dwells with Him is already in possession of a victorious strength, celestial peace, and divine delight. The calamities of this world can only for a moment cloud its bliss. In the wilderness, fiery chariots wait to carry it to the upper skies. Choirs of angels descend to fill the night of its sorrow with music and rapture. In exile



and loneliness it sees visions of the City of God. When storms and tempests rage, it sits in peace on lofty mountain-tops of faith and hope, and looks down upon the flashing lightning, and listens to the thunder rolling far beneath its feet. It dwells in the secret place of the Most High, and is satisfied with the pleasures which are at His right hand, and with the fulness of joy which is in His presence for evermore.

EDITOR.

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## THE AUTHORITY OF HOLY SCRIPTURE.

### ART. II.

IT must not be inferred from what was said in a previous article, that we recognise the authority of the Gospels alone, and that we ignore as Scripture testimony the Old Testament, and that portion of the New which treats of other matters than the actual history of the Redeemer. The Bible, in its totality, is the Book of Christ. The Old Testament is the forerunner; the Gospel is the Christ given to the world, the Word incarnate; the book of the Acts of the Apostles is the Christ glorified, but still living in His Church. He is the same yesterday, to-day, and for ever. We do not place all these revelations on the same level; they are rather linked together in a chain of continuous progress. We do not confound the period of preparation with that of fulfilment, in which all that was merely typical and figurative was done away; but we do discern the commencement of the Divine work in the very earliest days of the world. We see that God, who rested after the work of creation, has never rested since the fall of man, that there has been no cessation in His work of redeeming love. Let us never think lightly of that glorious Old Testament, the stern severity of which prepared for the coming of the Deliverer. The infancy of fallen humanity was an age of rudeness and barbarism; the rays of truth had to traverse the thick darkness; let us therefore not despise, but admire the more, the lisplings of eternal truth adapted to such unformed minds, nor let us confound with that truth itself the lower elements intermingled with it by the carnal and degenerate Jew. Let us ever remember that only their rigorous discipline of the law could mortify the pride of Adam's sons, restrain their unbridled passions, and lead them at last heart-broken and trembling to the promised Redeemer.

For myself, when, after breathing the impure atmosphere of ancient paganism, with its voluptuous and cruel worship, I turn to the Mosaic or prophetic revelation, and come into the presence of that God whose

thunders are the sanctions of His awful holiness, who wounds only to heal, who on the ruins of our idols only prepares the way for the Redeemer, sending His messengers into the wilderness to make ready a highway before Him, I feel as Moses felt when the Voice spoke to him out of the burning bush, saying, "I am that I am, the Lord God of your fathers;" and I know that the place whereon I stand is holy ground. God stands revealed to my conscience in the Old Testament, and His majesty humbles me into the dust before Him.

The long period of waiting and preparation passes away; the time is fulfilled. We find ourselves again in another desert, in presence of the cross where dies the Holy One of God. This is the crowning point of the Gospel. Here the Godhead is more mightily manifested than in all the ancient world. With the centurion we exclaim, "Surely this is the Son of God!" and the book which presents Him to me is itself divine. Lastly, the documents in which the primitive Church lives again in all its heroism, its steadfast hope, and valiant faith, lift me to that Mount Zion, that heavenly Jerusalem, of which the Epistle to the Hebrews speaks. We are in the presence of the unseen, glorified Christ, speaking by His servants, asking through their hands, discovering to them the future which awaits them, bearing their cross with them, and holding out to them the crown of glory. I feel the Deity within these pages from first to last; they are all invested with the dignity, the authority of Jesus, and in bowing to their testimony I am obeying the Lord Himself.

This is the grand evidence of Scripture, the mystical, spiritual evidence which is common to all believers, which does not require a complicated scientific apparatus, and which bases the authority of the Bible directly upon the conscience. There are other confirmatory proofs which I am far from despising. These arise out of the character of the Scripture testimony itself, and are just the conditions required of every witness who claims to be worthy of credit. These conditions are three in number; first, that the testimony be that of an eye-witness, who cannot therefore have been deceived by others; next that the witness be a man of good faith, who would not therefore deceive us; and third, that he be an intelligent witness, one that is capable of comprehending that which he has seen, so that he may not have deceived himself. The Scripture testimony has this threefold character; it is original, sincere, and intelligent, which is tantamount to saying it is inspired, for only the Spirit of God can truly grasp the things of God. Science and reason, fairly interrogated, lead us to this result, at least with regard to the sacred book as a whole. It is not true that sound criticism is fatal to any such claims; we are not afraid to accept the challenge on this well-fought field. We recognise all the rights

of the most impartial inquiry, if only criticism will observe its own proper limits, will hold itself free from foregone conclusions, and will not eliminate the religious idea from the study of religion. We maintain that our sacred book comes out of the fiery ordeal not only unimpaired, but confirmed in all its essential elements, fully vindicated as the authentic and primitive testimony of revelation. Reason discerns, moreover, unquestionable signs of faithfulness in writers who never flatter themselves, who never flatter anyone, but record with a pen of iron the crimes and follies of their people, and have for the most part been ready at the summons to seal their testimony with blood. Lastly, when we insist on the value of the sacred writers' own declaration, with reference to their inspiration; when we draw attention to the unity of a book, the composition of which extended over a space of more than two thousand years, and which is the product of most various minds; when we appeal to the truly divine effects it has produced;—reason is fain to admit that it has a unique and exceptional character, and that that character bears a strange resemblance to that which we call inspiration. This line of argument has its value, but it is not open to all minds, and it may require a protracted effort of thought. It would thus leave the simple and unlearned in a position of religious inferiority, which we have no ground for assigning to them, and would make full assurance the peculiar privilege of the schools.

We are thus constrained to fall back upon the mystical proof of the witness of the Holy Spirit. This proof, which applies in all its power and virtue only to Jesus Christ, belongs also in some degree to the three conditions by which we recognise a competent and adequate testimony. It necessarily accompanies inspiration, which makes its appeal directly to the heart and conscience; the Bible is the *fiat lux* of the moral life; it makes light spring up in our darkness and flood us with its glory. There is for the Christian an incomparable charm in the language of Scripture, in that blending of sublimity and simplicity, and most of all in that penetrating power which constrains him to confess, "Never book spake like this book." According to the beautiful expression of Adolphe Monod, we know it to be the sword of the Spirit, because it has pierced us through. As to the sincerity of the witnesses, is it not the province of conscience to recognise truth and faithfulness? Does not the sincerity, the disinterestedness of such a man as Paul, make its appeal to the moral sense? But what, then, as to the first condition, that of authenticity? Well, I venture to say, that if this stands in great need of scientific confirmation, moral evidence may at least be brought into the scale. Let us bear in mind the famous saying of Rousseau in reference to the history of Jesus Christ, "Its inventor

would be a greater marvel than its hero." Yes, to call up such an ideal out of the mists of our human miseries would be a greater miracle than to behold such a visitant from another sphere of being. Our own consciousness tells us that we have no such power of invention, and that humanity cannot produce an image of perfection without having first beheld it. When I discern the impress of a higher type in the clay, I know that the type itself has an existence, and that it has been directly stamped upon the meaner substance. So when I behold the image of Jesus Christ in the Gospel, I know that He must have been really manifested to the eyes of those who have preserved His image. Thus the primitive character of the Scripture testimony comes itself under the judgment of conscience. That judgment is of essential value so long as it is not exaggerated nor carried beyond its lawful sphere. But whenever it is appealed to, not only to attest the moral fact, but also to sustain a particular theory in relation to the Bible, which is properly the subject of theology or science, it is misused; or again, when in addition to the confirmation which this mystical proof lends Scripture as a whole, it is required to guarantee the antiquity of the canon in its integrity, to cut the knot of all critical questions, and to affirm at once the infallibility of Scripture and the impossibility of the slightest imperfection or divergence in its narratives. Nothing is more dangerous than to carry faith into a region which does not belong to it, and which is rightly the province of earnest study. We repeat once more, emphatically, that faith has reference only to that which appertains to the soul and the conscience, to that which is the basis, the bond, the very heart of Scripture; and that to invoke its sanction on questions of chronology, grammar, and translation, or when a special question of criticism has to be decided, is to abuse this heavenly instrument. In that case, it is not the absolute which saves the relative, but the relative which compromises the absolute.

After all these reservations, however, the general authority of Scripture as a competent witness to Christ remains, fully guaranteed by the moral reasons, which are alone universal and decisive on such subjects. It is of the same character as the authority of Jesus Christ, with which it is associated, or rather from which it derives those high claims to which our conscience responds. It brings the truth into direct contact with our soul, without ever imposing it by means of outward coercion. Not only does the authority we thus acknowledge differ from that of Catholicism in its principal organ,—which is not the Church but the Bible,—it differs also in its inner character. We do not transfer to the book the rights which Romanism claims for the papacy. We set up no paper pope. The authority of the Bible does not stifle our conscience, it stimulates and sustains it. "Ye

have received the unction of the Holy One, and ye know all things," said the Apostle John to the Christians of Asia Minor.

I recur, then, to the affirmation of the twofold character of the Bible—the book of man, the book of God. I apply to it the profoundly true saying of the woman of Sychem to Jesus, "He tells me all things that ever I did," and, I add, it tells me also all that I am. Where can we find the greatness of human misery described as in the Bible? The cry of the desolate goes up from its pages with incomparable pathos. The lament of Job is the sublimest expression of human sorrow. The Bible utterances are, moreover, the embodiment of the most sacred spirit-anguish. We have in them not only the mourning of bereaved Rachel, who will not be comforted because her children are not, but the groaning of the human soul, widowed of her God. Listen to the words of the Psalmist, to the broken pleadings of his contrite spirit for pardon and peace. For three thousand years the harp of Zion has re-echoed that mournful refrain. The Bible never spares our sins and follies, but it goes down into the very mire to seek the precious pearl that lies buried in it. What a searching, far-reaching psychology is that of the Bible! How it reveals us to ourselves, tearing away every veil, and laying pitilessly open to view our terrible miseries, making manifest the inalienable nobility of our nature, and thus bringing into the full light of day that being at once so high and so low, so noble and so miserable, whose name is Man! Yes, the Bible tells me all that I am; it holds before me a clear mirror, in which I behold myself, and my conscience bears witness to the faithfulness of the reflection. At the same time, it tells me all that God has done for me, all His patient love; it unfolds before me all His wondrous plan of mercy, reaching from the very gate of Eden to those heavenly gates opened afresh to me by Him who died for my sins, and rose again for my justification. Surely this mysterious union of the human and the divine is well adapted to assure the sovereignty of Scripture over our hearts.

This combination of the two elements, moreover, is not in the Bible, as it is not in Jesus Christ, a mere juxtaposition; there is a close commingling of the two. The Bible is the Word of God spoken by man, each man uttering the glorious things of God in his own tongue, in harmony with his own individuality; that is to say, we repudiate absolutely every theory of inspiration which reduces its organs to a state of mere passivity. When God takes the soul of man to be the instrument of His revelations, He does not treat it as an insensible harp; He does not break the fibres of the moral life; He does not write upon our hearts, as He wrote upon the walls of the palace at Babylon, the unalterable decree of fate. He does not speak through

the lips of man as He did by the mouth of the stupid ass who rebuked Balaam. "I believed, therefore have I spoken," exclaimed St. Paul; "God shines into our hearts, to give the light of the knowledge of his glory." (2 Cor. iv. 6.) If it should be objected that these words apply to the preaching of the Apostle and not to his writings, we would reply that such a distinction drawn between the written and the spoken word is purely arbitrary. We find no trace of it in our sacred books; the book is but the permanent and not the petrified form of the preaching. Into that preaching the Apostle concentrates all the force and fervour of his moral idiosyncrasy; we feel the human heart of the man throbbing in every word, and not even the Divine hand can change that fervid nature into a cold piece of spiritual mechanism. He speaks with perfect freedom, and it is this very fact which gives the force and value to his words. This implies undoubtedly that we do not possess in them absolute infallibility, but what a fulness and power there is in this testimony, which does not give us a mere revelation of truth in its general and abstract principles, but truth warmed and vivified by contact with the moral life and confirmed by personal experience! Instead of speaking of Scripture, then, as a witness, may we not rather say it is a great cloud of witnesses, all joining with the beloved disciple to exclaim, "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, declare we unto you?" (1 John i. 1.)

This free, living, human character of revelation is the glory of the new covenant. It was far less distinctly marked in the old dispensation, which was the economy of the tables of stone. The Word of God was then given by imperative command, or by vision; it raised the prophet aloft, as the eagle up-bears its young upon its wings before they are able to fly. Man still stood on the threshold only of the temple; the Gospel leads him into the sanctuary itself. The Apostle of the new covenant is John, leaning on the bosom of Jesus at the last mystical farewell feast. He had touched with his own hands the Word of Life, and his testimony to it is the utterance of an overflowing heart. The Word dwells in him. "It is no more I that live," said Paul, "but Christ who liveth in me." The heavens are opened; the Holy Spirit descends like a dove into hearts made pure; He illuminates and leads them into all truth. This is the inspiration of the New Testament. This is the fulfilment of the great oracle of Jeremiah, "I will write my law in your heart." It is a pledge of authority stronger than all the sacred parchments of the synagogue, stronger than any attestation of external prodigy.

Some will doubtless raise the objection that on this view we attach

no character of specific authority to Holy Scripture. If by such a specific character it is meant that there are two Holy Spirits in the Church, the one acting on the Christian soul, the other influencing the inspired writer, we acknowledge that nothing is more foreign to our idea. We fully admit that in cases of ecstasy, vision, prophetic afflatus, inspiration reduces its organ to passivity, since the writer or speaker is not then a witness of revelation, but the revelation in these exceptional instances consists entirely in a supernatural communication. But apart from these altogether exceptional cases, the Holy Spirit acts upon the Bible witness, in the same manner in which He acts upon us, without any suspension of the moral life. And yet the difference is great between such a witness and ourselves, and his testimony is of incomparable value for two reasons. First, the work given him to do is to preserve for us the memory of the historic Christ, and no other could be so capable of doing this, since the witness chosen was one who had seen the living Christ with his own eyes, touched Him with his own hands. He occupies, therefore, a unique position. In the second place, he has received the gifts and graces necessary for the fulfilment of his mission, without which the historic memory would have soon become a mere vague tradition. The general promise of the Holy Spirit, given to the whole Church, had a special application in his case; he received it in a degree of fulness, elsewhere unparalleled. This twofold condition is chiefly realised in the Apostolate, on which I do not now enlarge. I will merely observe here that the Apostolate taken broadly, is the only competent and original witness appointed by Jesus Christ Himself, and endowed with the Holy Spirit in the measure necessary to preserve to us the faithful memory of Christ. What, after all, is this apostolic testimony but the witness of the Christian conscience fully enlightened by the Holy Spirit, and holding up to our adoring gaze, as in a pure mirror, the holy image of the eternal Christ? Where, then, is the distinction between its testimony and that of the Christian conscience generally? I confess, to me, there seems a difference of degree only, not of kind.

This authority, the basis of which is an enlightened conscience, is that which alone can be effectual. It resides not in a dead letter, in isolated texts with which we may stone each other to death. The Bible, moreover, we must ever remember, is a ladder reaching up to heaven. It is a progressive revelation. We must be able to distinguish between that which is done away and that which is permanent; under pain of disobeying the God of the Gospel by yielding obedience to obsolete prescription, such as those referring to the priesthood and to material sacrifices. We must rise to the highest point in order to see every part in its relation to the whole, and this culminating point is reached



in the great body of apostolic testimony. It is this which brings us to the feet of Christ. We say with Luther, "He is the Master and the King of Scripture." Here is our authority. The Apostles are not the first theologians in a long series; they are the great witnesses of Christ. The school of the upper chamber is that of the Holy Spirit. We acknowledge no other, and we repeat, with all the Churches of the Reformation, that Holy Scripture is to us the one sovereign rule of faith. Where it is not, the true Christ is not. *Ubi Scriptura ibi Christus.*

In all the great revivals of faith and the divine life in nations and individuals, we catch the same words which St. Augustine heard in his garden at Milan, "*Tolle et lege*," take and read. I hear again another voice which says, "Take not, read not." This is not only the voice of human wisdom which believes in itself alone and in its own creations; it is the voice of a great Church, or at least of its most powerful section, which will not suffer the Holy Scriptures to be read apart from its own teaching—an awful sin, surely this, against God and man! The angel sent to show to the perishing lad in the wilderness the well of living water hides it, and leaves his burning thirst unslaked. Thus the child perishes, quickly perishes, morally and intellectually. It is, indeed, the safest course for a zealous and uneasy authority to say, "Do not read, read nothing." It has a vested interest in the darkness, and delights to extend it and wrap it like a shroud around the nations whose guardian or jailer it is. The nations, on the contrary, who have obeyed the Divine voice, who have read the sacred book, have turned their faces to the light. The Bible has been to them the key of knowledge, the charter of their freedom. These are they who, by their great Bible societies, have bidden the Angel of the Revelation fly throughout all the earth, bearing the everlasting Gospel on his wings. Let who will ridicule these sellers of Bibles, they are surely more honourable than those who withhold from us the Word of God. The modern world knows how much it is indebted to them, and what it owes also to their opponents. When a syllabus is issued, the Divine Word may well be hid. Hence we say, more emphatically than ever, to every Catholic country, "*Tolle et lege*."

It is for each individual soul to hear this Divine counsel. Perhaps some, like Augustine, may still be looking at the Bible only through a chilling, darkening mist; let that fog be lifted, and the hidden treasure will gleam forth in all its brightness. Yes, "*Tolle et lege*." Less sweet than this divine word is honey and the honeycomb, less deep the unfathomed sea, less vast are the boundless heavens. This is the word of the everlasting Gospel, and by it and in it, it has pleased God to restore all things.

EDMOND DE PRESSENSÉ.

## THE PHYSIOGNOMY OF SCRIPTURE PORTRAITS.

"Thou art noble ; yet I see  
Thy honourable metal may be wrought  
From what it is disposed ; therefore 'tis meet  
That noble minds keep ever with their likes ;  
For who so firm that cannot be seduced ?"

"He that of greatest works is finisher,  
Oft does them by the weakest minister."

### III.—THE APOSTLES. PETER AND ANDREW.

ANDREW and John appear to have been the first two of the Apostles who came to our Lord. They were partners in business, and thus were naturally to be found together. They were both also disciples of John the Baptist, and were led by him to follow Jesus. Andrew finds his brother Peter, and brings him to the Saviour ; and our Lord, in His division of the Twelve Apostles into couples, recognises the divine claim of natural relationship, and places John with his brother James, and Andrew with his brother Peter.

Da Vinci has availed himself of the incident of Peter asking John to question our Lord, and a striking contrast in the physiognomies of the Apostles is the result. Peter's square head and coarse hand are brought into juxtaposition with the oval face of John, and the difference in their characters is plainly told. The comparison is not in Peter's favour. The artist, however, in grouping the Apostles in trio, redeems the Apostle Peter, by introducing, on the other side, the profile of the traitor.

The dark, cold, calculating features of Judas, serve as a foil to the open countenance of Peter, on which a full light is falling. Peter was impetuous and uncertain, and a stranger to the refinement of John's nature ; but Peter was honest. He, like the other disciples, was tainted with our common selfishness, but his regard for himself was like that of a child. His countenance is full of passion, every muscle is in motion ; and it is well relieved by

"The face, visor-like, unchanging,  
Made impudent with use of evil deeds."

Andrew is supposed to have been the elder brother, and he is always represented as a very old man. A family likeness is preserved, but, in Da Vinci's portraits, the characteristic differences are strongly

marked. We are not told much about Andrew, but the incidents selected in the Gospel records seem to justify the conclusion that Da Vinci was correct in his ideal. The quietness of the countenance is in harmony with his retiring character, and the geniality of its expression harmonises with the few facts respecting him, which betray his simplicity and his kindliness.

Hearing John the Baptist's testimony about the Jesus of Nazareth, Andrew follows our Lord at once. As soon as he leaves the Saviour's home, "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." His faith and hope in Christ are seen in his anticipation of the miraculous feeding of the multitudes. And we can easily picture him bringing forward the lad with the five barley loaves and the two fishes, encouraging the boy (who would be shrinking back with childlike bashfulness), to come to the Christ.

We need not suppose any Hellenistic relationship to account for the Greeks applying to Andrew for an introduction to our Lord. There would have been something about him which would have determined their selection. His face in Da Vinci's picture is a card of recommendation. They might have seen in him

"The dearest friend, the kindest man,  
The best-condition'd and unwearied spirit  
In doing courtesies."

Supposing, as seems probable, that the disciples, as associated by our Lord, complemented each other, we can understand that Peter was to be helped and restrained by his fellowship with his brother.

The key-note of Peter's character is struck in the first account given of him; and his conduct and career are in perfect harmony. The record is very precious to us. It must have been written for our learning that we through patience and comfort of these Scriptures, might have hope. Not only may we perceive that

"Like as a father pitieth his children,  
So the Lord pitieth them that fear him;  
For he knoweth our frame;  
He remembereth that we are dust,"

and

"Hath chosen the weak things of the world;"

but it would seem that our Lord, from the very first, noticed Peter's besetting sin; and the whole of our Lord's dealings with Peter are to be interpreted by His purpose to redeem him from its power. Our Lord's knowledge of character was to other of the disciples, as well as to many of those who came into contact with Him, a ground for faith;

and, as Nathanael was persuaded by our Lord's acquaintance with his habits of private devotion, so Peter may have been convinced by the hint given to him respecting his weakness and imperfection. At his time of life he must have despaired of amendment.

"There's something in me that reproves my fault ;  
But such a headstrong potent fault it is,  
That it but mocks reproof."

We have, in the Gospel history, the portraits of the Apostles, as well as the picture of our Lord ; and they are photographs. We can see the Apostles as they were. And as we look at them we find that they were men of like feelings and passions with ourselves. And "Jesus is the same yesterday, to-day, and for ever." He knows us, and knows us altogether ; and knowing us, He does not abhor us. We, too, are allowed, notwithstanding our infirmities, to continue with Him ; and we also are being chastened "for our profit, that we might be partakers of his holiness."

Portraits of Peter occur more constantly than those of the other Apostles. They are well-nigh as abundant as those of the Madonna. The reasons are not far to be found. The policy of the Roman Catholic Church required the prominence, which we find given in sacred art to the Apostle Peter, as much as the prominence given to the mother of our Lord. In some cases Peter wears the tonsure, and has other ecclesiastical insignia ; but a likeness is to be traced in most of the representations. It is so full of character as to appear to be historical. We have a hale, hearty old man, with a broad forehead and large features ; the grey hair lies close to the head, and the beard is short, curled, and of a silvery white. Refinement, and a sense of propriety are not to be expected from such a physiognomy ; and as you look at the bluff exterior, you are reminded of the man who could not only take our Lord and begin to rebuke Him, but who could break out into cursing and swearing.

The painters who worked in the service of the Church availed themselves of the contrasts furnished by the historical connection between Peter and John ; and the ecclesiastical association of Peter and Paul.

Peter and John differed in age as well as character. So we have in the cartoon of *The Healing the Lame Man at the Beautiful Gate*, the foil of age between the Apostles, as we find it between the babe and the gnarled head of the old beggar. Character is shown in little things. One of the most characteristic differences between Peter and John is to be seen, perhaps, in their conduct at the sepulchre. John, being the younger man, outruns Peter, and arrives first. He could

not enter; he can only stoop down at the threshold. Peter does not hesitate a moment: "Then cometh Simon Peter following him, and *went into the sepulchre.*" (John xx. 6.) Again, John, the disciple whom Jesus loved, is the first to recognise our Lord, as He showed Himself to His disciples at the Sea of Tiberias. John sees our Lord, but he dares not go to Him. "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea." (John xxi. 7.)

In ecclesiastical decoration the Apostle of the Jews ever accompanies the Apostle of the Gentiles. The one is distinguished by his sword, and the other by his keys. Standing together, they represent the universal Church. The difference of character between Peter and Paul is as distinct as between Peter and John. Paul knew nothing of Peter's cowardice; he belonged to a higher type of character, and had received a better training.

The peculiarity in the handling of character by the inspired writers has been often, and justly, regarded as one of the marks of the genuineness of the sacred Scriptures. They extenuate nothing. The sins of saints are painted from the life, "as scarlet, red, like crimson."

The Church, whose policy it has been to adapt Christianity to the supposed needs of our fallen nature, has shrunk from depicting the Apostle whom it has unduly exalted, in his true colours. Italian art does not represent the fall of Peter. In this case, as in other instances, the unwise friends of the Apostle have forgotten the Apostle's warning, and have wrested the Scriptures, which, to the unlearned and unstable, are hard to be understood. And, like the Pharisees, they have made the Word of God void, through their traditions.

All Bible history is in keeping. The patriarchs are portrayed in the same manner as the Apostles; the portraits belong to the same school. We have the record of the history of their redemption. We, who are ourselves suffering from sin,—sick unto death, have given to us careful statements of the cases of those who have well-nigh perished, but who were eventually recovered by the Great Physician of souls.

There was no mystery about the fall of Peter, nor about the symptoms attending it. They were no accidents. His fall was the fair out-growth of the past. He was in such a condition that the only thing that could have saved him, would have been the night's watching and prayer with the Redeemer in the Garden of Gethsemane. We know the thoughtfulness of Christ about him, and we can see the reason for the apparently lingering restoration.

We know Peter, and are not surprised at his cursing and swearing, for

“Before the curing of a strong disease,  
Even in the instant of repair and health,  
The fit is strongest ; evils that take leave,  
On their departure most of all show evil.”

In the book of the Acts, however, and in the Epistles of Peter, he may be seen to have followed his own preaching, and to have added to his faith, *manliness*.

## THE SIN OF NECROMANCY.

### DEUT. XVIII.

IN the following pages we shall assume the Mosaic authorship of the Book of Deuteronomy, leaving those who wish to learn how little weight attaches to the argument for a later date, to the criticism of Dean Milman, or, still better, to the impression made on the unsophisticated reader by its own wonderful contents.

The passage on which a few observations will here be offered is the noted prohibition of all attempts at commerce with the invisible world, which is found in the 18th chapter.

9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12. For all that do these things are an abomination unto the Lord ; and because of these abominations the Lord thy God doth drive them out from before thee.

13. Thou shalt be perfect with the Lord thy God.

14. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners : but as for thee, the Lord thy God hath not suffered thee so to do.

15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken ;

19. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

I have no verbal criticisms to offer upon this translation, beyond these two. 1. That the Greek-English word *necromancer* stands for three Hebrew words in the eleventh verse,—*doraish el hammathim*, literally, *a seeker to the dead*. And the law stands thus : “There shall not be found among you a seeker to the dead.” 2. The sense of the whole passage is obscured by the insertion of the paragraph mark (§), at verse 15. There is the closest connection between that verse and those which

precede. Divination and necromancy, or seeking to the dead, are denounced and forbidden as "abominations;" but also they are prohibited as unnecessary sins—since God promises to raise up prophets "from the midst of them" "of their brethren," men in the flesh, so that there is no need for attempting to gain information from the world of spirits by unlawful methods.

Here, then, inscribed on the forefront of the fabric of the Mosaic revelation, was an awful declaration of the abominableness of the sin of attempting intercourse with the dead. Every word which could possibly express the arts by which intercourse is supposed to be set up with the spiritual world is employed by Moses in his comprehensive law. We learn elsewhere that infraction of this law was punishable with instant death: "Thou shalt not suffer a witch to live." The law was absolute in its application, and included voluntary attempts to communicate with good spirits as well as with bad. When King Saul attempted to communicate through a witch with the departed soul of the holy Samuel, he incurred the penalty of the law which consigned him to capital punishment, just as if he had tried to communicate with evil souls departed. We read in 1 Sam. xv. 23: "Rebellion is as the sin of witchcraft," speaking of it as the worst of sins. And in 1 Chron. x. 13, the historian says, "So Saul died for his transgression, and also for asking counsel of one who had a familiar spirit to inquire of it, and inquired not of the Lord: therefore he slew him." The law is delivered by Moses without any distinction between the good and the evil dead. It is "seeking after" departed souls which is forbidden. When, therefore, modern transgressors allege that the Mosaic Law did not prohibit intercourse with God's saints departed, but only attempted intercourse with evil spirits, we answer that no such distinction appears in the law, and the Jews themselves, as is seen by the comment on Saul's death, understood no such distinction to exist.

But, further, the reason given for the prohibition includes souls and spirits of all characters. The Israelites are forbidden to practise these unlawful arts, or modes of obtaining counsel, because the Lord would give them all needful information through prophets in the flesh, through inspired men whom He would raise up "in the midst of them," and finally through the Prophet "like unto Moses." By this law, then, seeking to the dead was forbidden under pain of death, throughout the whole duration of the Mosaic economy, and the obligation to believe in God's prophets demonstrating their Divine commission by miracles, or fulfilled predictions, was absolute. On the one hand they were forbidden to seek counsel of the departed, or of any class of spirits within the vail, on pain of death; on the other, they were commanded to hear God's prophets on pain of a similar penalty: "The soul



which will not hear that prophet shall be destroyed from among the people." There was death for the man who consulted the dead, and there was equally death for the man who refused to listen to the Living God, revealing Himself by the voice or the writings of His messengers.

And this prohibition of necromancy was not founded on any local or peculiar fitness in the case of the Hebrews alone ; for it is added that "*all* who do these things are an abomination to the Lord," and "because of these abominations the Lord thy God doth drive them out from before thee." Thus the law against necromancy is declared to rest, not simply on a special and positive appointment, but on an absolute and universal principle—on that wider and deeper law which includes men of all races and all ages. "All that do these things are an abomination to the Lord."

Accordingly, we find that whenever reference is made in the Old Testament Scriptures to these voluntary arts of attempted communion with the spirit-world, it is always with severe condemnation. When Saul was for a short time ruling righteously, one of his greatest acts had been to put "away all that dealt with familiar spirits out of the land ;" to suppress, by public authority, the practice of "necromancy ;" showing thus what the law required, and what Samuel the prophet compelled him to do. When for his sins he lost the favour of God, and God refused to "answer him by Urim or by prophets," and in his desperation he was driven to unlawful arts of obtaining information concerning coming events, he had some difficulty in finding a medium or witch to aid him in his purpose. It is to the last degree improbable that these wretches had any power, through their infernal associations, of disturbing the repose of the holy dead. What occurred astonished the witch herself. God apparently allowed the soul of Samuel as an apparition to rise from the depths of Sheol, to deliver to Saul the curse of God, and the sentence of his doom. But not the less for this did he die that death the very next day for his sin in seeking to the dead.

In the Book of Isaiah the prophet, the law against these unlawful arts is distinctly referred to in denouncing the practice of them in the days of Ahaz. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord who dwelleth in Zion," that is, we are the appointed means of communication between you and your God. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter :"—that is, to mediums over whom the spirits have a very imperfect control—"should not a people seek unto their God ? for the living to the dead ? to the law and to the testimony,"—that is, to the

authorised written revelations of God—"for if they speak not according to this word, it is because they have no light in them." (Isaiah viii. 18—20.)

Such, then, was the Divine Law given through Moses. It forbade seeking to the dead, and it commanded obedience to the prophets of God. This law was in full force up to the time of Christ, and the obligation to listen to Him, to hear Him as God's Heaven-sent messenger, is alleged by St. Peter to be founded on this very law in Deuteronomy xviii., which we have seen is given in connection with the law against seeking to the spirits of the departed.

Who, then, that fears God, and trembles at His word, can believe that the coming of the Chief of all the Prophets has repealed the law against necromantic arts, and all other attempts at communication with the spirit world; that law, the infraction of which Moses says was an abomination to God, in "all" who were guilty of it? Rather, the raising up of this "Prophet" is, in every way, a new and stronger reason for its enforcement. Christ being come, "a High Priest of good things to come," can it now become lawful to do what was punishable by death of old,—to seek counsel of familiar spirits? Through this "Prophet like unto Moses," through Christ Jesus our Lord, God has given us the consummation of His revelations. He has led us into the "whole truth" concerning redemption from death, and we possess in the New Testament books the records of that revelation. To the law of Christ, and to the testimony of His Apostles; for if they speak not according to this Word, it is because there is no light in them.

There is a notion among some persons that the arts of consultation with the dead here forbidden were only those that prevailed among the pagans, and that the same practices of consultation, when carried on by devout Jews, and directed to intercourse with good spirits, were not forbidden to Israel, and were not forbidden to us. Such manifest evasion of the plain meaning of the Mosaic Law is deserving of little notice; but it may suffice to say that the language of the law is explicit. Consulting with familiar spirits, or seeking to the dead, is denounced as essentially pagan *in all its forms*: and what is required of Israel is that they shall avoid this "abomination" altogether. Those few modern spiritualists who profess any serious regard for the authority of the Bible feel the utmost difficulty in justifying their practices in face of this prohibition, and the reasons on which it is founded, namely, that "*all* who do these things are an abomination unto the Lord." They have therefore spared no pains to neutralise this terrible warning; but no pains will avail them. The whole system of necromancy, or seeking to the dead, is forbidden, and forbidden on the ground that God will give to His people, *on this side the vail*, all the information He intends them to possess. To pre-

tend that that principle was abolished by the coming of Christ, and that the old unlawful arts of necromancy were then made lawful for Christians, is a piece of perverseness, characteristic of men who will acknowledge no restraint upon their curiosity, but will "break through to gaze;" and that they should be deceived by evil spirits is their fitting reward; for such conduct is tantamount to asserting that, whereas of old, when revelation was inchoate and imperfect, God nevertheless forbade all voluntary endeavours to penetrate the vail, on the ground that He would give here the knowledge of future events and of present truth by His prophets,—when revelation was completed in Christ and the whole Divine wisdom respecting man was made known by inspiration of God, and written for our learning by the Evangelists and Apostles, then, forsooth, it became lawful to do what had been unlawful even when the revelation was imperfect, and curiosity might have been pleaded in excuse for supplementing by necromancy the utterances of the seers.

Into the question of the reality of the modern spiritualistic phenomena I cannot now enter. Many able persons, fully conversant with the facts, regard them as genuine. For myself, I have, during the twenty years of these "manifestations," steadfastly declined to assist at *séances*, on the ground that the phenomena were either those of *legerdemain* or of necromancy. In the first case, I might be deluded by impostors; in the second, I should become a partaker of the evil deeds of those who are "an abomination to the Lord." In no case could it be allowed that there was any room for the third theory of a blind "psychic force;" for the phenomena, whatever they are, are closely associated, as I have found from prolonged acquaintance with leading spiritualists, with a system of religious ideas most earnestly promulgated, and in every important respect, it appears to me, fiercely contradictory to the records of the New Testament revelation. The absence of extreme impurity or blasphemy in the communications alleged to be made by the familiars, is no argument in support of the holy or celestial character of the communicating spirits, nor even their partial adoption of pious phrases, nor their love for psalmody and prayer. The demoniac at Philippi loudly preached the Apostleship of St. Paul, but the Apostle, none the less, commanded the "unclean spirit" to come out of her, so that "the hope of her master's gains was gone." Evil is not all black, and not a little of the worst spiritual evil of our time professes itself to be the chief support and advocate of righteousness, and sings and prays *ad infinitum*.

EDWARD WHITE.

### "NO BREACH OF CONFIDENCE."

We have received the following letter from a correspondent on whose honour we can implicitly rely, and as he assures us that its publication will involve "no breach of confidence," we publish it.

"February 6, 1872.

"MY DEAR —,

"You do not tell me how you are getting on with your new schools. I remember how jubilant you were that you had succeeded in lodging your application in the offices of the Department before the inevitable 31st of December. 'We have stolen a march on the enemy,' you said, referring to the Dissenters; 'at Rehoboth they are without a minister; at Salem they are getting up a testimonial; at Ebenezer they are collecting subscriptions for a new chapel. So we shall quietly build our schools for 500 girls, and pay particular attention to the Conscience Clause.' These were your very words. I suppose that now the matter rests a little until you can gather the necessary funds. There is no special need for haste, for there is no longer any chance of opposition, and, as I understand, the British School applied for a Government grant last year, the Independents and Baptists won't subscribe to it any longer. Your zeal for religious education can flow without impediment.

"I suppose you still retain your admiration for Mr. Forster. You spoke of him as a fair-minded gentleman, whose Puritan ancestry had bequeathed to him a becoming admiration of the Toleration Act. He seems to be the most reasonable Dissenter in the kingdom; if indeed he is a Dissenter, for I shrewdly suspect that some of these leading gentlemen are of opinion that Puritanism may be a good thing for your ancestry, but is a bad thing for your posterity. Dissenters have ceased to be respectable now that they have become a lot of noisy agitators; and I do not wonder that some of those who have been cradled in Nonconformity—as the phrase is—should prefer to sleep in a family pew at the parish church in their old age. It is a good sign that your Akroyds and Ripleys are shaking themselves free from the trammels of the conventicle, and rallying round the Church and the Throne.

"The Dissenters here are making a great pother just now about education, as if *they* knew anything about it. Education has let them alone, and why can't they return the compliment? There is a vulgar fellow in the town who talks about the injustice of—what he calls—the '*Education* *fact*.' Why can't he be quiet, and send his children to a Church of England school, where they will be taught good English, and how to behave in the presence of their superiors? He boasted the other day that two or three Dissenters had been Senior Wranglers. I answered him that it was only quite lately such a thing had happened; that for fifty years before, it had never been known; and that they would have taken the same high position if they had been Churchmen. This effectually silenced him.

"Our School-Board does not trouble us. We once thought of opposing its appointment, as we had things pretty much our own way, and did not care to create any chance of disturbance; but I am now glad we did not. The Dissenters and Nothingarians got a majority, but, thank Heaven, they do

not know how to use it. The Chairman is a Dissenter, but he says he is there for the purpose of carrying out the Act—a proper condition of mind which ought to be much more common. If they had always shown the same respect for the law, how many of our present troubles would have been spared. A restless insubordination to authority is the very essence of Dissent, and one is glad to see that when they come to positions of responsibility they become ministers of the law. I wish we could make them all Chairmen of School-Boards.

"Several children have been sent to our school under the Compulsory Clause—for there is no other school within a reasonable distance. The Conscience Clause hangs up on the wall, but neither parents nor children can read it. Usually we say nothing about it, but one day I thought I would ascertain what was the state of feeling on the subject. So I asked a father who brought his little boy, what place of worship he attended? He answered that 'He did not go anywhere, but that his daughter attended regularly. She was in the Blind Asylum.' I asked him if he objected to his child's learning the Catechism? He replied, 'Certainly not, for he was going to put him in a machine shop.' I fancy he thought the Catechism had something to do with mechanics. Such is the gross ignorance of the people; and yet we are told we ought not to give them a religious education. I was telling this to a friend, when he somewhat sarcastically remarked, 'Is it not rather a poor result of two hundred years' working of an Established Church?' This unfair kind of criticism always chafes me a little; and I answered that the state of the country would have been very different if Dissenters had not embarrassed our work by putting up their chapels everywhere. He seemed to agree with this. I also said that but for them the father would have known of what religion he was, as there would have been only one.

"Can you tell me the best way of proving to people that they only pay for secular results? We had the Building Grant and subscriptions in the first instance; then the Imperial Grant, and the children's pence; and now a little out of the rates. These maintain the schools without further help. What I want to find out is, where the payment for the religious teaching comes from. The only thing I can find the Church has really given has been the money subscribed to build the school, and it can scarcely be said the religious teaching is paid for by that. For my part I give it up, and content myself with the assertion that at any rate the child gets it for nothing. I should think it my duty to tell the children of Dissenters, that their ministers are unauthorised teachers and leaders in schism, but then I am quite sure the parents do not pay for this instruction. If this could be made clear, would it not settle the religious difficulty?

"The Catholic priest is a great help to us. He is on the School-Board, and was returned at the top of the poll, as all the Catholics were afraid of being kept longer in Purgatory if they did not plump for him. I should not like to see quite so much submission among our own people, but it is better than pronounced opposition to their spiritual rulers. Happily only a very few showed such a temper when I adopted the surplice in the pulpit. The Bishop wrote to ask me for the sake of peace to return to the old habit, but, of course, I refused to comply. Some of the Unitarians also sympathise with religious education—that is—well, it is in this way—they say they are so anxious to get the children educated that even if they should contract a little religion, it

will perhaps do them no harm. When people of such opposite extremes of religious opinion as the Roman Catholics and the Unitarians (though I am afraid only a few of these last) come to the aid of our cause, does it not conclusively prove that we are right? I have sometimes seen this argument used the other way, and Liberalism attacked because it included such a motley crew; but I prefer my own, though there may be something in the other too. Of course which is the best will very much depend upon circumstances.

"Some kind friend has sent me a Dissenting paper containing an account of the Manchester Conference, and I have tried to read it, but it was weary work. Not a word about our descent from the Apostles (a much greater thing than descent from Puritan ancestry); of our authority to pronounce the remission of sins; of our power to impart validity to the Sacraments:—only monotonous talk about conscience and religious equality. One sighs for one's country if it has come to this. Do they not see that conscience exists for the purpose of being moulded and guided by the authorised ministers of the Church, and that religious equality is only to be found in a common subordination to the voice of spiritual authority? One speaker dilated on the disabilities under which the Dissenters laboured, but he was answered out of his own mouth by showing that one by one they had been nearly all redressed. He proved the moderation of the Church by enumerating the frequency of her concessions. Where is gratitude on earth? We open the Universities, and are met with a demand for the abolition of clerical fellowships. We admit them to the management of endowed schools, and they cry out against *ex-officio* clerical governors. I verily believe if they had their will on the Education Act, they would deprive the State of its chief function—the right to clothe all its acts with the sanction of our holy religion. Will not the horrors of the French Revolution teach them—but I forbear.

"Let us all join to resist this impious crusade against the only Church which can pronounce the decrees of Heaven, and so maintain a spirit of loyalty to God and the Throne in the bosoms of the British people.

"How sad it is to see the Queen rejoicing in Lent over the recovery of her son!

"I am, my dear —, your affectionate Friend, —."

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That we shall indeed best further His cause by fearless perseverance in an open and straight course, I am firmly persuaded; but it is not only when we *perceive* the mischief of falsehood and disguise, and the beneficial tendency of fairness and candour, that we are to be followers of truth; the trial of our faith is when we *cannot* perceive this: and the part of a lover of Truth is to follow her at all seeming hazards, after the example of Him who "came into the world that He should bear witness of the Truth."—*Whateley*.

Presumption is nothing but Hope out of her wits; a high house upon weak pillars.—*Bishop Hall*.

*CLERICAL MASTERSHIPS  
IN THE ENDOWED GRAMMAR SCHOOLS.*

**A**T no period since the commencement of the present century has the subject of National Elementary Education ceased to hold a prominent place in the public attention. The tide of interest has been swollen to the flood by Mr. Forster's Bill of 1870. In strong contrast with the absorbing interest manifested in Primary Education, stands the languid attention, if indeed total indifference be not the more correct description, which the Endowed Schools (Minor and Major) Bills, having for their end the revision and reorganisation of endowments appertaining, or capable of being diverted, to the promotion of Secondary Education, have received from the nation at large. It was perhaps natural and right that the poorer classes of the community, possessing neither the intelligence nor the funds necessary, whether to create new schools in proportion to their growth in numbers or to enlarge and amend those already existing, should have conceded to them the prior place in the national attention. There was little danger, they probably argued who bestowed a thought on the matter, but that the middle class so rapidly growing in wealth and power, would take care to provide themselves with suitable seminaries, by means of the numerous Foundation Schools scattered throughout the country, or by creating new schools of private adventure, in which their children might be fitted to fill in a becoming way the positions of increased dignity which might be won for them by the thrift, the ingenuity, and the laborious industry of their parents.

Nor has this expectation been entirely disappointed. At the Minor Endowed Schools,—encumbered for the most part with antiquated statutes and under the control of governing bodies averse to change, no less from Conservative timidity and the magnitude of the legal obstructions in the way, than from ignorance of the altered educational requirements of the age,—the wealthier sections of the middle class found it impossible to obtain the sort of education they desired for their children, and seeing no feasible way to a speedy reform,—determined to found schools without delay, for their own exclusive use, in which the instruction should be conformed to the modern standard both in quality and substance. Forthwith at Brighton, Cheltenham, Clifton, Malvern, and twenty other places, attractive by reason of the beauty of their situation or their reputation for salubrity, schools on the Proprietary system were founded, admirably furnished with every educational appliance, with ample airy school-rooms, spacious playing-fields attached, and a numerous staff of first-rate masters.



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What wonder if the Foundations of Edward and Henry, with their obstructive bodies of trustees and antiquated curriculum, speedily found themselves deserted by the boarder-pupils, who alone in many instances had hitherto enabled the head-master to officer the school with something approaching to tolerable efficiency and to keep the ill-constructed, dilapidated buildings water-tight.

At the same time, a no less important movement had been proceeding in the lower sections of the same class. The townsfolk employed in the business of retail trade, and the neighbouring country-folk, tenant farmers, and small proprietors, had arrived at the conclusion that schools, where Latin and Greek were the only subjects of instruction on which serious attention was bestowed,—subjects involving an expensive apparatus of text-books, and debarring their children, destined for the most part to leave school at an early age, from all chance of proficiency in such useful branches of education as reading, arithmetic, writing, practical geometry, and the history and geography of their native land,—were a dear bargain to them at no matter how small a fee, and looked out for schools of private enterprise, where the expression of their wishes as to the direction of their children's studies, would meet with attention and deference. In this instance, also, demand speedily produced an ample supply. The quality to be sure was various, and in very many instances, as was natural, of a low type as to discipline and teaching power; but the attractions, as per prospectus, were specious, and the class of parents addressed but little capable of distinguishing tinsel from solid gold. Victory was not long in declaring herself on the side of the Commercial Academy as against the old Grammar School, and the dethronement of the latter from the place of honour in the popular estimation and patronage was complete. The discreditable spectacle of a large number of educational foundations, disposing of endowments amounting to the aggregate to a large sum of money, fallen into uselessness and desuetude, could not fail eventually to attract the attention of the Legislature. A Royal Commission was appointed to inquire into the causes of the decadence, and its appropriate remedy; and the result at the expiration of six or seven years was a voluminous Blue-Book, of some twenty volumes, containing the evidence of a great number of school-masters of experience and reputation, and educationalists credited by public opinion with a special knowledge of the subject.

On the Report of the Commissioners, which is contained in the first volume of the series, and well merits the attentive study of every one interested in Secondary Education, was based Mr. Forster's Minor Endowed Schools Bill, of which one only of the two parts into which it was divided became law, the other part having been dropped with a view to

avoid opposition. By this Bill the governors of the several Endowed Grammar Schools throughout England and Wales are empowered to propose, for the approval of Commissioners appointed for the purpose of carrying out the provisions of the Act, schemes of reconstruction and enlargement for their respective foundations. They are, moreover, encouraged to apply for leave to convert to this purpose small local charities at present existing in the shape of doles to the indigent, loans for apprenticeship, and the like (a kind of benefactions which have been long ago condemned as worse than useless); and an intimation is conveyed that, in default of the trustees proceeding to the work and carrying it out successfully within a limited period, the Commissioners will take the matter into their own hands, and themselves issue schemes for the recalcitrant or inert foundations.

There can be no manner of doubt that, when the work of reconstruction shall have been completed, the Minor Endowed Schools enriched with new funds, housed in appropriate buildings, adequately officered, and with a table of studies conformed to modern requirements, are destined to play a far more important part in the education of the middle class than they have ever done hitherto. With the major part of the appointments in the home and the foreign civil services opened to competition, and the complete popularisation of the Universities, which is both inevitable and imminent, parents will be under the strongest possible impulsion to select for their children schools which are in the most complete harmony with the proposed examinations, and which consequently secure to pupils the fairest prospect of competing with success. Thus the influence of these schools in determining the complexion which the social, political, and religious development of the next generation is to assume, will be immense; and it becomes a matter of first-rate importance that the composition of the new governing bodies should be closely watched, and the letter and spirit of the new statutes narrowly scanned, to the end that, in case anything is enjoined therein, or allowed thereby, likely to retard and hamper the growth of sound knowledge, and to discourage intellectual and religious liberty, it may be pointed out, ere it is too late, and a categorical demand preferred in the proper quarter for immediate revision and amendment. The question of the general construction of the governing bodies of the Endowed Schools, to which public attention has been drawn by the remarkable discoveries of the Central Nonconformist Committee, it is not our present intention to discuss. We wish to call attention to the subject of the all but universal tenure of the head masterships in the Minor Endowed, as well as in the great Public Schools, by Clerks in Holy Orders. So strong and overpowering has the force of example and precedent in

this detail of Endowed School organisation proved, that the restriction of Head Masterships to ecclesiastics of the Established Church which has long existed, in some cases by express regulation, in others by "use and wont," is in practice almost invariably still observed. To perpetuate it, even by indirect means and unintentionally, at the very moment that the old Universities are, both by the deliberate choice of their most enlightened sons, and at the dictation of the Legislature, throwing open their gates to all comers without distinction of creed, would be either a conscious concession to an exploded superstition, or a culpable piece of negligence. We believe that there is no reason to fear that the existing Commission, notwithstanding all its shortcomings, will introduce this restriction into any of its new schemes; but there is the gravest reason for apprehension that it will be perpetuated by the local governing bodies, unless the utmost care is taken to secure that in these bodies liberal thought shall be adequately represented. This is one of the considerations which give so much importance to the political and ecclesiastical complexion of the new bodies of governors.

The times are long since past, nor are they ever destined to return, when Clerk was synonymous with Scholar, and when the main bulk of the nation, externally at least, conformed to the Church as by law established; when love of learning and the study of letters in a layman were exceptional. To-day the names of the leaders in the sciences, natural and abstract, in philology, and the belles lettres, are in an overwhelming majority the names of laymen, whilst the few Church of England ministers who have fair pretensions to a like distinction are college dons, who have taken Holy Orders in order to retain their fellowships, or the head and other masters of schools who have, many of them to their sorrow and shame, yielded to the conditions of election in the case of public-school masterships, or of success in schools of private venture, and assumed the status of a minister without the faintest desire or intention of ever performing its essential functions. We protest against the noxious superstition that the duties of parson and schoolmaster are necessarily and essentially coincident, and ought to be conjoined. We go further, and affirm that their conjunction in times past has immensely retarded the improvement of educational processes, and the elevation of the studies of each successive generation of children to a constantly ascending level. The tendency of a sect, such as is the State-Church, hide-bound by formularies and ordinances, the product not of a single-eyed regard for truth, but of a desire to give the least possible offence to those who still adhered to, or secretly sympathised with, the despotic proclivities, the wordy subtleties, and the gaudy ceremonial of the Romish Church, can never be progressive. "The Church," says the writer of the article on

National Education in the *Encyclopædia Britannica*, "does not represent the learning, the science, the philosophy, the progressive ideas of the age. Its tendency is rather retrogressive. It has to be urged on by the spirit of the age, and wherever it has the control of educational establishments, it is not unfrequently engaged in a struggle to keep them to their ancient form and spirit, whilst the spirit of the age is struggling to develop them into new and more progressive institutions."

It seems as incredible as it is discreditable to us as a nation which prides itself on a love of progress, that now, well-nigh twenty years after the above words were written, when education in Holland, and in Protestant and even Catholic Germany, has been entirely withdrawn from the domination of ecclesiastics, Secondary Education in England is still entirely in the hands of the clergy, and is being yearly subjected more and more utterly to their dictation and governance, as we proceed to show. For the restriction of head-masterships to clerics is being rendered daily more stringent, and furnished with a specious *raison d'être*, by the addition in so many instances to the revived Grammar Schools of chapels, as an integral part of the school buildings. In many of these neither time, trouble, nor expense are spared to generate in the youthful mind, by short, lively musical services, by a gorgeous ritual, and by beautiful architecture, a sensitiveness to what may be termed the religion of æsthetics. Their minds weakened by the perfumed atmosphere, the sumptuous fare, the purple and fine linen of Ritualism,—a larger portion of the youth of the middle class yearly leave school habituated to inquire little as to the genuineness of a dogma, or the salutariness of a symbol, if only they satisfy a fastidious taste, if they minister to a craving after religious excitement, or to a propension towards indulgence in a dreamy, voluptuous sentimentalism. Thus the most impressionable period of school-boy life is spent in acquiring beliefs and modes of feeling, which it is an indispensable condition of a reversion to a robust Liberalism to uproot, eject, and forget; and it is not wonderful if, under these circumstances, the task of propagating correct notions as to the eternal obligation of one form, above all others, of ecclesiastical organisation and devotional ritual, is rendered a mere labour of Sisyphus, the stone being rolled up in the persons of men of ripened understanding to the top of the hill, only to be precipitated forthwith down again in those of their children.

To sum up the matter, the Church—so called of England, though at least half of those who regularly attend a place of worship are Dissenters therefrom—is no longer the comparatively homogeneous, concordant society of the pre-Reformation era, and the subsequent century. Nine-tenths of its lay members, and no inconsiderable number of its ministers, are as contemptuously indifferent, not to say hostile, to the letter and the spirit of the legal instruments, by which they are invested

with a participation in its worldly honours and estates, as was Theodore Hook, who, on being questioned as to his willingness to sign the Thirty-nine Articles—a necessary preliminary to matriculation at Oxford in his day—proffered his readiness to sign forty, in case it was required. But there is one section of the Anglican Church thoroughly in earnest, having a well-defined aim, and led by men, if of no great speculative talent, of ascetic devotion to the cause, and of resolute purpose—it is the sacerdotal, Tractarian, Romanising section, *Πόλλων ὀνομάτων μορφή μία*—one form with many names.\* It was by men more or less completely of this theological complexion that Radley, Bradfield, Lancing, Hurstpierpoint, and the county schools devised by Canon Woodard, were built; and it is in imitation of these seminaries that the revised Endowed Schools are provided with chapels, and officered exclusively by Clerks. Into these two classes of schools the exigencies of the day in regard to education will impel the major part of the children of the middle class; and it is in view of this, we will not call it contingency, but certainty, that we say that it is high time all advocates of progress, all true-hearted, far-sighted Liberals, and most especially all Nonconformists of whatever denomination should insist, without delay, on the abolition of all restrictions on admission to the governing bodies and the benefactions of the great Public Schools; on equal representation

\* In case our assertion on this point is suspected of partiality, the testimony of the Bishop of London will perhaps be accepted as unimpeachable:—"We find the 'Catholic revival,' so called, asserted as the antithesis and antidote to the Reformation, which is deplored as a misfortune, if not a sin; when its work is admitted, and indeed avowed, to be to undo what was then done; when Holy Scripture is disparaged as the rule of faith unless as supplemented and explained by 'Catholic teaching,' and the Thirty-nine Articles are complained of as an unfair burden, put aside as obsolete, or interpreted in a sense which, if their words can be wrested into bearing, is undoubtedly not that which they were intended to bear; when the doctrines of those who drew them up are disclaimed as uncatholic and almost condemned as heretical; when language is used, popularly and without qualification, on the subject of the Holy Eucharist, which, whether capable or not of being absolved, under qualification, of contradiction to our formularies, is not only declared by Protestants but claimed by Romanists to be identical with Transubstantiation; when seven sacraments are again taught, and confession with absolution is enjoined, not as an occasional remedy for exceptional doubts and sorrows, but as the ordinary rule of a holy life, and the needful preparation for holy communion; when prayers for the dead are recommended, and purgatory more than hinted at; when the *cultus* of the Virgin, and the invocation of saints, are introduced into books of devotion, which are framed on the Romish model, and adapted to, and distributed among, persons of all ages, ranks, and occupations; when, finally, we are told that, in order to 'stabilise the conquests over Protestantism and to re-Catholicise the Church of England,' it still remains 'to make Confession the ordinary custom of the masses, and to teach them to use Eucharistic worship, to establish the claim to Catholic ritual in its highest form, to restore the religious life' (meaning the life of the cloister), 'to say mass daily, and to practise eservation for the sick.'"



on the Trustee Boards of Minor Endowed Schools ; and on the complete renunciation of the pernicious tradition that a schoolmaster should be in "Holy Orders." The only convenience arising from the conjunction of the two professions, the clerical and the scholastic, is reaped by the great Public Schools ; where, in case a head-master is of such flagrant incapacity as to endanger the prosperity of the school, the peril is averted by kicking him downstairs into a Deanery, or upstairs into a Bishopric.

A HEAD-MASTER.

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### *THE OLD NONCONFORMITY AND THE NEW.*

THAT Dissenters are becoming too political is a charge which is continually brought against them by their opponents, and the truth of which some of their own friends acknowledge in a tone of pious self-humiliation. And if the "Political Dissenter" were the sort of character which he seems to be in the eyes of those to whom he is a pet aversion, we should join in the regret that the class is growing in numbers, and becoming even more resolute in spirit. We remember many years ago a Baptist minister—who has subsequently gone over to the Established Church, with which he had, in fact, always been in sympathy—preaching a sermon on the occasion of the first Anti-State Church Conference, on Solomon's judgment, in which, regarding true religion as the child in relation to whom the dispute had arisen, he described the promoters of the Conference as the woman whose the child was not, and who was willing, therefore, to sacrifice its life rather than forego a supposed personal right. The analogy was rather far-fetched, but it exactly indicates the idea which many have formed relative to the political Dissenter. In their eyes he is one whose opposition to the Establishment is the result of envy, or hate, or natural sourness of spirit. He cannot bear the idea of anyone being superior to himself, and as he cannot hope to rise to the level of the Churchman, he would bring about equality by humbling him to his own. He has no care for religious principles, and no sympathy with Christian work. His ruling sentiment, in fact, is antagonism to the State Church, and in order to gratify that, he will unite with anybody or everybody,—join hands, as the Vicar of Islington told his evangelical brethren, with High Churchmen on the one side and infidels on the other, perfectly indifferent to the injury which may be done to the religious life of the nation, or the cause of truth. No doubt there are men of this type,

and it may be that they are on the increase. To them a Church as by law established is a political institution and nothing more. They are impressed with a sense of the injustice which it inflicts, of the difficulties it interposes in the way of political reforms, of the needless breach which it makes in the national unity, and on these grounds only are they opposed to it. Whether or not a State Church contradicts the true ideal of a Christian society, whether the spiritual purity of the Church is preserved or lost, whether its true work is helped or hindered by its union with the State, are questions with which they do not concern themselves. They judge the whole question solely by its relation to political rights and interests, and feeling that on every principle of justice and expediency a State Church stands condemned, they seek to compass its overthrow. In a sense they are political Dissenters, for they dissent from the principle of the National Church, and they do it on political grounds. But many of them are Episcopalians, and belong to the communion of the Anglican Church, while those who do not, probably belong to no Church at all. Among the Nonconformists there are but few of this type, the true type of political Dissent.

Nonconformists, indeed, claim their right, as citizens, to judge of the real merits of any institution which is professedly national, and to use the power which the Constitution gives them, for the purpose of strengthening what they believe to be right, and opposing what they esteem wrong. We take political action in relation to the Established Church, simply because it has a political character, and relies upon political forces for support. Whether fortunately or unfortunately for ourselves,—certainly very fortunately for the true interests of the nation,—the exigencies of our position have compelled us to be political. We owe nothing to the generosity of those who deplore the want of spirituality, of which we are guilty, in contending for mere civil rights and privileges, and who in their anxiety to remove the mote out of their brother's eye, are so unconscious of the beam that is in their own eye, as not to perceive that however wicked it may be to employ political forces for the purpose of securing religious equality, it must be much worse to use the same forces to perpetuate the inequality and injustice which is the source of this perpetual heart-burning and strife. There is not in the course of our history, a single case in which Dissenters have been indebted to the magnanimity and piety of these spiritual men for the redress of a grievance or the recognition of a right. What liberty we have, is ours in virtue of our success in political struggles, in which those who reproach us for fighting on the one side have never shown themselves slow to contend upon the other. By our own political action we won the acknowledgment of our right to exist and to worship God according

to our own conscience, we secured the establishment of equality in the enjoyment of political privilege and admission to civic honours, we freed ourselves from various obnoxious enactments, some of which were confessedly kept up as symbols of ascendancy rather than as sources of profit or power to the Anglican Church, and we have at last, after long waiting, made good our entrance to the national seats of learning. We search in vain through the whole of the long and anxious controversies on all these points for the expression of any willingness on the part of any considerable number of the clergy to renounce the unjust advantages which the law secured them. On the contrary, they have always been closely identified with the party of resistance, and then, after using all its agencies and influences to prop up a system of wrong, they have the decency to reproach us for being political Dissenters. It was they who made us so, and who keep us so. If there be a Church by law established, whose creeds and formularies are embodied in Acts of Parliament, whose rulers and governors are appointed by those who act in the name and in virtue of the support of the Legislature, which enjoys certain distinctions and emoluments secured to it by law, in other words, whose whole constitution is political, Dissenters from it must be political. The only wonder is that those who are content to submit to the supremacy of political influences in the Church of Christ should reproach those who are contending for her spiritual purity and independence as mere politicians.

The accusation, such as it is, would have no point at all but for the unfortunate notion which still prevails in certain circles, and which, singular to say, seems to be held by some pious Nonconformists who, nevertheless, do not disdain to seek Parliamentary honours for themselves, as to the peculiarly worldly and corrupting influence of political pursuits. It is not thought at all derogatory to a man's Christian character that he is a keen and enterprising man of business, or an appreciative student of the fine arts, or a popular member of fashionable society, but if he is reputed to be an eager and consistent politician, and especially if his convictions should lead him to join in movements against the Established Church, it is taken for granted that his spiritual life is low in tone, if not something much worse. There are many who seem hardly able to understand that a man's political life ought to be, and happily in numberless cases is, simply one manifestation of his religious character, an attempt to carry out in his public relations as a citizen the same principles which govern him in the private sphere of the home or the social circle. They suppose him rather to be actuated by the lowest motives, selfish ambition, party spirit, or sectarian rancour, and ready to stoop to the unscrupulous artifices, only too common in

political strife, to accomplish his end. When they speak of him as a political Dissenter, they mean to picture him as a firebrand, a fanatical zealot, a worldly-minded partisan who mistakes hatred of a superior sect for the love of liberty, and cares nothing for the spiritual power and progress of his own Church, if only he can humble an adversary.

While this misunderstanding and consequent irritability exists, there never can be that true charity and Christian co-operation which ought to exist between Christians, however they may differ in opinion. Churchmen seem to regard it as a personal wrong that Nonconformists should seek to disturb existing relations between the Church and the State, though they, as forming part of the State, must accept a certain degree of responsibility for their maintenance. There are many who have been so identified from their childhood upwards in thought, association, and personal attachment, and possibly in interest, with the Establishment, that they cannot comprehend that what is so sacred in their eyes wears a very different appearance to those who look at it from another standpoint, and with other prepossessions, and that the same deep-rooted religious conviction which prompts them to maintain what they think a great national blessing, compels their opponents to labour for the removal of what is, in their judgment, a dishonour to religion, and an injury to the Church of Christ. Hence the bitterness, the accusations of narrowness and bigotry, the strong denunciations, the menaces of withdrawal of Christian sympathy and fellowship, the pietistic and assuredly very self-righteous lamentations over the lowered spirituality of Dissenters whenever they have, in some prominent way, to assert their principles. Thus so honourable and moderate a journal as the *Guardian*, in speaking of the Manchester Conference, seems to lack words to express its sense of the "reactionary bitterness, the recklessness," the "virulence and intolerance" of the Dissenters, while at the same time it shows how fairly these charges might be retorted on itself by its resolution to impute our action to no higher motive than mere jealousy of the ascendancy of the Church. The point, perhaps, is hardly worth discussing, for they who can deliberately charge a large body of Christian ministers and others, the head and front of whose offending is that they manfully assert their principles and the reasons for them, with forgetting the interests both of religion and education in the wild frenzy of their jealousy, are not likely to be moved by any arguments. We notice it simply to show the effect of this misapprehension of the true spirit of the Nonconformist antagonism to the Established Church in embittering this controversy. "In our own Church," says the writer, still speaking of the Conference which, on the confession of a keen critic, was both moderate and manly, except indeed when speaking of Mr. Forster, "we cannot but fear that it must impair, if not destroy, the

growth of a larger sympathy for Nonconformists, and a desire to seek, if not unity, at least some community of action with them." But why so, we ask? Of course, if our opponents in this great controversy, which has far deeper roots and wider bearings than they who treat it as a mere sectarian struggle appear to understand, think that we are consumed by a passion of jealousy which can have no rest so long as they have a status denied to us, this effect is intelligible enough. But the very earnestness with which they cling to the idea of a State Church should help them to understand the strong feeling which Nonconformists have in opposition to it. They have simply to credit us with zeal equal to their own, and they may account for our action without referring it to any unworthy cause, and when we both understand that our differences represent a radical opposition of idea as to the duty of the State in reference to religion, each may respect the conscientiousness of the other, and there may be community of feeling and action on the many points of far higher importance on which we agree. The question will still have to be settled in the political arena, for the Establishment is a political institution; but the discussion would be approached in a different spirit, a spirit more worthy of the gravity of the subject, if Churchmen could once grasp the idea that the political Dissent of modern Nonconformity is a deeply religious thing.

Certain we are that if it were a dispute about mere ascendancy, the most earnest of those who are at present in the forefront of the battle would at once retire from the field, feeling that the thing was not worth fighting about. Take, for example, the latest phase of the conflict, the struggle about Denominational schools. In the exercise of that overflowing charity, which we are so often exhorted to cultivate, but of which so little is shown to us, it is assumed, and then the assumption is quietly slipped into all arguments on the subject, as though it had been proved to a demonstration, that we are jealous because the Church appears to be doing so much more of the educational work of the country than the sects. It is strange that anyone can believe us to be so childish, or worse than childish. Yet it is thus we are judged, because men cannot or will not see that we have a great religious principle underlying and inspiring all our political action on Ecclesiastical questions.

Churchmen fall into a two-fold error. They fancy that political Dissenters are not religious, and that the religious Dissenters of former days had a more kindly feeling to their Church than the political ones of to-day. We find some of them looking back wistfully to the good old times when the Dissenting preacher was a very different type of man from the energetic, pushing, pretentious minister of to-day. The former

simply did his work, and sought to live peaceably with all men. He was on friendly terms with the vicar of his parish, though the differences of their social position, no less than those of their religious opinions and Church associations, prevented them from enjoying very close fellowship. He preached the Gospel, not the politics of Dissent, and though he stood loyally by his principles and his sect, had no love of controversy, and still less any disposition to engage in public agitation. But his successor of to-day is an altogether different kind of personage. He has a higher idea of his own position, and a more bitter feeling of antagonism to the Established Church, as unduly depressing him and his associates. Reform Bills have given him and his flock a larger amount of political influence, and he is skilful in using it. He is a member of the Liberation Society, and takes his part in the discussions that are ever rising about ecclesiastical questions. Meanwhile, of course, there is less earnestness in his own spiritual life, and less energy thrown into his pastoral labours. He works against the Church rather than for Christ, is better known as a political Dissenter than as a Christian minister, and, as the result, the old relations of friendship between clergymen and their Dissenting brethren are interrupted, and a rich crop of sectarian strifes and animosities is everywhere reaped.

This is the fancy picture which floats before the eye of many a good man, who undoubtedly believes that it corresponds with the reality. Both portraits however, are, to say the least, excessively overdrawn. As to the halcyon days when country vicars lived in such harmony with their Nonconformist neighbours, and the religious Dissenter was honoured by them for his fidelity to conscience, we know not where to find the record or the remembrance. As little do we know of any class of ministers now who allow their political feelings to override their religious convictions, or who neglect their proper work to devote themselves to agitation against the Established Church. Still, we are prepared to admit that there is more of "political dissent" now than there was a generation or two ago, that is, that the political side of Nonconformity has, owing to various causes which we cannot now discuss, received a larger share of attention. But this does not at all indicate a less earnest spirituality, or even a more bitter antagonism to the Anglican Church. It is based on an intensely religious conviction that the real work of Christ's Church in the nation is hindered by the union of the Church with the State. This is the belief which makes numbers political Dissenters, and inspires and sustains their opposition to every thing which serves to strengthen the fatal error which is the root of the evil, that the State is to take the religious opinions and interests of its people into its care. That the mode in which the principle is applied in this country tells injuriously upon their

own religious system, is a very secondary matter. What they oppose is the principle itself, and they oppose it specially in the interests of godliness, and would oppose it whatever Church was selected as the object of State patronage. Their opposition, therefore, is perfectly compatible with a hearty recognition that there is much to be admired in the system, the ritual, or the teaching of the Anglican Church, and, as a matter of fact, there is on the part of many political Dissenters a much more intelligent appreciation of the strong points in the Episcopal system, and a broader and more charitable mode of judging the whole than was characteristic of those religious Dissenters of former days, of whom Churchmen now speak with affectionate regret.

We could easily justify this statement, if our limits permitted, by a comparison between the writings of former days and those of the present time, on the points of difference between Conformists and Nonconformists. We will confine ourselves to a little book which was once in extensive use, and which we ourselves learned in our boyhood,\* as an admirable compendium of those Dissenting principles in which, in some quarters, it was then thought desirable that young Nonconformists should be trained—"The Protestant Dissenters' Catechism," compiled by Rev. Samuel Palmer, nearly a century ago. Were such a catechism to be prepared now, the civil position of the Establishment would occupy a foremost place, but in the catechism of our fathers, our radical objection to the State Church is not even mentioned. The story of our Dissent is told, and its reasons, so far as they consist of objections to the Polity, Doctrine, and Ritual of the Anglican Church, are elaborately set forth; there is a protest against the authority assumed by the State in spiritual matters, but there is nothing to show that the author shared the opinion of the Nonconformists of to-day, as to all State interference with religion. He objects to the special form it assumes in this country, he points out that religion flourished most "when it had, as at first, all the powers of the earth engaged against it;" but the obvious inference from this is not clearly stated, and so far from any suggestion that Dissenters should seek the abolition of the Establishment, the whole catechism takes the form of an apology for their Nonconformity, and they are taught that they "ought to be exceedingly thankful to God for, and delight to the utmost to improve, the liberty they enjoy of separating from a National Church which they think so corrupt." We do not attempt, we do not wish, to deny, that we have found a very different standpoint from this. The *Church*

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\* It must not be inferred that it is at all a common thing for the children of Nonconformists to learn "Palmer's Catechism," or to receive any instruction in Nonconformist principles. We never heard of any one else who enjoyed in his youth the "advantages" which our friend and contributor acknowledges.—ED.



*Times* is nearly right in saying that "modern Nonconformity is hostile to the Church on political more than on doctrinal—[we would say on political as well as on doctrinal]—grounds, that so long as it is an Establishment they will assail it, even if it adopted the shorter Catechism, and put itself under the spiritual guidance of the Congregational Union." The change consists not in the abandonment of the old doctrinal opposition, but in the fuller development, under the educating influences of various kinds that have been at work, of the political antagonism, and the result is, not as seems to be imagined by outsiders, that we have two separate classes of Dissenters, taking different grounds of opposition to the National Church, but that the body of Dissenters, with very rare exceptions, base their opposition on both grounds.

But while we admit the change that has thus passed over Dissent, we must express our surprise that Churchmen should like the former phase better than the present. Surely the political position which a Church holds is of much less importance than her constitution and ritual, and we should expect, therefore, earnest Churchmen to resent more bitterly attacks upon their Episcopacy or their Liturgy than any attempts to curtail the endowments or lower the political status of their clergy. Now these "religious Dissenters," if they did not threaten the exclusive privileges of the State Church, were by no means chary of their criticisms of her doctrines and formularies. We do not find them indulging in those eulogies upon the Liturgy, which we may often hear now from the lips even of strong Liberationists. On the contrary, we find in this catechism, in addition to all the objections taken to its doctrine, that it is charged with being "full of tautology and vain repetitions, with containing many prayers that are needless and redundant," and with great improprieties in expression, which are summarised under the following heads: "Uncouth and obsolete words and phrases," "Redundancies," "Absurd or unintelligible phrases," "Want of connection, particularly between the Address and the Petition," of the last of which an illustration is given that fairly exhibits the spirit of the criticism. Speaking of the well-known collect, "Almighty and everlasting God, who alone workest great marvels, send down upon our bishops and curates the healthful spirit of thy grace," it is said, "In this instance the connection unhappily suggests what the compilers cannot be thought to have intended, viz., that it is a marvellous thing for curates, and even bishops, to have grace."

This is a style of criticism which modern Nonconformists, that is, men occupying the same position among them in our day that Samuel Palmer did in his, would assuredly not adopt. There is a disposition to deal more generously with the points in dispute, more respect for views and usages with which they have no sympathy, a more frank and honour-

able recognition of the strong and the weak points in both systems, and it might have been thought that Churchmen would find in the more friendly sentiments to their Church, what would more than compensate for the increased hostility to the Establishment. There is, in our judgment, much more reason for Dissenters to regret that the religious grounds of their Nonconformity have been thrust too much into the background, and therefore to fear that, if dis-establishment should come, they might suffer injury from the fact that the members of their own Churches have so imperfect an understanding of their own principles. It will, we believe, be wise and profitable to attempt to supply a deficiency, and instruct the ignorance which undoubtedly exists. We have no intention to indulge in a polemic spirit, or to say harsh and bitter things, but we feel it to be necessary to re-state the old Nonconformist argument, and all the more so because there is much in the former mode of exhibiting it with which we cannot agree. To deal with the subject in the more Catholic spirit of these times, will have many incidental advantages, which will appear as we proceed, independent of the direct and obvious one of showing our own people the reasons by which, apart entirely from the relation of the Church to the State, dissent from the Anglican Church may be justified. A common notion is that the points at issue between us are of a very subordinate character. Our contention is, on the contrary, that they are of vital importance, and this is what we shall endeavour to establish.

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### THE POLITICAL RESOLUTION OF THE MANCHESTER CONFERENCE.

THE interest of the great Conference of Nonconformists at Manchester culminated in the political resolution of Thursday morning. With a unanimity which the promoters of the Conference had not ventured to anticipate, and with extraordinary demonstrations of enthusiasm, the eighteen hundred delegates declared that "the cause of religious freedom is of more importance than any ties of party," and called upon the Nonconformists of Great Britain to withhold their suffrages from any candidate for a seat in the House of Commons who will not pledge himself to vote for a reversal of the educational policy of the Government. The Conference was perfectly open. No effort was made to exclude those who might be supposed to be out of sympathy with the hostility provoked by the measure of

1870, and the subsequent conduct of the Education Department. If any considerable number of Nonconformists had regarded the course of the Government with approbation, it is certain that their representatives would have been sent to Manchester. There was perfect freedom of speech. And yet, without a dissentient voice, and without the protest of a solitary hand, the Conference declared that unless the Government is prepared to retrace its steps, it can no longer rely on the allegiance of the Nonconformists.

Nor is it the Nonconformists alone whose loyalty to the Liberal leaders is imperilled. The Manchester delegates are among the most active members of the Liberal party in every constituency to which they belong. They are the men who nominate Liberal candidates on the hustings, contribute most largely to the Liberal expenses in contested elections, work hardest on Liberal committees, and speak most effectively at Liberal meetings. It is not merely the loss of the Nonconformist vote, serious as that would be, which has to be feared. In the majority of Liberal constituencies, the secession of the Nonconformists would mean the quenching of all the fire of the party, and the paralysis of all its energy.

The policy upon which we have determined, will be called "dictatorial," and we shall be exposed to the charge of "arrogance." Our old allies will ask whether it is our deliberate conviction that all the traditional differences between the Liberals and their opponents are so insignificant compared with the solitary principle which we have resolved to maintain, as to justify us in risking the return of the Conservatives to power. The Manchester delegates had anticipated such criticisms as these before they arrived at their decision. They are not insensible to the mischief which is always inflicted on the country by a Conservative ministry,—mischief none the less serious because it affects not so much the action of Parliament as the general administration of national affairs. Whatever may be the merits of Lord Derby, Nonconformists very much prefer that the conduct of our Foreign policy should be in the hands of Lord Granville. But, reluctantly, and after painful perplexity and hesitation, they have come to the conclusion that the evils with which the educational policy of Mr. Forster threatens the country are so serious that they cannot share the responsibility of keeping the Ministry in power unless that policy is abandoned. No calamity which just now is likely to be inflicted on the nation by the loss of the Liberal majority in the House of Commons is so grave as to outweigh the certain harm which will come from subjecting elementary education to clerical ascendancy.

The clergy have the control of the schools, and the Liberal leaders are afraid to fight them. The Nonconformists declare that the control

of the schools should be in the hands of the people, and if the Liberal leaders, instead of standing by the people, are resolved to stand by the clergy, the alliance between the Nonconformists and the Liberals is at an end.

Why should we lift a finger to sustain the present Government in power if it persists in its present policy? What Liberal measures do we imperil by refusing to support a Liberal candidate who approves a course which, but for the strong religious faith which is the root of Nonconformity, would utterly destroy within a single generation all trace of Nonconformity in the rural districts, and exert, through the operation of the cumulative vote, a disastrous influence on the Nonconformity of the great towns? Where are the unaccomplished projects of the Liberal party? What are the measures of social reform which the existing Government would grant, and which a Conservative government would refuse?

There is, indeed, one great question, which, within a very few years, will probably renew and deepen the ancient lines of distinction between the two great political parties—the question of the Land. There are many indications of the rapid growth of a strong and general conviction that the present laws affecting the tenure of land in England and Wales cannot long remain unchanged. The farmers are beginning to be restless. Conservative statesmen at agricultural meetings are talking, not, perhaps, about tenant right, but about something very like it; they see that a storm is rising, and they want to prepare for it. Recent legislation in Ireland has rendered similar legislation in England inevitable. But as yet Liberal opinion on the Land question has not assumed a definite form; nor is it likely to assume a definite form for a few years to come. Meanwhile, the party has to undergo the process of reconstruction, and what we ask for is, that so far as Education is concerned, the party should be reconstructed on the principle of Religious Equality. We do not ask that the disestablishment of the English Church should be made a universal test of Liberalism; we acknowledge that Disestablishment is not the question of the hour. But we should be traitors to the principles which have been committed to us, we should forget all that is most glorious in our past history, and betray the interests of religious freedom in the future, if, at a time when the nation is laying the foundations of a system of national education, we consented to yield to claims which in other forms are being resisted by Liberals in every country in Europe.

The result of the recent contests at Plymouth and in the North-West Riding indicates that so long as this question remains unsettled, the Liberal party is likely to lose the support of its right wing as well as its left. Where a "Liberal" candidate refuses to pledge himself to the

application of the principles of religious equality to Education, he loses the support of the Nonconformists and advanced Liberals. Where he accepts the pledge, he loses the support of the old Whigs. If the Government cannot soon find a satisfactory way out of the difficulty, its majority will melt away like snow in June.

It is not, however, to the Government that the Nonconformists must now look for redress. In every constituency they should take immediate measures for organising their power, and for securing a full and thorough public discussion of their principles. The present Session will afford several opportunities for testing the position of Liberal members.

Mr. Dixon's resolutions are down for March 5th; the debate and the division will show us who are our friends. The Lord Advocate's Bill will raise the question whether the Shorter Catechism shall be taught in the Rate Schools of Scotland, and the dogmas of the Roman Catholic Church in the Rate Schools of Ireland; English members who do not oppose a new establishment of Presbyterianism and Calvinism in the one country cannot be trusted to oppose the establishment of Romanism in the other.\* It will be the duty of Nonconformists to make their representatives in the House of Commons clearly understand the nature of the questions at issue, and to press upon them—urgently, though courteously—the importance of the struggle. We do not ask for pleasant phrases about religious liberty, but for votes.

Whenever and wherever an election comes on, the local leaders of Nonconformity should insist that in the choice of a Liberal candidate, loyalty to the principles of religious equality in national education is indispensable. If an unsatisfactory candidate is chosen, they should, if possible, run a candidate of their own, whether there is a prospect of immediate success or not; if they fail the first time, they may win the next. In any case, not a solitary vote should be given for any man whose liberalism is consistent with a policy which is hostile alike to the interests of national education and to the rescue of the schools of the nation from the supremacy of a sect. This is the course recommended by the Manchester Conference, and we confidently expect that it will be generally followed.

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\* The Lord Advocate's Bill reached us just as we were going to press. As an Educational Measure it is much more effective than the English Act of 1870; but (1) it leaves the School Board power to provide Religious Teaching out of public funds; (2) it appears to require—not merely to permit—the School Board to pay the fees of poor children attending Denominational Schools, and in this respect is worse than the English Act; (3) it enables the Scotch Education Department to make Grants from the Consolidated Fund to Denominational Schools established after the passing of the Act.

## NOTES.

The conscience of Mr. GILBERT VENABLES—we think, but are not quite sure, that he is the Rev. GILBERT VENABLES—greatly perplexes us. He has written a letter to the *Nonconformist*, intended “for reproof, for correction, for instruction in righteousness” of those who are opposing the sectarianism of the Elementary Education Act, and he informs us that if we succeed in moulding the Act according to our wishes, he intends to follow the example of Mr. Harvey Adams, of Fenton, and will refuse on “conscientious grounds” to pay an education rate. He has no doubt that he will be able to induce thousands of Churchmen to do the same. The meaning of this is that while Nonconformists refuse to pay the rate, because it is appropriated to teaching of doctrines in which large numbers of the ratepayers do not believe, Mr. Venables will refuse to pay the rate if it is appropriated exclusively to the teaching of such things as reading, writing, and arithmetic, in which all the ratepayers believe. How the Nonconformist precedent can justify the threatened action of Mr. Venables, it is hard to understand. Mr. Venables no doubt believed that Church-rates were an admirable institution; on the principle of his letter; now that Church-rates are abolished, he ought to refuse to pay his poor-rate.

But this is not the most curious development of Mr. Venables’ “conscience.” He says, “Speaking generally, I hold, in common with most people who have ever thought anything about moral questions (*vide* ‘Blackstone’s Commentaries,’ Introduction), that there is a conscientious obligation to obey the law. But if disobedience is accepted by our rulers as a mere stimulating agitation, and if the not very terrible consequences of such disobedience have with some people the convincing power of martyrdom, I promise you that the system shall be tried on our side as well as on yours.” It is this “*But*” which troubles us. Mr. Venables believes in “a conscientious obligation to obey the law;” by which form of sound words he means that he holds with those who maintain that when a rate is levied by a competent authority, conscience requires that the rate should be paid, however objectionable the purposes to which it is applied—the responsibility of the application lying with the authority that levies the rate, not with the ratepayer. Mr. Venables’ conscience requires him to “obey the law;” but if refusing to obey proves to be a convenient weapon of agitation, he will—not on the ground of conscience, but for purpose of agitation—declare that he cannot conscientiously obey it. This is a curious tangle. We, for our part, cannot unravel it. The tangle is, if possible, made the more intricate by what is implied in Mr. Venables’ allusion to “the not very terrible consequences of martyrdom.” Here is a martyr who is prepared to suffer, if the suffering is slight; but if it were likely to prove serious he would take counsel with interest instead of conscience. Martyrs are made of different stuff from Mr. Venables.

The American Churches have resolved—God helping them—to complete the great work of emancipation. The worst effects of slavery still remain, in the moral and intellectual degradation of the freedmen; from this no law

but the law of the Spirit of Life in Christ Jesus can redeem them. During the next ten years the question will have to be determined whether the next generation of the coloured people in America shall be born to the dark inheritance of weakness, ignorance, and vice inseparable from slavery, or whether the entail shall be cut off for ever. The Rev. Dr. Healey, President of Straight University, New Orleans, is in this country, to appeal for the support of English Christians on behalf of the schools and missions which the American Churches are establishing in the South. We heartily wish him success.

### NOTICES OF NEW BOOKS.

*Moses and Modern Science.* By JAMES ELLIOT. Hodder and Stoughton, 1872.

THIS book is another attempt to explain the Mosaic cosmogony by the discoveries of science. The author blends the theory of Hugh Miller with the nebular hypothesis of Laplace, in order to explain the six days of creation. The general scheme is, in brief, as follows:—The whole solar system was created as a "*nebula of dust*," consisting of the separate atoms of the elements; endowed with the laws of inertia, gravity, and chemical affinity; possessing no sensible heat, but capable of developing heat under its known laws; and having the twofold motion of translation and rotation. The mutual attraction and advancing condensation of the atoms at length elicited the latent heat until a sufficiently high temperature was attained to vaporise and light up some intermediate zone of the nebula. Thus there was light, and the light would be divided from the darkness, because radiation would be impossible through the thick mist of the gaseous atmosphere. During the second day successive rings were thrown off from the "spheroidal cloud," and each ring under the laws of gravity was broken up and aggregated into a spheroidal planet, the "firmament" being the expanse or impassable gulf "between the material of the earth and everything in the heavens above." On the third day the earth consolidates on the surface, whilst the liquid fires within pour forth their "torrents of lava, mud, and ashes into the already dense atmosphere." Atmospheric denu-

clation also begins, and the early Palaeozoic rocks are deposited. The dry land has now appeared; and the huge forests of the Coal epoch complete the day. By this time, however, the whole nebula of the system has contracted to its centre, and the sun begins to assert his dignity, lighting up the moon likewise; whilst the stars also—the condensed products of other nebulae in other regions—"gradually emerge into order and shine forth, each probably attended by its own system of planets." During this day the Permian and Triassic strata were deposited. The fifth day ushers in the age of reptiles in the Secondary epoch; and the sixth the age of mammals in the Tertiary; and at last man comes forth—"the completion of God's great work of creation, the hewing out and the placing of the key-stone of the arch. Here was now the reward given to the angels who had looked on in patience, and for so many millions of years waited with steadfast faith for the final development of the grand scheme. Now the morning stars sang together and the sons of God shouted for joy."

All this is very ingenious, but—*cui bono*? Explanations of cosmogony are like interpretations of unfulfilled prophecy—a good exercise for an ingenious intellect, but not of much service otherwise. However, to those who have a taste for such matters we commend this volume as affording both instruction and amusement. Some parts of it are as "nebulous" as the theory it advocates; others as brilliant as the sun-light it explains.



We will not follow the author into all the peculiarities of his scheme; but simply point out some matters (out of very many) in which he has drifted into error.

There is much confusion of terms in his account of the nebula: perhaps such a subject is necessarily hazy. The adaptations of Hebrew phrases are often most *outré*, as, for example, that translated "the waters above the firmament." This is explained by supposing that a great cloud of aqueous vapour, as the earthy nebula contracted, "acquired sufficient centrifugal force to retain it at a high elevation in the form of a ring revolving round the earth." The author also suggests that "it is not at all improbable that besides a ring of water there were rings of other substances, which, dropping successively to the earth's surface at different epochs, gave a distinct mineral character to the geological systems of rocks which were under the course of formation at different periods." And in a note he adds: "How otherwise, for instance, can we explain the fact that no strata but those which consisted almost wholly of lime, or carbonate of lime, were deposited in the latter part of the Cretaceous period?" The author appears to be ignorant that the white chalk of England is replaced in some parts of Europe by white sands and greenish deposits, together with fine clay and seams of lignite or imperfect coal; and in America by strata, in which he would be excessively puzzled to trace much resemblance to the material of the Dover cliffs. Does he also know that the white chalk itself is composed to a very great extent of the shells and exuvie of foraminifera and other like creatures, and is almost identical in appearance with the oaze (when dried) now being deposited on the bed of the Atlantic? We have noticed many scientific errors almost as glaring as this.

Some suggestions are provocative of laughter. The Ganoid fishes, *e.g.*, had thick enamelled scales as a *protection against the heat of the waters in which they lived*. But if the scales protected their skins, what protected the delicate surfaces of their gills and mouths? Then the peculiar reference to angels, which

we have quoted above, suggests strange questions as to their antiquity and ethereal dwelling-place among the nebulae. It is, however, outdone by the following extract. After a vivid description of the increasing gloom and cold of the fourth day, the book proceeds:—"The animal races were fast diminishing in numbers, many species going entirely out of existence, never to re-appear; and the grand luxuriant forests, with their gorgeous flora, droop and die. Even the angels are all but dismayed, and exclaim, 'What next?' Some, perhaps, lose their faith for ever, and some look on in solemn awe, waiting to see by what unimaginable means our all-wise Creator can restore His now ruined world."

We repeat the angelic question, "What next?" and venture candidly to say that an author who confesses himself "utterly ignorant of Hebrew" (page 97), and who ignores entirely most important recent scientific discussions, is scarcely one to command attention on a subject of this nature.

*Christianity and Skepticism:*

*Boston Lectures, 1870.*

*Boston Lectures, 1871.* London: Hodder and Stoughton. 1872.

THESE Lectures were originated by a Committee of the General Association of the Congregational Churches of Massachusetts, and the plan was matured by a second committee appointed by the Congregational pastors of Boston. They were originally published by the Congregational Sabbath School and Publishing Society at Boston, and are now issued in England by Messrs. Hodder & Stoughton.

The first series, which discusses certain great philosophical questions involved in the Christian controversy, includes ten lectures, and several of the lectures are by men whose names are well known in England as well as in the States, such as Dr. Woolsey, Dr. Fisher, and Dr. Noah Porter. The subjects are treated with much greater fulness and thoroughness than might have been expected in popular lectures. The second series contains lectures by Dr. Austin Phelps, Dr. J. P. Thompson, Dr. Leo-

nard Bacon, Dr. John Lord, and other distinguished American theologians. The subjects are classed under the somewhat inappropriate title of "Biblical Criticism;" but the lectures really discuss the great epochs and characters of the Old Testament and the New—the Primeval Revelation, Moses, Joshua, and the Judges, the Hebrew Theocracy, 'Isaiah, and the Apostle Paul.

That lectures delivered by so large a number of men should vary very much in style and value was inevitable. Dr. Cheever's somewhat gorgeous rhetoric will be most attractive to many readers; others will be most impressed by the vigorous and compact argument of Mr. Henry Thayer. The lecturers themselves would be hardly willing to hold themselves responsible for all that was said by their colleagues. But, speaking generally, the volumes are distinguished by solid learning, sound logic, and masculine eloquence. We fear that English Congregationalism would find it difficult to furnish nineteen men equal to those to whom our American brethren entrusted the honourable task of producing a popular defence of our common faith.

*Character.* By SAMUEL SMILES. London: John Murray. 1871.

THIS is a perfectly charming book, admirably written, manly and generous in spirit, and crowded with striking and memorable historical and biographical illustrations. It will be invaluable to all who have to conduct Bible-classes for lads over fifteen and to deliver addresses to young men. For such persons it will prove an inexhaustible mine of wealth.

*The New Cyclopædia of Illustrative Anecdote.* Part I. London: Eliot Stock. 1872.

HERE are anecdotes enough to make the fortune of a dozen speeches and a score of sermons. Wonderful must be the patience of the man who collected them. We are not quite sure whether everything that appears to be told as praiseworthy really deserves praise. There is a story of a poor woman near Montreal, for instance, whose priest endeavoured to

persuade her to give up her Bible. Persuasion failing, he offered her five dollars for it, then ten, fifteen, and at last twenty-five. The twenty-five dollars she accepted, and then went off to Montreal and bought twenty-five new Bibles with the priest's twenty-five dollars, kept one and distributed the rest among her neighbours. It strikes us that the priest was swindled. Then there is a story about a "pious female servant" of George the Third's, whose business it was to arrange the King's private library, and who was often heard to say, "I love to follow my master in the reading of the Scriptures, and to observe the passages he turns down." We hope that "pious female servants" are not in the habit of indulging in impertinent curiosity of this kind.

*The Sunday Afternoon: Fifty-two Brief Sermons.* By J. BALDWIN BROWN, B.A. London: Hodder & Stoughton.

MR. BROWN has put together in this volume fifty-two sermons delivered to his own congregation, and he has so compressed them that each sermon may be read in ten minutes. It is, therefore, hardly necessary to say that there is no rhetorical display. They are thoughtful, unpretentious, and devout, and we trust will be read by many persons who shrink from reading long sermons as they shrink from listening to them.

*Commentary on the Gospel according to St. John.* By JOHN PETER LANGE. Translated from the German, by PHILIP SCHAFF, D.D. Edinburgh: T. and T. Clark. 1872.

THREE Commentaries on the Gospel of St. John have previously appeared in the *Foreign Theological Library*—those by Olshausen, Tholuck, and Hengstenberg. All these have their characteristic excellences. Many theological students would gratefully acknowledge that to Olshausen especially they are under the deepest obligations. On the whole, however, we believe that Lange is superior to them all in richness of thought, and is not inferior to any in sympathy with the profound mystical element which distinguishes the fourth gospel. The arrangement of the

matter is also extremely convenient for reference. The "Homiletical and Practical" notes are only too suggestive. From our own experience we should recommend a preacher not to look at them until he has got together all that he intends to say on any text in connection with which he may consult them, for they are so extremely felicitous that after seeing them they sometimes exert an absolute tyranny over the mind, and it is impossible to escape from them. On the other hand, it must be acknowledged that when a preacher turns to these homiletical notes, after preparing his own sermon, he is very likely to feel that he has missed some of the noblest thoughts his text ought to have suggested to him, and to regard all his work with disgust.

*How to Write Clearly. Rules and Exercises on English Composition.*  
By the Rev. EDWIN A. ABBOTT,  
M.A. London: Seeley, Jackson & Co.

THIS little book is likely to be even more useful than the larger volume which Mr. Abbott and Mr. Seeley have recently published under the title of "English Lessons for English People," and which was noticed in the CONGREGATIONALIST for January. Mr. Abbott believes that almost every English boy can be taught to write clearly, so far at least as clearness depends on the arrangement of words. The experience he has gained as headmaster of the City of London School gives great weight to his opinion. The rules which he has given for avoiding the ambiguity which is frequently occasioned by placing the words of a sentence in a wrong order, are simple and intelligible; the illustrations of the ambiguity which arises from disregarding these rules are often most amusing and piquant. In the hands of a clever teacher the book will prove an admirable instrument of intellectual discipline. Nor is it to boys and girls alone that Mr. Abbott's book is likely to be useful. He justly says that "Speeches in Parliament, newspaper narratives and articles, and, above all, resolutions at public meetings, furnish abundant instances of obscurity arising from the monotonous neglect of some

dozen simple rules." Among the illustrations we recognise sentences from the *Times* and the *Spectator*. Newspaper writers, public speakers, and secretaries would do well to spend a shilling in purchasing Mr. Abbott's book and a spare hour in reading it.

*Revelation in Progress from Adam to Malachi.* By the Rev. J. H. TITCOMB, M.A. London: The Religious Tract Society.

WE are very sorry that Mr. Titcomb has not worked out the idea of his book more successfully. He says, justly enough, that "for the most part the Bible has been treated as one revelation of equal breadth and brightness; simple events occurring early in the world's history being made typical of Gospel doctrine, and legal ordinances being regarded in the clear light of evangelical truth." His object is to show that the Divine revelations made to our race became fuller and richer from age to age, and he has analysed the books of the Old Testament in order to discover what new truth was contributed by successive prophets to the sum of supernatural knowledge. This method of treating the Old Testament is, we fear, very unfamiliar to most Christian people, and perhaps the very defects of Mr. Titcomb's book may increase its usefulness. It contains nothing to alarm the most timid; but under Mr. Titcomb's treatment the earlier revelations are made to yield very much more than they actually contained. He cannot help reading the Old Testament in the light of the New. He is deficient in the historical imagination required for success in an inquiry of this kind, but, as we have already suggested, a better book might have been less likely to be useful.

*The Circling Year.* Religious Tract Society.

A HANDSOME volume illustrating by poems, pleasant prose, and engravings—some of them coloured—the various seasons of the year. There are also two or three hymns set to appropriate music. The book will no doubt be an acceptable present.

*The Besieged City, and the Heroes of Sweden.* Translated and compiled by Mrs. CAMPBELL OVEREND. Edinburgh: Oliphant & Co.

A CAPITAL book for boys. The story of the siege of Magdeburg is told with great spirit. It is well that our children should know something of the terrible struggles by which the power of the Papacy in Europe was broken.

*The Conversion of Sinners—the Grand Object of the Christian Ministry.* (Prize Essay.) By the Rev. PHILIP C. BARKER, M.A., LL.B. London: Hodder and Stoughton.

THE title of Mr. Barker's Essay indicates the thesis which it is intended to maintain. We cannot say that he has established it, but the pamphlet is very earnest and devout.

## CONGREGATIONAL REGISTER.

JANUARY—FEBRUARY.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### CALLS ACCEPTED.

- Rev. J. Marsden (of Kidderminster), TAUNTON.  
 Rev. W. Robertson (of Leamington), ROMSEY.  
 Rev. George Seymour (of Clare, Suffolk), RENDHAM.  
 Rev. Hugh Kelso (of Donaghy), MARKET WEIGHTON, Yorkshire.  
 Rev. Thomas Stimpson (of Middleton), SALFORD, Manchester.  
 Rev. Robert Sidebottom (of New College), COVENTRY.  
 Mr. Thomas Hope (of Lancashire College), BUNGAY, Suffolk.  
 Mr. E. H. Palmer (of Nottingham College), ASHLEY and WILBARSTON, near Market Harborough.  
 Rev. H. M. Campbell, M.A. (of Newport, Salop), WEDNESBURY.  
 Mr. Thomas Grear (of Rotherham College), LONG BUCKBY, Northamptonshire.  
 Rev. H. Williams (of Cockfield, Suffolk), GROVE STREET, Boston.  
 Rev. Jas. Chadburn (of Middlesborough), Trinity Chapel, POPLAR, London.  
 Rev. T. Davey (of Caistor), GAINSBOROUGH, Yorkshire.  
 Mr. Clement A. Bryer (of Bristol Congregational College), WELLS, Somersetshire.  
 Rev. George Lock (of Cleckheaton),

- Assistant Minister with the Rev. Dr. Mellor, HALIFAX.  
 Rev. R. F. Brown (of Lichfield), STUBBIN ELSECAR.  
 Rev. H. A. Lawson, M.A. (of Ryton Bar), HARTLEPOOL.  
 Rev. A. J. Bedells (of Sheffield), BROUGHTY FERRY.  
 Rev. E. Leach (of Dudley), LINDFIELD, SUSSEX.

### ORDINATIONS.

- Jan. 4. Rev. H. Day, GROVE FERRY.  
 Jan. 17. Mr. D. H. Shankland, MAESYRONEN and GLASBURY.

### RESIGNATIONS.

- Rev. E. Smith, BERKLEY STREET, Liverpool.  
 Rev. G. Allen, STOCKTON-ON-TEES.  
 Rev. W. C. Stallybrass, BEDFORD CHAPEL, London.  
 Rev. J. Cator, MARCH, Cambridgeshire.

### DEATHS.

- Jan. 4. Rev. Edward Davies, Trawsfynydd, Merionethshire, in the 86th year of his age, and the 57th year of his ministry.  
 Feb. 8. Rev. J. Shedlock, M.A., Secretary of the Evangelical Continental Society. Aged 57.  
 Feb. 8. Rev. John Harrison, of Bassingbourne, Cambridgeshire.

# *The Congregationalist.*

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APRIL, 1872.

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## *THE SCOTCH EDUCATION BILL.*

WHEN the Lord Advocate was speaking at Stranraer a few weeks ago, he seemed to think, that whatever might be the theoretical merits of the method in which his Education Bill dealt with the religious difficulty, there was no reason to fear that his proposals would provoke any serious opposition. He had learnt modesty and caution, indeed, from the evil fate of Mr. Forster; he acknowledged that the difficulty existed, and did not talk of cantering over it. But he believed that the exceptional circumstances of Scotland in which, according to his estimate, upwards of 85 per cent. of the people are of one faith, rendered it possible to come to a satisfactory agreement. By this time he must be undeceived. Dr. Begg and his friends are denouncing his measure as godless, because it does not render religious teaching imperative. In Glasgow a National Education League has been established on almost the same basis as that on which the English League was originally constituted, and maintaining that in Rate Schools the religious teaching should be limited to the reading of the Bible without sectarian comment. Two hostile organisations have been formed in Edinburgh—the Scottish Religious Education Society, and the Scottish National Education Association—both of them insisting on united secular and separate religious instruction; the first organisation consisting exclusively of those who regard religious teaching as of supreme importance, but who object on religious grounds to providing it at the public cost, and to placing it under the control of the State; the second, of all who, for whatever reasons, believe that the State should make provision only for secular instruction, and should remit the teaching of religion to parents and Churches. The agitation and excitement are spreading rapidly over the whole country. Nearly every Scotch newspaper that reaches us contains reports of public meetings on

the question, and of excited discussions in Presbyteries—discussions, which, so far as we have noticed, terminate as often as not in resolutions condemning the measure.

It is unnecessary to discuss in these pages the arguments urged against the Bill by those who object to it as destroying "all security for religious instruction;" but it may be well to state the objections which are urged by the Scottish Religious Education Society and the Scottish National Education Association. For although all legislation specially affecting Scotland creates a very languid interest south of the Tweed, the Bill of the Lord Advocate must be regarded as an imperial measure. It reproduces some of the worst features of the English Bill, and if passed in its present form will render it more difficult than ever for the Liberal party to reverse the policy of Mr. Forster. It will be a fatal precedent whenever Mr. Gladstone or Mr. Disraeli is compelled to legislate for Ireland. Nor is this all. Those who, in the north, are opposing the measure as a violation of the principles of religious equality, declare at nearly every one of their meetings, that their opposition to it is greatly strengthened by their desire to assist the Nonconformists of England in their resistance to the Bill of 1870. They are fighting our battle as well as their own. If the principle that the State must not contribute to the maintenance of religious instruction in common schools is carried in Scotland, it must be applied, sooner or later, throughout the United Kingdom.

As we have said, the Scotch Bill reproduces some of the worst features of the English Act of 1870.

1. It permits the Privy Council to continue its grants to schools under private, irresponsible, and sectarian managers, even though the schools should be established after the passing of the Act. The practical grievance which this involves is greater than we had supposed. On many estates in Scotland nearly all the people are Presbyterians, but the proprietor is an Episcopalian. The proprietor's lady benevolently establishes a school, provides the whole, or the chief part of the cost of its erection, and then applies for a grant for its maintenance. She appoints an Episcopalian schoolmaster; the Church catechism is regularly taught; and, in due time, so we have been assured by men who ought to know, the little Presbyterians lose their hereditary horror of Prelacy, and conform to the religious faith of the landholder. This proselytism fires the blood of Scotchmen. They are convinced of the utter futility of a conscience clause. If the children of the Scottish peasantry are to be made "perverts," they ask that the process should be carried on at the sole expense of those who wish to effect their perversion.

2. Unlike the English Act which leaves it to the discretion of School Boards to pay the fees of poor children attending Denominational Schools, the Bill of the Lord Advocate compels the Board to pay

the fees when the parents are unable to pay them. At first, this provision of the Bill appears to have almost escaped notice, but the confusion and ill-blood created by the operation of the twenty-fifth clause of Mr. Forster's Act, have now excited general alarm in the north. In several of the great towns of Scotland there are large numbers of Roman Catholics. It is certain, should the Lord Advocate's Bill become law, that among the very first payments to be made out of the Local Rates will be payments to Roman Catholic Schools. Before a single new school is built in Glasgow, before the very foundation of a new school can be laid, the Board will be asked to hand over to the Roman Catholic priesthood the money of Presbyterian ratepayers. The Board will have no choice. It will not be able to say to poor Irish parents that their children shall be taught reading, writing, and arithmetic at the expense of the State, in schools under the control of the representatives of the ratepayers and free from all sectarian bias. It will be compelled to send the children to schools where they will be taught that all the most glorious names in Scottish history were apostates from the true faith, enemies alike of God and man, and that Protestantism is a damnable heresy. It will be compelled to find money in the shape of school fees, for paying the salary of the schoolmaster to teach the children to pray to the Virgin, to confess to the priest, to believe in Transubstantiation, Purgatory, and the Infallibility of the Pope. Rates levied on Scotchmen will be used for the purchase of crucifixes and of pictures of the saints, to which the children will be required to do religious reverence. Is it credible that Scotchmen will submit to this without a struggle? If English Town Councils, even with the prospect of a *mandamus* before them, have refused to levy a rate, part of which might be applied to the maintenance of Roman Catholic and Episcopalian schools, will not Scotch School Boards be ready to defy this unjust and iniquitous law? If they do, the Roman Catholic parent, under the inspiration and with the support of the priest, will have his remedy, and the Boards will be forced to give way. What will follow can be easily imagined, resolute Protestants will submit to restraint rather than pay the rate, and the rougher class of the Roman Catholic population, escaping from the control of their spiritual rulers, will be likely to disturb the public peace.

3. School Boards in Scotland are to have power to provide in schools under their own control whatever religious instruction they please. The Lord Advocate's Bill has, however, one merit. It does not, like the English Bill, contain a clause forbidding the use of sectarian catechisms and formularies in Board Schools. This flimsy and delusive veil, under the cover of which the schoolmaster may teach the most definite sectarian dogmas in the most intensely sectarian spirit,



does not appear to have commended itself to the masculine intellect of the men of the north whom the Lord Advocate took into his counsel. It is too effeminate a device to have any great attractions for robust and vigorous men. If it were introduced into the Bill, Calvinism would, we imagine, still be taught in most of the Rate Schools, and, if it is to be taught, it is hard to see why the great Calvinistic formulary—the shorter catechism—should be prohibited.

The proposal of the Lord Advocate is to empower the School Boards of Scotland to levy a rate for the maintenance of schools which will be organisations for teaching a religious creed. Nor will the local rates constitute the only public funds which the Board will be empowered to use for this purpose. The Calvinistic faith of the Scottish people is rejected by the vast majority of the people of England; by the vast majority of the people of Ireland it is regarded with detestation; but it will be taught partly at the expense of the English and the Irish taxpayer. Half the cost of maintaining the Calvinistic Schools of Scotland will be derived from the Consolidated Fund.

We should have supposed that the Bill would have provoked the antagonism not only of the United Presbyterians and of all the other voluntaries of Scotland, but also of Free Churchmen. For the principle which lies at the foundation of the Lord Advocate's proposal is the principle which drove the Free Church, a quarter of a century ago, to secede from the Scotch Establishment, and which constitutes the supreme justification of its ecclesiastical position and history. With irresistible argument, and with impetuous and fervid eloquence, the Free Church leaders have consistently maintained that the State has neither the right nor the qualifications to assume the characteristic functions of the Church. They have contended, indeed, that the State may lawfully contribute to the maintenance of the institutions of the Church, and may enter into a compact with her for the mutual advantage of both the contracting powers; but with a clearness, definiteness, and decision which are beyond all eulogy, they have asserted that no such compact can be accepted by the Church at the cost of surrendering to the State any of the rights or duties which are the inalienable inheritance of the community of the faithful. That the Free Church should institute elementary schools, should make provision in those schools for religious instruction, and should accept State grants or local rates for their support, is consistent with her principles and traditions. So long as the appointment of the persons entrusted with the teaching of religion in Elementary Schools remains in the hands of the Church, so long as the religious teaching remains under the control of the Church, Free Churchmen can, with perfect consistency, consent to the support of the schools from public funds. But for Free Churchmen to remit to School

Boards the selection of religious teachers for the children of Scotland, and to entrust to such Boards the absolute power to determine what kind of religious teaching should be given, is as an act of flagrant apostasy. It is Erastianism of the grossest kind. Their old opponents may now exclaim "The Lord hath delivered them into our hands." The only consistent course for the Free Church is to ask that School Boards should provide for the ordinary departments of school instruction, and that the Churches should be permitted, at their own cost, to arrange for giving religious instruction, out of the ordinary school hours, to all children whose parents are willing that they should receive it.

That the United Presbyterians, the very flower and chivalry of the old Voluntary party in Scotland, should have hesitated for a moment to condemn the Bill, would be inexplicable if we could forget the history of English Nonconformists during the last two years. Even this hardly explains the mystery. We always give the Scotch credit for keener intellectual discernment and more austere intellectual habits than we claim for ourselves. We suppose that with an emotional nature more vehement than our own they far surpass us in the intrepidity with which they are able to follow admitted premisses to their just and inevitable consequences. The Voluntary controversy in Scotland, thirty or forty years ago, was far more complete and logical than any similar controversy which we have ever had in this country, and we should have anticipated that its results would have fully prepared every United Presbyterian Presbytery to declare immediate and uncompromising hostility to the Lord Advocate's proposals. And it is only fair to say that the United Presbyterian leaders were immediately sensible that the Bill, as it stands, menaced the principle that the State has no right to levy rates or taxes for the support of religious teaching. But the solution of the difficulty which they have suggested is unique. If we rightly understand their memorial they ask—not for such changes in the measure as would prevent payments from being made out of rates and taxes for religious teaching,—but simply for a "declaration" that no such payments are made. Introduce into the Bill a "declaration" that neither local rates nor parliamentary grants are used for the maintenance of religious instruction, and the notorious fact that the rates and grants are used for this purpose will not trouble them. The expedient is equally worthless and perilous. Let Cardinal Cullen get the Government to introduce a Bill for establishing a Roman Catholic University in Ireland, to be supported partly by parliamentary grants, and partly by the fees of students—both sources of income going into a common chest—and then let us see whether the United Presbyterians will be satisfied with a declaratory clause to the effect that the grant is not made in respect of

any theological teaching, but that it pays for the mathematics, classics, logic, and chemistry.

There is no escaping the obvious fact that whatever subjects are taught in schools receiving assistance from the imperial exchequer and local rates are taught at the public expense. The *amount* of the Parliamentary grant may be determined by the number of attendances, and by the passes in reading, writing, and arithmetic, but the grant itself provides, not merely for the teaching of these three subjects, but for the maintenance of the school; if religious teaching is part of the duty of the schoolmaster, the Parliamentary grant assists to provide religious teaching. To "declare" the contrary is utterly futile. It is equally futile to "declare" that the rates are not appropriated to religious teaching. Withdraw the rates and taxes, and what will become of the schoolmaster? And if the schoolmaster disappears, what will become of his religious teaching?

It is urged that the *fees* provide the religious instruction. But on what ground can this be proved? Of course it cannot be meant that the whole amount of the fees is appropriated to this purpose. In that case, if a parent withdrew his child from the religious instruction, the Board would be obliged to let the child receive his secular education for nothing; and it is clear that if even a part of the fee is "declared" to be specifically devoted to the provision of religious teaching, that part ought to be remitted when the parent objects to the shorter catechism, or to the schoolmaster's explanations of Holy Scripture. If not, you compel the parent who objects to the religious teaching, to contribute to its support. Further, what becomes of the United Presbyterian "declaration" when the School Board itself pays the fees for the children of poor parents under clause 66?

Suppose that a society of zealous followers of M. Comte established an Elementary School in Edinburgh, providing excellent secular instruction, but also providing for the teaching of the Positivist Catechism. Suppose it were notorious that the children were taught to regard the Christian Faith as one of the obsolete developments of the common life of the race, and to worship humanity instead of God. A United Presbyterian elder is applied to for an annual subscription to the school; he answers, naturally enough, that he cannot conscientiously contribute to it. "Oh, I see what you mean," replies the applicant, "but we have a 'declaration' in the constitution of the school that the subscriptions are not used for the teaching of Positivism." We can easily imagine the sudden light which would fall on the mind of the elder, and the disgust with which he would regard the equally hollow "declaration" with which some excellent men among the leaders of his Church seem disposed to be satisfied.

There is only one way out of the difficulty: let the State provide for secular instruction, and let the charge and control of religious instruction be remitted to parents and Churches.

That the educational policy of the Government in relation to Scotland must determine the principles of an Irish Educational measure is obvious. It lies with Scotch Presbyterians to determine whether by a deliberate act of the Imperial Government, enormous grants shall be made from the Consolidated Fund for the establishment and maintenance of Roman Catholic Schools in Ireland, which will be practically under the control of the priesthood.

The force of this consideration is sometimes evaded by the plea that the existing Irish system is intensely sectarian. Of this there can be no doubt. For forty years the administration of the parliamentary grant for Irish education has been in the hands of a Board of Commissioners. The original scheme laid down in the famous letter of the late Earl of Derby, whatever its merits, exists no longer; the system has gradually become worse and worse, until the great majority of the schools are as purely denominational as any Roman Catholic or Church of England School in the country. There are strong reasons for believing that Lord Stanley never intended that the ordinary teachers should be employed to give religious instruction. "But," says a well-informed writer, "the Commissioners from the very first permitted this wise and salutary provision, so far as it relates to the school-teachers in their pay, or rather in the pay of the State, to be disregarded. From the very first, managers and patrons were permitted to make the communication of religious instruction one of the conditions in their appointment of teachers." Again: "At first the stipulation that the clergy of all persuasions should be 'permitted or encouraged' to visit every National School 'before or after the ordinary school hours,' in order to teach their respective flocks, was nominally retained. It applied to vested and non-vested schools alike. But in comparatively few schools of either description was it practically carried out. The parish priest naturally felt some degree of repugnance to become a teacher of religion in a school founded by his Episcopalian or Presbyterian neighbours; and the Protestant ministers were equally reluctant to undertake the discharge of similar duties in a school in which the patron, the teachers, and the majority of the children were members of the Church of Rome."\* In 1840 the rule which permitted ministers of

\* No such difficulty would lie in the way of ministers of religion giving religious instruction out of school hours in buildings belonging, not to private managers, but to the ratepayers, and under the control of a School-Board.

religion to have access to non-vested schools was repealed, and according to the present regulations of the Commissioners it is provided that "in schools, NOT VESTED, and which receive no other aid than salary and books, it is for *the patron or managers* to determine whether any, and if any, what religious instruction shall be given *in the school-room*; but if they do not permit it to be given in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school at reasonable times, for the purpose of receiving it elsewhere."\* The significance of this regulation will be appreciated when we say that the Commissioners report that on the 31st of December, 1870, the number of vested schools was 1,968, and the number of non-vested schools 5,019. What proportion of the annual vote for Irish Education is appropriated to the support of schools in which Roman Catholic doctrine is regularly taught by the school-master, the report of the Commissioners does not enable us to ascertain; but it is certain that the grant to Maynooth was absolutely insignificant compared with the sum which we are paying every year for teaching Romanism in the Elementary Schools of Ireland.

In two or three years the whole system will undergo Parliamentary revision. The Roman Catholic priesthood will endeavour to secure a control over the school still more complete than they possess already. What will then be the attitude of the Scotch Presbyterians and of the English Nonconformists? The Nonconformists who accept the resolutions of the Manchester Conference, have already affirmed a principle which will enable them to say that not a shilling shall be voted from imperial funds or from local rates for the propagation of the doctrines of Romanism. Will the Presbyterians of Scotland stand aside and leave us to fight the battle alone? If they contend for the teaching of the doctrines of the Westminster Confession in Scottish Schools receiving the assistance of the State, they cannot, for very shame, contend for the exclusion of the doctrines of the Council of Trent from Irish Schools receiving the assistance of the State. "Give the Irish," some reply, "the Douay Version in their schools, and let us have the Authorised Version." The rejoinder of Cardinal Cullen is obvious and unanswerable. He will say that the Bible, in the Authorised Version, is the very symbol of Protestantism, and that he has a right to ask for the Roman Catholic equivalent. The Douay Version of the Holy Scripture is not the same thing to the Roman Catholic that the Authorised Version is to ourselves. *We* appeal directly to the Bible: the direct appeal of the Catholic is to the authoritative declarations of the Church.

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\* Official "Rules and Regulations," p. 3.

There is no Irish Education Bill, at present, before Parliament ; but the Presbyterians of Scotland have to decide what the Irish Bill shall be. Every vote given on the measure of the Lord Advocate assists the decision. The decision is being shaped by the discussions of every Scottish Presbytery. The leaders of the Free Church and of the United Presbyterian Church have to determine whether they will be the most powerful allies and confederates of Cardinal Cullen, or his most effective antagonists. It would be better, infinitely better, that the Lord Advocate's Bill should be withdrawn till next year, than that Scottish Protestants should become the instruments and tools of the Church of Rome.\*

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### THE POWER OF INTERCESSION.

"But Abraham stood yet before the Lord."—GEN. xviii 22-30.

THIS intercession of Abraham for Sodom is the first prayer that the Bible records; and in its great characteristics—human and spiritual—it is one of the most remarkable. It is the intercession of a good man, a friend of God, for men who, in their wickedness, and their defiance of God, had well nigh approached the utmost possibilities of human evil.

The general characteristics of it are obvious; its roots lie deep in the mysterious sympathies and promptings of the spiritual life; its principles and suggestions extend over a wide domain of spiritual things. In a simple and yet almost startling way it presents an illustration of the kind of intercourse, so reverent and yet so bold, so acquiescent and yet so persistent, which a good man may hold with God. Incidentally, it throws some practical light upon one of the questions just now debated between philosophy and faith, viz., the place and power of prayer in the economy of God's government of the world. It is, too, an illustration of the great Christian law of mediation; God blessing one for the sake of another. It exhibits the solicitude and sorrow with which a good man will regard the retribution that falls upon the wicked. It is a comforting instance of the indulgence which our Father in heaven will show to our weak and narrow apprehensions:—How He bears with Abraham's pious artifice, and blesses the generous and ingenious charities of his heart. It indicates the value which God puts upon good men:—He would have spared wicked Sodom for the sake of ten. It is a measure and demonstration of the amazing power of a good man's prayers. It is full of assurance and comfort for all who, urged by their own spiritual

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\* The substance of this article was given in a speech delivered at a public meeting held in Aberdeen on Thursday, March 14th, the Lord Provost in the chair.

necessities, or by their solicitudes for others, seek the Divine mercy-seat. Indeed, it is a history well nigh exhaustless in the fruitfulness of its teachings and comforts.

But passing over these more obvious suggestions of the narrative itself, it may be instructive and stimulating to ascertain, if we can, the secret of this marvellous prayer. How came Abraham to be qualified to offer such an intercession? How is it that only men like Abraham can be effective intercessors with God for the world of sinful men? And this will, perhaps, appear, if we consider certain contrasts exhibited in the history between Abraham and Lot:—Lot in Sodom and in imminent peril of sharing its doom; Abraham, at Mamre, interceding for Sodom and for him:—And yet both religious men.

I. First. A man's praying power is not an arbitrary thing, it is the result of long antecedent spiritual processes.

If a man find himself an effective intercessor with God, a prince having power with God to prevail, it is only because he has grown to great spiritual wisdom, unselfishness, and grace. The praying power of a man is no mere accident of his mood, no mere impulse of his necessity; it is the slow growth of spiritual character, the gradual development of a faith that has "grown exceedingly," the confidence which a long familiarity with God creates, the fervent sympathy and desire of a chastened unselfishness, the ripened spirituality and tenderness of a carefully cultured heart.

You cannot be worldly, selfish, and lukewarm to-day, living feebly and unspiritually, caring little for others, realising but little of vivid, joyous communion with God, and to-morrow become suddenly a man of fervent large-hearted mighty prayer.

Spiritual life, just like other life, has its laws of growth and power. Spiritual weakness does not suddenly develop into strength:—Self-seeking is not magically transformed into self-forgetful intercession. A prayer such as this is perhaps the very highest achievement, the supremest grace, the most perfect fruit of the spiritual life;—altogether impossible, therefore, to a man whose spiritual life is feeble.

It is true that prayer is the nurturing mother of life, and that we live cold, feeble, unblest lives, because we pray so little; but it is true, also, that life is the condition of prayer, and that we have so little disposition or power to pray because our general spiritual life is so meagre and languid.

Is it not very significant that it is Abraham and not Lot, who is the intercessor for Sodom? And yet Lot was "a righteous man," a servant of Jehovah. He had, moreover, the deepest interest in the fate of the guilty city. His worldly interests were in it; the home of his children was there; it contained the circle of his friendships; and apparently its



destruction would involve his own. He, too, knew as Abraham could not know what "sinners exceedingly before the Lord" the men of Sodom were; "that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds."

Who could have prayed for Sodom with more intelligence, or urged by more powerful feelings? And yet it is Abraham, and not Lot who is the intercessor for Sodom.

(1.) Jehovah does not even impart his confidence to Lot: only at the last moment, when all is determined, he mercifully sends messengers to bring him to a place of safety. Because Lot is a righteous man, and because he is Abraham's kinsman, he is saved—but "saved so as by fire." But Jehovah goes to consult Abraham in the formation of his purpose: although Abraham's personal interest in Sodom was so remote; although he was dwelling some twenty miles away across the mountains of Engedi "at Mamre which looketh toward Machpelah." Why, to Abraham whose interest was only secondary rather than to Lot whose interest was so vital? both being men of God.

(2.) Suppose that Lot had been made acquainted with Jehovah's purpose; was he capable of interceding for Sodom as Abraham did? Had he the requisite spiritual qualifications? Can we even conceive the historian putting such a prayer into his lips? Whatever the character and authority of these old records, their moral harmonies are too subtle and profound for an incongruity such as this. Every character delineated here is, to say the least, in perfect and wonderful keeping. The whole history and character of Lot are out of keeping with such an intercession, those of Abraham make it so natural that we scarcely feel surprise at it. Abraham had always been a spiritual man; he had always given preference to spiritual things; he had so cultivated religious tempers and habits, that it had come to be the characteristic of his life that he "walked with God." God Himself had come to designate him "Abraham my friend." He was habitually devout, accustomed to commune with God, and to find in such communion the rest and joy of his life; therefore, "the secret of the Lord was with him." It was no unaccustomed, formal interview, that he sought with Jehovah; this intercession for Sodom was simply the special topic of his ordinary prayer. It was natural to him thus to speak, thus to plead with his divine friend, to urge an intercession in which reverence is strained to the very verge of boldness, although the boldness excites no surprise.

Does not this contrast teach us that all good men are not equally good; that all religious men are not equally devout? Just as the Apostle distinguishes between a "righteous man"—a man that is

scrupulously just—and a “good man”—a man who is benevolent and gracious as well as just ; so we may distinguish between religious men, whose intercourse with God just suffices to preserve their spiritual life, and *devout* men, with whom intercourse with God is a daily habit and craving, a daily strength and joy. Only such can be great in prayer ; only such can become efficient intercessors for the world.

If, then, your habitual temper of life be unspiritual, if the religious life that you normally realise be feeble, stunted, undevout, as of a “root out of a dry ground,” you are spiritually incapacitated from praying as Abraham prayed. However great the urgency, even were the city in which you dwell threatened with destruction to-morrow, you could not shape, you could not attemper, you could not sustain such an intercession ; you have not reverence enough to be so bold, you have not assurance enough to be so importunate, you have not spiritual sympathy enough so to yearn for men, so to take hold upon God. It is not every cry to God, whatever its sincerity and passion, that constitutes such an intercession. You might invoke an Almighty power, of whose disposition you had but little assurance, if, haply, He might have compassion ; but you could not plead as Abraham pleaded ; as though one of the cherubim of the mercy-seat were to plead ; plead with a perfect confidence that God’s love would refuse nothing that it could grant ; plead as if from under the sheltering wing of the Most High, that it might be stretched out to cover others also. Loudly, passionately you might cry, but then you would weary, and stand, and wait in dumb silence and fear.

Oh, why are we so poor in prayer, when prayer would so enrich our souls ? Why are we so impotent in intercession when our intercession might so prevail for the world ? Is it not because we have not developed praying habit into power, because we have not by daily culture, by daily communion with God deepened and hallowed spiritual feeling until prayer has become the pervading temper, the unconscious intercourse of our daily life ?

There was spiritual life in Lot ; but it ever leaned to the worldly side of things. He chose the rich pastures of the vale of Sodom,—the goodly portion of the land, the good business, the lucrative profession, the pleasant residence ; risking all spiritual interests,—the worldly contact, the godless society, the irreligious atmosphere of life that such a choice might involve.

There was spiritual life in Abraham ; but it always leaned to the heavenly side of things. Abraham left his patrimony at Haran in obedience to God’s call. He permitted his younger kinsman Lot to choose the portion of the land that pleased him best, simply to avoid the moral evils of strife. He would not use his power as a prince to

obtain any portion of the promised land; God should work out His purposes in His own way. He insisted upon purchasing even a burial place. To avoid reproach he refused all share in the spoil of the kings. He is prepared at God's demand to surrender even Isaac the "heir of the promise." Abraham never hesitated in his preference of spiritual good, he was ever jealous of worldly influences, ever implicit and prompt in obedience, ever faithful and fervent in love. And thus through daily habit and temper his spiritual life grew; drinking in more and more of the influences with which he surrounded himself. Thus he "built up the being that he was;" abiding in God as the branch abides in the vine; the very life of God nurtured in his receptive soul. Thus he was qualified to be the intercessor for Sodom.

II. The praying power of a man is conditioned upon the circumstances by which he surrounds himself.

What a contrast, there is in the positions and surroundings of these two men! Abraham at Mamre, Lot in Sodom. This alone explains how it was that Lot needed Abraham's prayers, and that Abraham was in a position to offer them. How greatly Abraham's circumstances favoured such an intercession, how impossible it was in the circumstances of Lot! Upon the peaceful heights of Mamre, in his oratory beneath the terebinth tree, there was nothing to disturb Abraham's prayer, to distract his thought, or to deaden his heart. In the mad whirl of Sodom, how was it possible for Lot to command either the leisure, composure, or gracious influence, essential to such a prayer? The life and power of a man's prayer depend upon the spiritual atmosphere with which he surrounds himself.

How can you pray, brethren, if your life is immersed in worldly things, if, wherever you turn, you see only the wickedness of Sodom, and feel its hot scorching breath; even if you yourselves have preserved your integrity,—if you have only permitted yourselves to be compassed with unspiritual influences? But how difficult this is, and how rare! How often they who dwell in Sodom, are corrupted by it! What then if you have imbibed its spirit, if it has drawn you into its wrong and the prayer of your Sabbath worship or of your closet, is checked and disabled by your ordinary temper and life! What if when you would open your mouth to God, you are hindered by the secret consciousness that you are not "lifting up holy hands;" that your sinful indulgence, your commercial morality, your selfish ways, are incongruous with your prayer! If, for instance, in the principles and methods of your business, your speculations have been equivocal, your methods disingenuous, if there has been any compromise of the highest right, anything that you could not submit to a jury of the Church, or unbare to the whole world; how is it possible for you to pray in-

generously to Him who is holy, who searches the heart? England might perish, her statesmen become venal, her merchants fraudulent, her artisans criminal, her social life corrupt, her Church insincere and unspiritual, you cannot so intercede as to save them, you have trained yourself to no habit, cherished no spirit, grown to no power of holy pleading prayer.

III. Even when God vouchsafes to visit a man, how much of its spiritual blessing depends upon his own character and circumstances.

Lot receives divine guests, but how? In the midst of one of the foulest, the most lurid, the most hellish night-scenes that literature records. The sinners of Sodom clamouring about his door seeking the vilest ends, and threatening him with personal violence, so that the angels have to suggest that they shall remain in the street all night. He humiliated, and fearful has to go out to the mob, shutting the door of his house behind him. To conciliate them, he calls these vile wretches "brethren," and in his fear and confusion, proposes an infamous compromise, which he should have died sooner than have thought of. Very terribly had the vile atmosphere of Sodom demoralised the tone of even "righteous Lot."

Such are the straits into which good men bring themselves when they will dwell in Sodom, when they get entangled with the world, associated with its wrong doers. So that even when God comes to commune with such a man, he is not at leisure to receive Him. The men of Sodom clamour at the door, distracting his mind, awakening his fears, and hindering his quiet absorbed communion with God. He has to go out to them, break off communing with his divine guest, and "shut the door behind him."

You cannot have the world for your companionship and be free to receive God as your guest. It will presume upon its intimacy and intrude its disturbing pollutions, even when God has honoured you by coming to you and you would fain be alone with Him.

Abraham receives divine guests. How? There is significance even in his contrasted salutation. Lot's guests come upon him unexpectedly. Abraham "ran to meet" his approaching guests, as if he had been looking out for them. He is at leisure to receive them; with undistracted, restful mind, he sits down in peaceful communion with them. Personally and socially, mentally and religiously, he is prepared for intercourse with God. There is nothing in his character or his circumstances to disable it. It is calm, leisurely, thoughtful, spiritual. His eager heart, like Mary's at the feet of the Lord, drinks in their Divine words. What wonder that this man can pray! Prayer is the outcome of our entire life and circumstances; and those only who habitually walk with God can receive His counsel, or speak to Him with confidence.

Again, if a man dwell in Sodom, and God vouchsafe to visit him, the only word that it is possible even for God to speak to him there, is a word of personal alarm and urgency. "We will destroy this place, escape for thy life, lest thou also be consumed." And the only possible response to such an urgency is to make immediate provision for personal security. How can God talk with a man in Sodom as He can in a peaceful tent in Mamre? If he be in Sodom the only merciful word to him is a word of personal alarm. But if he be devoutly dwelling in his tent at Mamre there is no need for personal urgency, and God's word to him there will be a word of leisurely confidence, counsel, and peace.

If, again, a man have his own personal safety to secure, how can he plead with God in self-forgetful intercession for others? The instinct of personal safety is strong in us all. It is morally impossible for even the best of us to be absorbed in solitudes for others, while our own peril demands our care. This, again, is the disability of worldly circumstances and entanglements. A practical selfishness is forced upon us; even when we would intercede for others our prayer becomes the passionate entreaty of personal necessity. But if a man be dwelling in safety, with no cause for personal alarm, he has leisure of thought and of heart to think about others and to pray for them.

Oh, brethren, how little we realise the spiritual power and privilege that we lose through our worldly life and habit! Nor can we realise it, until some great emergency comes and we try to pray; then we shall discover how entirely our strength has departed from us,—how largely personal peril has disabled even natural charities; and instead of the prayer of calm, pitiful, generous faith, we are full of fear, and flutter, and selfish absorption.

IV. It is instructive to compare the intercession of Abraham, with the pleadings of Lot, when the angels sought to deliver him. The prayer of Abraham is perfect in its humility, and yet daring in its boldness. It is so bold because it is so humble. With what a lowly estimate of himself he prays! He is but "dust and ashes." How he deprecates the seeming presumption of taking upon himself thus to speak unto the Lord. How implicit his confidence in whatever God shall determine—"the judge of all the earth will do right." Although his pleading is so importunate, it is throughout interrogative, and not imperative; he will in the last issue confidently leave the matter in God's hands. But then how daring and urgent his confidence is; the holy, the wistful persistence of his faith! How like a privileged friend, how like a freeborn son of the father's house he speaks! Surely the intercourse of man with God culminates in this marvellous prayer. Piety, faith, unselfishness, humility, cluster in a spiritual grandeur that

is almost unique. It is, I think, a prayer rising nearer to the spirit of our Lord's great prayer than any other that is recorded; unless, indeed, it be the marvellous prayer of Moses when he interceded for the sinning people.

How different the prayer of Lot! How troubled, how selfish, how self-willed! When the angel urges him, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou also be consumed," he does not think of the doomed city, or of pleading for it, he begins in absorbed self-solicitude to remonstrate about the conditions of his own deliverance; they seem to him too onerous, and to involve too much risk. Cannot one of these cities of the plain be spared—not out of compassion for its imperilled inhabitants, no thought of their impending doom seems to have excited a feeling—but as a shelter for himself. "Stay not in all the plain, escape to the mountains." "Oh, say not so, my Lord. I cannot escape to the mountains lest some evil take me and I die; behold, now, this city is near to flee unto, and it is a little one; oh, let me escape thither (is it not a little one?) and my soul shall live." His only thought is the salvation of his own wretched life, and in a spirit of the most abject and despicable selfishness he urges the concession.

And besides the selfishness, and the self-will of all this, what a sad confusion of faith and fear it expresses! God has assured him that his life shall be preserved. He believes this so far, as that he is willing to take shelter in Zoar; he does not believe it so far as to be willing to escape to the mountains. Were he to attempt *this* "some evil would befall him and he would die." He believes, that is, that God can preserve him by exempting Zoar; he does not believe that God can preserve him in the shelter of the mountains close by.

Are not many of our prayers like this? Prayers of sheer selfishness, prayers of mere fear, prayers of presumptuous self-will, prayers of a maimed, incongruous faith? a faith that says one bold word, takes one bold attitude, and then falters, and falls into confusion, and breaks down into an incongruous, unintelligent, unbelieving whimper. Permit me to evade this requirement, to modify this condition; gratify me in this self-will; if I am to obey implicitly I shall perish. Faith utterly failing, even when God has sent his angel to deliver us, even when the hand of the Deliverer is upon us. While in the prayer of Abraham, the acquiescence, the faith, the unselfishness are perfect; in the prayer of Lot, these high qualities have no place at all.

Such must be the prayers of worldly Christians, of men who choose to dwell in the Sodoms of life; to surround themselves with associations, to form habits, to accumulate interests, to assimilate elements of character that are unspiritual and selfish. When the hour of peril

comes and they have no recourse but prayer, they can pray only in this incoherent, selfish way. They are children of God, but they have chosen to "dwell in the tents of Mesheck," and they have no feeling of their privations. Rather will they boast of their freedom from religious restraint, of the degree in which, as good men, they can with impunity mix with the unspiritual men of Sodom, cultivate their friendship, visit at their houses, and conform to their ways. What wonder, that when Sodom is threatened, they have enough to do to escape in hot haste for their lives! They know but little of constant, confiding, loving intercourse with God as a heavenly Father; therefore, when they seek His help, their prayer is a fluttered, fearful, incoherent cry. And they cannot help saying in it things that evince only an alarmed selfishness, or a practical unbelief, utterly dishonouring to Him whose help they solicit.

Such are often the prayers even of good men, of men whom God hears and will take care of, but who have so little realised the life that is hid with Christ in God, that their cry is the frenzy of a praying fever, rather than the calm, natural utterance of a praying life.

V. There is one contrast more, which is very suggestive. The narrow, selfish, self-willed prayer of Lot was answered; the holy, Christ-like intercession of Abraham was unavailing. Zoar was spared according to Lot's request; Sodom was destroyed notwithstanding Abraham's pleading.

It is, therefore, no criterion of a right or a wrong prayer, that it does not receive the kind of answer that we solicit. Some of the greatest and holiest prayers that have gone up from earth to heaven have been unanswered prayers: the pleading of Abraham for Sodom, of David for his sick child, of Paul for the removal of the thorn in his flesh, of Christ for passing of His cup. Have we cause for any greater thankfulness than for unanswered prayers? Could any calamity be greater than for every desire of our ignorance, our folly, our self-will, our piety even, to be implicitly granted?

Concerning the Israelites, we read that "God gave them their request, but sent leanness into their soul." It is no more a presumption against God's fatherly love that His own wise goodness regulates His compliance with our desires, than it is a presumption against a human parent's love that he does not grant every foolish request of his child. Nor in either case is it an argument against the general efficacy of prayer. No child of God, conscious of his own ignorance, will present an imperative prayer; tacitly or formally he will submit his desire to the wiser will of the heavenly Father. If he do not, there is all the more need that God's patient love should refuse.

Well would it have been for Lot had his prayer been refused. Zoar



was spared to his self-will and fear, and he took refuge in it. I need not remind you of the melancholy sequel of his history. From Zoar he fled to the mountains of Moab, and with one dark record of drunkenness and lust, he disappears from the history. The last record concerning him is one of shame. He would not walk in God's paths, and in terrible severity he was permitted to walk in his own; and he fell—fell into sin such as the life of Sodom had prepared him for. A man always falls on the side to which he leans. His shameful end, like his worldly life, shows how shallow and unspiritual his religion was. Can any lesson be more solemn? Is it not the natural end of the worldly, the self-seeking religious man? He walks on the worldly side of the path of life. He chooses worldly conditions, and a worldly habit of life; these eat out the strength of his piety, and in "time of temptations he falls away."

Abraham's prayer was not answered, but how spiritually strong it left him! While Lot disappears, a fugitive in the dark shadows of the mountains of Moab, Abraham "returns to his place," the place of his communion with God, where God had often visited him and would visit him again. His common life was consecrated by his prayer, was consecrated *as* his prayer. He "set God always before him," and by every contact with God, he deepened the spiritual affections of his soul, and waxed stronger and stronger, "perfecting holiness in the fear of the Lord." And is not this the supreme answer to prayer,—not the mere granting of a request, which may or may not be a benefit, but the spiritualising of the soul by its intercourse with God, the purifying of its affections, the strengthening of its faith, the increase of its grace? If in answer to our most passionate pleading the assurance comes, "My grace is sufficient for thee," we have received the greatest answer to our prayer.

1. What a moral sublimity there is in the character of a man like Abraham! How nobly it makes us think of the religious life, of the possibilities of piety! How he inspires us with admiration, reverence, and great impulse! How grandly he stands, how nobly he lives amid the worldly, carnal men of his generation! How abject in comparison, a weak, sensual man like Lot seems! Men like Abraham fill the world with the light of a great hope! How great he is among his contemporaries, how great before God! What elements of power he wields, what reverence he wins, what sanctity he diffuses! His very presence is a grace; to have known such a man must have been a religion. His prayer moves heaven, and moulds the destinies of earth. May we not understand through this history the great meaning of the expression, "He was called the friend of God"? God might have destroyed Sodom and rescued Lot without any reference to Abraham. But he is

represented as almost rebuking Himself for the suggested thought. "Shall I hide from Abraham this thing that I do?" It is a confidence due to him; to withhold it will be to violate the sanctities of friendship. Oh! it is a wonderful thing that the moral claim of a holy man upon his Divine Friend should be so strong as to overshadow even the disparity between the Creator and the creature. It seems a kind of audacity for a man thus to lay his hand upon the right arm of the Most High, and arrest the poised thunderbolt of His wrath. And yet something like this still goes on between God and His people. Thus in their prayers and pleadings His children still speak to Him.

2. What a grandeur and a power there are in a good man's intercession! What a marvellous colloquy it is, God and His friend standing face to face in expostulation! God informing Abraham of His purpose, and Abraham turning the information into remonstrance and prayer! First, praying generally for such righteous as there might be in the city, and then growing bolder, and praying for the wicked for the sake of the righteous! At first suggesting that there might be fifty righteous men in the city, then taking advantage of the concessions of His Divine Friend, he presses his urgency until he takes his stand upon the moral worth of ten. He seems as if he were experimenting upon Divine clemency, upon the Divine estimate of good men. He brings down the terms to the lowest possible calculation. And so long as Abraham feels it morally right to stipulate, God concedes. He seems, as it were, helpless against a good man's intercession. Not until he leaves off asking does God leave giving, as if He would draw out the measure and intensity of Abraham's praying spirit. It is interesting to note the cessation of Abraham's pleadings. He is restrained only by a feeling of moral fitness; to go farther would be a moral impropriety. It is not the importunity of a beggar, it is the intercession of a saint. Abraham is perhaps greater in the cessation of his prayer than in its pleadings. He shows the reverent truthfulness of his love and pity, the great religious strength of his self-restraint.

There are moral limits to God's mercy, and, therefore, to a good man's prayers. "There is a sin unto death, I do not say that ye shall pray for it." The iniquities of a people may arrive at such a pitch that "if Noah, Daniel, and Job were among them, they should not prevail, save to deliver their own souls."

Abraham did not prevail for the preservation of Sodom, but he did not plead in vain; no righteous person perished in it. Even Lot was delivered; although, having chosen the earthly portion of the wicked, he might justly have shared their temporal calamities. But so long as Lot was in Sodom, a moral disability was upon the angel of destruction. "Haste thee, escape thither, for we cannot do anything until thou be come

thither," and as soon as Lot was in Zoar the fiery retribution came. The next chapter gives the explanation—"It came to pass, when God destroyed the cities of the plain, that God remembered"—not Lot but—"Abraham, and sent Lot out of the midst of the overthrow." It was not Lot in Sodom and exposed to its doom, it was Abraham at Mamre that God remembered, and he delivered Lot for Abraham's sake. It was not mere mercy to Lot that was the urgency, it was the remembrance of Abraham, His friend.

Is it not the indication of a great and momentous principle in God's government of the world, a principle which is perpetually working in our common life? Benefits and deliverances even for godless men are wrought by good men's prayers. It is an avowed characteristic of Him who orders all things that He is "a God that heareth prayer." There is, so to speak, between a wicked man and God's threatened judgment a space, into which a good man may step and pray.

The praying Church is, in the midst of the ungodly world, as unsuspected in its agency and power as Abraham's prayer at Mamre. Can we doubt that God hears its myriad cries? Are they not God's own elect who cry unto Him day and night? If any religious thing be certain it is that for the sake of the praying Church, which "gives Him no rest," and in answer to its intercessions God is ever sparing and blessing mankind. True, the godly interceders are but few; Abraham was but one, and the men of Sodom were many. The moral forces, even of social life, are not with the multitude, frequently they are with the solitary thinker, or philanthropist, or virtuous citizen, or self-sacrificing patriot; the salt that leavens the lump is not equal to the lump in bulk. Good men are the salt of the earth, who keep it from becoming utterly corrupt and intolerable. Good men are the intercessors of the world, who prevail with God on its behalf; and yet the world does not know. Sodom did not know the influences that were affecting its doom. It is not the number, it is the dynamic power of men that rules the world and the Church. There is that peculiar relationship between God and His people, that "His eye must ever be upon the righteous, and his ear open to their cry."

A pious man in a godless house—Jacob in the house of Laban, Joseph in the house of Potiphar—his daily prayer goes up, a solitary cry from a godless fane; it enters the ears of the Lord God of Sabaoth, He blesses the household for the righteous man's sake. Pious men live in the ordinary social circles of life. Can we doubt that God hears their prayers; that directly and explicitly He blesses, not in a common, indiscriminate way, but specifically in answer to their intercessions? The Bible is full of assurances of this, and it accords with our conceptions of friendship and favour. Is it not the "note" of true

friendship when the historian tells us that God delivered Lot because He remembered Abraham,—the fidelity of his love, the earnest pertinacity of his pleading, the bold yet reverent challenge of his friendship? Had there been ten righteous persons in Sodom, God would, at the instance of His friend, have spared the city for their sake. He did spare the righteous that there were. And He still governs the world upon the same principle. In the New Testament, as well as in the Old, we have distinct and emphatic affirmations of the efficacious intercessions of righteous men; and the records of subsequent history, and of personal experience, are too remarkable in their coincidences to permit us to doubt it.

Let it then be with us a practical principle of life, that by our prayers we may bless others. Let us take care that we do not lose out of our lives this great faith. It is possible so to indulge in speculations about the philosophy of prayer, as to destroy the heart of prayer. No logic can avail against a great instinct, and there is no instinct greater or deeper than the instinct of prayer. It is, therefore, the dictate of wisdom simply to yield to the strong, irrepressible instinct that urges us to pray, and with childlike simplicity, like that of Abraham, to ask our heavenly Father for the things that we need. A history like this, as a justification for such prayer, is a thousand times worthier than any philosophy that can be constructed. Surely the Infinite One knows His own nature and purposes, and the principles upon which He governs the world better than we. We can only say that if this instinct of prayer which He has put into all human hearts, and which has found expression in every form of religious faith, be a delusion, He has made all men in vain. And if this holy and wonderful book be not throughout a fable and a falsehood, He has enjoined upon all men that they pray,—that “in everything by prayer and supplication, with thanksgiving, they make known their requests unto him.” And in signal instances like this he has shown us how graciously He hears, how lovingly He responds. If we ask we shall receive,—receive for others as well as for ourselves, for our kindred, for the church, for the world. And what higher form can affection take, what holier expression can friendship find, than prayer for those we love! We ourselves would bless them if we could; we avail ourselves of our access to the great and merciful Father in heaven, and commend them to Him who is “able to do for them exceeding abundantly above all that we can ask or think.”

I will add only this:—If Abraham's intercession so touched the heart of God, his friend, what must be the power of the intercession of Christ, the well-beloved Son, pleading with His Father! What a mighty cause of God's long-suffering His prayers must be! “Him the Father

heareth always." While He continues to plead, God can "do nothing." "He makes intercession for the transgressors," and they are spared—for awhile. But even the prayers of Jesus the Son of God will be ended; He will not intercede always; He will "leave off" communing with God, and will return to His place; and then the fiery retribution will fall, and "the curse causeless will not come." To such, then, as are in Sodom, whom its retribution threatens, and whom God's mercy entreats to "escape for your life," I would say, "To-day if ye will hear his voice, harden not your heart—as the Holy Ghost saith—to-day." Oh, flee to Him, the "refuge from the storm, the shadow from the heat, when the blast of the terrible ones is as a storm against the wall;" for "He is able to save, to the uttermost, them that come unto God by him, seeing he ever liveth to make intercession for them."

HENRY ALLON, D.D.

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### THE SECRET OF WHITEFIELD'S POWER.

EVER since the greatest of English preachers was laid in his grave, the secret of his power has been an attractive question to orators and preachers. Preachers have coveted the charm for the sake of ministerial efficiency, orators for the sake of oratorical display and effect. The old withered fragments of those mighty sermons which set England, Scotland, Wales, and America in a blaze of religious excitement, have been turned over and over to see if they would tell the tale, and they have only increased the bewilderment. Disappointed in their search, explorers have hastily concluded that the secret perished with him who bore it. It has baffled them to understand how a man who is said to have been no scholar, no original thinker, no keen logician, no splendid rhetorician, could hold in the embrace of his influence, scholars, speculative thinkers, infidels, courtiers, fops, actors, and hosts of rugged men and women gathered from the lowest classes of society how he could make them weep and smile at his pleasure; how he could melt their selfishness; rouse their sensibilities; conquer their shame; how he could break down their calmly-formed purposes, and make them do his will rather than their own.

I believe that the failure in the search is due to three mistakes. First, it has been most unphilosophically assumed that the secret must lie in one quality alone; and as no one could pronounce what that quality was, the search has been given up as vain. It is not different in this respect with living men. How often do we hear a lively conversation, made up of the wildest guesses, about the secret of Mr. Spurgeon's

power. One selects his voice, another his manner, a third his doctrine, a fourth his style, a fifth his arrangement of his thoughts. But influence seldom, if ever, lies in one single quality any more than beauty in one feature.

Secondly, little or no attention has been given to the moral and spiritual elements of the man.

Thirdly, and above all, men have speculated and reasoned as if there were no Holy Ghost, and as if Whitefield's word came "in word only," and not "in demonstration of the Spirit and of power." A philosophical blunder has been committed in not defining what was the kind of influence he wielded,—influence pre-eminently spiritual,—before a search for its secret was instituted. To talk, as one has done, of "the secret of Whitefield's ministerial supremacy from a *merely literary point of view*," is to talk as absurdly as if one should ask, "What was the secret of Peter's influence on the day of Pentecost, from a merely literary point of view?"—a question which would have sorely perplexed the honest fisherman himself.

Following the guidance of these three leading principles, I propose to investigate this interesting and, to every Christian minister, important subject.

Take the preacher as a whole ; mark his well-known qualities, and how they were blended. His *physical* qualities formed a perfectly-constructed organ for the utterance of every thought, and for the expression of every shade of feeling. His voice, which could reach the outside hearer of a mass of forty thousand people, was not so wonderful for its loudness and compass, as for its endless variety of tone. We can understand how an orator should, for some thirty minutes, address such a host, and be heard, simply heard ; and we can also understand how, in a building well adapted for speaking, an orator should so express all his emotions, the gentlest and the most tempestuous, as to reproduce them in every sensitive soul ; but we are amazed when we find a man who can carry the very sigh of his lips to everyone of a multitude of forty thousand in the open air, who "can play upon the strings of every heart as easily as if he were in direct personal intercourse with each hearer, who can suffuse with tears the eye which strains across a forest of heads to catch a sight of his form, and who can maintain this influence for an hour or an hour-and-a-half. Whitefield had pre-eminent tenderness ; and the roaring boisterous fairs and similar gatherings, in which he loved to appear, seemed to be impossible places for its manifestations, if not unnatural places for its presence at all ; yet he hardly ever failed to melt his hearers to tears. Something, no doubt, must be ascribed both to the power of sympathy and to the power of contrast. In the fields, where all was hushed and still, the

weeping of one must have touched another, until the wave of feeling rolled to the outermost circle. And at fairs and races the very contrast between the preacher's work and that of the traffickers and gamblers could not fail to impress the hearts of the crowd. I myself have seen a woman in the midst of a noisy fair listen, with streaming eyes, to a young student of feeble emotional nature preaching the gospel, and the rest of a numerous congregation stand in orderly quietness. In Whitefield's case his voice had power to do anything he wanted, and to do it so that all could catch his purpose.

The expression of his face and every gesture also came in to his aid. The glance of indignation, the frown of displeasure, the smile of goodwill, the pathetic look of yearning love played over his face, as lights and shadows chase each other across the meadow. Nothing passed in the hidden world of his soul which was not perfectly reproduced without, by the symbols of the body. His meaning expressed itself in word, in tone, in look, in gesture, and was poured through every capacity into the minds of his congregations. Oratory, the power to speak in public so as to instruct, persuade, and win an audience, was, perhaps, perfect in him.

Then, again, his *mental* characteristics were admirably adapted to his work. The words which Macaulay applies to Cromwell are appropriate, with the exception of the clause "in an eminent degree," to Whitefield also: "He possessed, in an eminent degree, that masculine and full-grown robustness of mind, that equally diffused intellectual health, which, if our national partiality does not mislead us, has peculiarly characterised the great men of England." The *sound sense* of the Saxon was displayed in every sermon that he preached, even if the sermon, like Cromwell's speeches, were censurable on other grounds. His range of thought and manner of expression made him the kind of man whom the English have always delighted to honour. He took the words of Scripture in their plain sense, and expounded them so as to meet the wants, and dangers, and sins of men. He never suffered himself to indulge in fine theorising in thinking, or in fine language in speaking. A plain meaning set forth in plain words, such was his style.

But his mind had another admirable quality, which harmonised with his powers of expression. His *imagination* was vivid and realistic. Nearly all his highest efforts were made in preaching upon parable or narrative. Of fancy he had none; but no man has ever reproduced the scenes of the Bible, its tales of tender love, of cruel suffering, of Divine faithfulness, of mournful sin, with such graphic fidelity as he. While exquisite similes, apt allusions, and elaborate descriptions affect the multitudes but little, a masterly delineation of the working of human passions never fails to stir the heart; and Whitefield could use the



Bible for this purpose better than Garrick could use Shakespeare. His imagination could realise the incidents of the sacred narrative as clearly as if his eyes saw them ; and thus he represented them as fresh scenes. The people would weep aloud while he told, in almost Bible language, the story of the offering up of Isaac. They sat hushed in awful silence while he reverently entered Gethsemane, pointed out to them the bowed and agonised form of Jesus, and repeated in sad, submissive tones His prayer : " Father, if it be possible, let this cup pass from me." They trembled as he depicted the scene between Peter and the maid in the judgment-hall. The danger of self-confidence, the guilt of one wrong word, the power of a trifle to overthrow a good man, the swiftness with which the backslider, when once his feet have lost their " sure place," rolls from sin to sin, the unspeakable shame and perfidy of denying Christ—all were impressed upon their minds like a die struck upon hot iron. And it was no acting by which he achieved his end ; indeed, acting cannot achieve such an end. It was by simply making real to others things which were real to himself, and by manifesting his profound sympathy with all human emotion.

The same power may be seen exhibited, in a smaller degree, by scores of humble lay preachers, to whom the stories of Scripture are as real as life. While the theologian is proving his doctrine, and squaring it with the universe ; while the essayist is rounding his pretty sentences ; while the eloquent orator is toiling towards his climax,—these truer preachers are showing, by simple faithful repetition of Scripture, how men have sinned and fallen, how they have wept and groaned, how they have hoped in God's mercy, how they have been lifted up by Him who will not break the bruised reed. Of all gifts for popular usefulness, none excels the power to realise the narratives of Scripture, and to express the passions which they are intended to move. Hearers know the letter of these narratives ; the preacher must breathe into them a living spirit.

Now take Whitefield's *spiritual* powers. The key to his exaltation is his unfeigned *humility*. I am more and more deeply persuaded that the greatest barrier to the advancement of not a few ministers of undeniable ability is their lack of this grace. The worst thing for themselves and for others would be their enjoyment of wide influence and a high position ; and therefore God, in mercy, hedges up their way. Even Richard Baxter confesses in his " Reformed Pastor,"—but why should I say " even," seeing it is only such men as Baxter who would confess,— " That the work may be God's and yet we may do it, not for God, but for ourselves. I confess I feel such continual danger on this point, that if I do not watch, lest I study for myself, and preach for myself, and write for myself, rather than for Christ, I should soon miscarry ;

and after all, I justify not myself, when I must condemn the sin. . . . The fame of a godly man is as great a snare as the fame of a learned man. But woe to him that takes up the fame of godliness, instead of godliness !”

Whitefield declares that, from the day of his conversion, the first and strongest yearning of his soul was after humility, and that he was plagued with many temptations, and oppressed with many trials to lay him low before God ; nor did this yearning abate as time passed by. “ I cannot,” he said, “ buy humility at too dear a rate.” He was never off his guard ; in vain was the “ snare of the devil ” laid for his feet. The foundations of his humility went down deeper as the fabric of his fame rose higher. His lowliness of mind made him a servant whom the Master could safely appoint to fill the most dazzling position. He seemed to know nothing of his wonderful gifts save as talents to be used for Christ ; and even then he was not thinking so much of what he had as of what he wished he had to dedicate to his Lord ; not the one angelic tongue, but the thousand which the love of Christ and the need of sinners demanded. His perfect self-possession, which had no visible taint of self-sufficiency, was due rather to the manner in which he was absorbed in his work, than to his faculty of oratory. The trembling of a soul weighed down by the burden of the Lord he felt daily and hourly ; to the nervous anxiety of self-consciousness, which is vanity trembling for its reputation, he was a total stranger. St. Bernard advised a young monk, who complained of nervousness, to bury himself in his subject, and his fears would depart. This was Whitefield’s manner. His mind was not set upon making a good sermon, and thereby either gaining or maintaining a reputation, but on declaring God’s gracious message, and on saving them that heard him. He is always speaking in his letters and journal of the power of his sermons, never of their goodness ; which is as true an index of humility as could be found.

Then there is Whitefield’s *love*. It was the full expression, according to his nature, of the love of Christ, as known and felt by himself. A rigid Calvinist, he had no conception of any love which was not, as he would have phrased it, “ peculiar and distinguishing.” To have been told that God’s love was general and unto all the world, would have brought no comfort to his heart ; he longed to feel that it was love for himself ; and when he saw that it was personal and direct, he rejoiced with “ joy unspeakable and full of glory.” For hours he would weep in private as he meditated upon the love of Christ ; the consciousness of it would sometimes almost overwhelm him in the streets ; in hours of extreme weakness from his labours it seemed as if his agitated spirit would rend the tabernacle of flesh, and fly to the bosom

of Jesus. The processes by which he and his illustrious friend Wesley were brought into similar states of mind, and stirred to similar efforts, are contrasts of Divine operation. Whitefield could rest in no love which was not personal; Wesley could feel no love to be love which was not universal. But the effects of a true apprehension of the Divine love, under either form, are ever the same. Wesley *argued* from the general to the personal; Whitefield *felt* from the personal to the general; both preached with conquering tenderness that God willeth not the death of a sinner. They were one in love, and in the effects which flow from love, if two in theology.

Too much stress can hardly be laid upon the forms in which Whitefield manifested his love. The law of the development of the kingdom of heaven among men is, that the Gospel shall be carried to the lost. "Go ye into all the world, and preach the Gospel to every creature." "Go ye therefore into the highways, and as many as ye shall find bid to the marriage." Although building churches and chapels, and preaching in them, is a good work, we have no business to rest in it. The multitudes will never be impressed with affection that fears to step outside the sanctuary door, and face the difficulties and hardships of service in the world. On the contrary, they hail as a personal friend anyone who will leave his privileged position and go among them to seek and save them. Whitefield's way to his hearers' hearts was opened by his unquestionable devotion to their highest interests, by his endurance of hardship, of cold, and heat, and fatigue; by his poverty, and by his persecution at the hands of the Church whose son and minister he was. It was evident to all but the evil-minded that one motive, and only one, could constrain him to give up all that his profession could offer for the sake of telling colliers, roughs, outcasts, and prisoners that the Saviour was willing to accept every one of them as a brother. Love was written on the front of his mission; love was the message of his lips; love breathed in every accent of his voice.

When ministers and others wonder why sermons, which, perhaps, are thoroughly Christian in doctrine and spirit, are so little cared for, they would do well to inquire whether the same sermons, if delivered in different circumstances, with higher credentials of the preacher's disinterestedness, might not effect a mighty work. A ministry fully "proved" is certainly not a ministry which has not struggled to reach the perishing people, but has left the people to struggle to it. Life-boats are not for sinking ships to sail to. Out with the boat upon the stormy sea, if you would know how gallantly she can ride the waves, how useful she may become in rescuing drowning men, and if you would exhibit the bravery and humanity of her crew. Launch the

Gospel among the people, if you would know how splendidly it can outride all tempests. Moored to our sanctuaries, it risks being staved in and wrecked by the waves of unbelief, of immorality, and of worldliness, which come surging in swift, fierce, strong! It is mightiest in effort, and its ministers are strongest when they venture with it anywhere and everywhere.

But we have not yet exhausted our analysis of the elements of Whitefield's influence. He had one quality, perhaps only a manifestation of his humility and love, in which, so far as I know, he stands alone as a preacher; I mean his *self-abandonment*. Of all orators, secular and sacred, Chatham, impulsive, vehement, affectionate, seems to have resembled him the most. They touch at many points; they are wide apart on a few. The great Commoner has left but fragments of his grand orations behind; Whitefield has bequeathed to us some poor representations of his sermons, only two of them giving any conception of his dramatic power, but they are sufficient to show that it was all that has been said of it. Chatham could not prepare a speech worth hearing, and was finest under the inspiration of the moment; Whitefield's written sermons are, with the two exceptions just mentioned, languid and dull, but his outbursts of declamation, his suddenly conceived appeals, were resistless. Chatham was an orator of the passions, burning with his theme, and reaching his thoughts and judgments through the medium of his feelings; Whitefield was a preacher who flamed with enthusiasm, and poured forth the torrent of his statement, rebuke, appeal, and expostulation, from the depths of his heart. Chatham expressed every emotion with corresponding look, and tone, and gesture; Whitefield's appearance was said to be a sermon. Chatham could not restrain himself when once he had begun,—even an important State secret was not safe in his keeping; Whitefield made little or no selection from the riches of truth that flooded his mind; he had no secret save that into which he wanted by all means to introduce his hearers, his own peace, joy, and hope in Christ Jesus. One point of contrast between them is as marked as these points of similarity. Chatham, though an affectionate man, was a master of sarcasm and invective, and more feared than any other speaker; Whitefield was not without the power of tremendous denunciation against evil, but for sarcasm he had, as was befitting a Christian minister, comfort; and for invective, peace upon his tongue.

Personal contact, not distant address, is what human hearts must have, if they are to be moved; and this personal contact is possible only through a full self-manifestation of the preacher. He must not only deliver his sermon, but himself also. The full effect of a sermon cannot be reached unless both man and sermon go together, and go

without restraint. But self-abandonment is possible and safe only under such conditions as Whitefield's whole constitution and spiritual life afforded. His heart was real in all its beliefs and feelings, and had nothing to keep back. His overwhelming emotions were his glory, not his shame. He minded nothing for appearances (that bugbear of proper men), if he might only gain his end. His self-possession was his being possessed by his work. Every manifestation of his heart became a manifestation of purity and love. He walked among men with the artlessness of a child; he preached to them "as of sincerity, as of God, as in the sight of God." Of course, this freedom of speech and manner could not be tolerated in all men, simply because all men have not the same pure heart to reveal. Happily, unworthiness becomes its own tether. The pride of the unhumbled, the fear of those who are not wholly given to their work, and the timidity of such as are hardly sure of the truths they preach, each of these infirmities subdues the spirit which should appear in triumphant energy in the act of preaching.

"But should not the preacher be hidden altogether?" it may be objected. By no means. He should stand by the side of his work, his own soul manifestly inspired and supported by the hopes, and grounded in the truths which he preaches. "We have believed, and therefore do we speak." "We cannot but speak the things which we have heard and seen." The appointment of men to the office of preaching seems to have been made with a view to secure agents whose own experiences of Divine love and mercy would give the Gospel the weight of human testimony in addition to its own excellences. Hence the wisdom of Whitefield's fine saying to some theological students—"I hope you will enter your studies, not to get a parish, nor to be polite preachers, but to be great saints."

Let us now gather up the points touched upon, and conceive a man gifted with perfect powers of address, with sound common sense, with a realistic imagination, with deep humility, with glowing love to God and man, and always abandoning himself to his work with no other thought but that of succeeding in it. Why should he not be mighty? Why should he not wield extraordinary influence? And what is there strange in the story of his world-wide successes? It surely would have been much stranger if the story had been of a different kind!

Nor is this all, unless we are prepared to repudiate a doctrine which Whitefield himself believed with firmest faith,—the doctrine of the operation of the Holy Ghost upon the heart of men. To be "endued with power from on high" is a gift which must be added to all the rest of his gifts, if the preacher is to be mighty in the word. If any man could have done without "power," Whitefield was that man, yet he

declares that, when left alone, he felt as useless as a child. He kept his heart always open for "the unction of the Holy One." He rightly judged that he could not preach according to the will of God, and that the people could not hear to the saving of the soul, without the Holy Ghost. Preparation for the pulpit meant, in his case, the conscious reception of the Comforter into his heart. If, while he was preaching, he ever detected any coldness stealing over him, he at once prayed for "fire from heaven." He would leave the company at table, and retire for prayer rather than feel himself deprived of the conscious presence of the Spirit of God. He walked in the Spirit, and preached in the Spirit. The days of inspiration for writing the Gospel are past; but he showed that the days of inspiration for preaching it are still with us, if we have but wisdom to know our blessings. Object as we may to some of the more rigid features of his creed, there was one main truth in it all, which is of vital importance through all time, namely, that God must be made first and last in our religious life. True, he might get, and did sometimes get, bewildered in his mind about some of the Divine operations, and might confound his own impressions with the teachings of God, yet he held consistently and scripturally to the necessity of the aid of the Holy Spirit in ministerial work; and his faith stands approved by thirty-four years of unvarying success, the effect of which endures to this day. While we duly observe the adaptation of his natural powers to their work, and exalt his personal piety to its proper position, we are under still greater responsibility to give glory to Him who both sanctified his every gift and wrought mightily in his ministry.

J. P. GLEDSTONE,

*Author of "Life of Whitefield."*

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### THE DISTINCTION BETWEEN "THE KINGDOM" AND "THE CHURCH."

NO one can read his New Testament carefully without noticing how frequently the economy of redemption, as accomplished by Jesus, and developed in this world, is called a "kingdom." The expression "kingdom of heaven," occurs thirty-three times in St. Matthew's gospel alone,\* and is clearly synonymous with the phrase "kingdom of God," which St. Matthew himself uses five times, and which we find no less

\* St. Paul speaks of "His heavenly kingdom," *τὴν βασιλείαν αὐτοῦ τὴν ἰπουράνιον*.—2 Tim. iv. 18.

than fifty times in Mark and Luke, and seventeen times in other New Testament texts; in all, seventy-two times in the New Testament. In fact the word βασιλεία occurs no fewer than one hundred and forty-five times in the New Testament (for the most part in the Gospels), as a designation of the economy of redemption in its progressive development, and in its final consummation. Most of our Lord's parables begin, "The kingdom of heaven is like." The seeker after life eternal is "not far from the kingdom;" the regenerate man *sees the kingdom* or *enters the kingdom*; the believer is a "child" or "heir" of the kingdom; when he prays he is to say "Thy kingdom come;" the truths he learns from Christ are "mysteries of the kingdom;" "the kingdom of God and his righteousness" are to be his aim, and its consummation in "the kingdom of glory" is to be the goal of his hope. In contrast with the "kingdom of darkness," or "of Satan," is the "kingdom of God," or of "God's dear Son;" in antithesis with the kingdoms of this world, τοῦ κόσμου τούτου, we have the "kingdom of our God and of his Christ." This kingdom, we are told, "cometh not with observation," it is "in the midst of you;" and when asked of Pilate, "Art thou king, then?" our Saviour replied, "I am king as thou sayest, but my kingdom is not of this world." As to the completion of this kingdom, He declared, "They shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God." He calls this consummation, ἡ παλιγγενεσία (Matt. xix. 28), "the regeneration," when the new creation, already begun in each subject's heart (Titus iii. 5), shall be accomplished throughout the whole creation in the new heavens and the new earth, wherein only righteousness shall dwell. Then cometh the end, when God the Son, as Mediator, shall present the kingdom to God the Father, and in the unity of the eternal and adorable Trinity, God will be all in all. Then will be "the times of restitution of all things," which God hath spoken by the mouth of all His holy prophets since the world began.

II. Now while the word "kingdom" occurs very often in the Gospels and seldom in the Epistles (one hundred-and-fifteen times in the Gospels and thirty times in the Epistles), there is another word which we find but three times in the Gospels and one hundred-and-twelve times in the Acts and Epistles, namely, the word ἐκκλησία, "church," which many take to signify the same thing as "kingdom"—the same thing, I mean, in essence or range—though of course denoting a different aspect of it. This word is often used in the singular and in the plural to denote distinct congregations of believers gathered in different localities, and, thus used, its meaning is obviously particular, and cannot be regarded as the same as "kingdom." But once as used by our Lord, when he said to Peter, "Upon this rock will I build my Church," and



fourteen times elsewhere (mainly in the Epistle to the Ephesians), the word is used in a general sense to denote the entire company of believers, and in this general sense "the Church of the living God," "the Body of which Christ is the Head," spoken of in the Epistles, is taken to be the same with "the kingdom of God," spoken of mainly in the Gospels. This, as is well known, is the belief of Romanists, who are bound to regard their visible Church as the kingdom of God on earth, distinct from, and exclusive of, all other so-called Churches. It is also the belief of Anglicans—of Ritualists, who assert that the Establishment is the Church and kingdom of Christ in this realm,—and of Evangelicals, too, as is evident from the interpretation they give of Christ's parables concerning "the kingdom," as if they illustrated truths concerning "the church" (the parables of the tares, for example, and of the draw-net, as if they showed that the Church of Christ in this world is liable to admixture of tares and wheat, good and bad, and that the separation is not to be made till the end), and of John iii. 5, as if the birth from above, of water and the spirit, which admits to "the kingdom," were the same with baptism, which admits to "the Church." It is the belief of the Broad-Church party likewise; witness Mr. Maurice's work upon "The Kingdom of Christ," by which he means, as his very title states, "The Catholic Church: its Principles, Constitution, and Ordinances." The drift of that work, and the thought running through all his works, is that the Church Catholic or Universal, with its ordinances, its ministry, its various national establishments, is really "the kingdom of heaven," which Christ came to set up. The same view, though in a modified form, is held by many Independents, and by Dissenters generally. We, indeed, give prominence to the use of the word "Church" in its particular reference, as denoting a congregation of faithful men in any one place; but many of us appear to take the term in its general sense, the Church Universal, the Invisible Church of God, to be the same with "the kingdom;" we consider the range of Christ's kingdom to be the range of Christ's Church, and the consummation of "the kingdom" to be equivalent to the consummation of "the Church." Thus, for example, when we would adduce our most forcible Scripture argument against the union of Church and State, we quote our Saviour's words, "My kingdom is not of this world," as though the words had a direct bearing on this controversy.

III. Is the Church, in its widest Scripture sense, identical with the "kingdom of heaven" or of God, so often spoken of by our Lord? If we substitute the word "Church" for "kingdom" in some Scripture texts, we shall be startled at the different idea it conveys. "Gospel of the kingdom" expresses a very different conception from "Gospel of the Church." When we pray "Thy kingdom come," do we not mean more

than the prayer, "Thy Church come"? "Except a man be born of water and of the spirit he cannot enter" the Church. "They shall come from the east and from the west, from the north and from the south, and shall sit down in" the Church. Instances like these show that the substitution of "Church" for "kingdom" is inappropriate, conveys a narrower meaning, and sometimes expresses a strange and erroneous thought. In Heb. xii. the inspired writer, speaking of Gospel privileges, names "the general assembly and Church of the firstborn" among the things included in the one word "kingdom." The wherefore (ὅθεν, v. 28) clearly points to the whole of what precedes. "The kingdom" includes God the Judge of all, Jesus the Mediator, an innumerable company of angels, and the spirits of just men made perfect, as well as the Church. The very word "firstborn" suggests, moreover, the thought of those who are not firstborn, but who yet are "heirs of the kingdom." Christ, indeed, seems to identify the two when, having said to Peter, "Upon this rock will I build my Church," he adds, "I will give unto thee the keys of the kingdom of heaven." But the keys of the kingdom of heaven are not the keys of the Church. By the "keys" we understand that right apprehension of the truths of Christ's kingdom which enables its possessor rightly to expound them. The Scribes and Pharisees "shut up the kingdom of heaven against men, for they neither entered in themselves, nor suffered them that were entering to go in." "Woe unto you lawyers," said the Lord, "for ye have taken away the key of knowledge" (τὴν κλεῖδα τῆς γνώσεως), *i.e.*, that understanding and perception of the truth which is the key of the kingdom, and which was possessed already in the dispensation of the law; "ye entered not in yourselves, and them that were entering in ye hindered."\* So, likewise, the keys given to Peter symbolised that clear apprehension of "the mysteries of the kingdom of heaven," which he possessed in common with his fellow disciples, to whom Christ said, "Unto you it is given to know the mysteries." Now the knowledge and discernment implied, as opening to a man the kingdom of heaven, is far wider and less restricted than that which opens to him the Church. The parable of the tares is said again to teach us that the visible Church is to have its intermixture of good and bad unto the end of time; but our Lord expressly says, "the field is the world." The Church of Christ, His Body, is like the Head, pure and spotless. Everything sinful is a gate of hell, which fights against it; in the very idea of it, it consists only of the elect and sanctified. The august words of St. Paul concerning the Church prove this. It is "Christ's Body; the fulness of him that

\* The "keys of the kingdom of heaven" appear to us to include more than the writer of this article allows; but the discussion of this question is not essential to the argument.—ED.

fillet all in all." He presents it to himself a "glorious Church, not having spot or wrinkle or any such thing." And he accordingly speaks of it as an inner circle within the kingdom, not as the kingdom itself. "Unto the principalities and powers" in God's kingdom is shown through the Church the manifold wisdom of God. It is a significant fact, moreover, that the word *ἐκκλησία* is never in the New Testament applied to the company of redeemed mankind in glory. Heb. xii. 23, is not an exception; for the best scholars (Delitzsch, Bleek, Lünemann, followed by Alford) agree that the believers then living, when the Epistle was written, the Church then on earth, is here meant. The Old Testament name for the Temple (*ὁ οἶκος τοῦ θεοῦ*, Hos. viii. 1; ix. 8, 15; Ps. lxi. 9; John ii. 17), "the house of the Lord," is applied to the Church in 1 Tim. iii. 15; 1 Cor. iii. 16; 2 Cor. vi. 16; Eph. ii. 19; Heb. iii. 6; 1 Peter ii. 5; and this confirms the fact already indicated that "the Church" is a narrow sphere within the kingdom, not the kingdom itself.

IV. What then are we to understand by "the kingdom" as embracing, but wider than, "the Church"? To answer this we must remember that God's kingdom, in its widest range, and according to the Old Testament conception of it, embraces the universe—heaven and earth, angels and men—humanity forms but a portion of it. "Thine, O Lord," said David, "is the greatness and the power and the glory and the victory and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." (1 Chron. xxix. 11; Ps. ciii. 19.) It is the sphere of God's government, wherein is developed and attained the universal recognition of His will as the rule and standard of all wills, and the realisation of the purpose of His love. In passing from Creation and Providence to Redemption, from the Old Testament to the New, we have no right to narrow this conception. In the creation of man, *i.e.*, of human persons with will, with the power of choice was involved the possibility of sin. In the fall, sin became a fact, and the scheme of redemption was its remedy. To magnify God's law and accomplish His will—to vindicate and satisfy the law of holy love, which is the eternal law of God's kingdom, and without which happiness could not be—Jesus the Eternal Son became man, died, rose, and revived, that He might, by the power of His Cross bringing the wills of men into harmony with God, "become Lord of the dead and living," "Lord of all." His Gospel was therefore the Gospel of "the kingdom," re-asserting and realising the universal rule of God's holy and loving will in triumph over sin and Satan, and bringing men into that glorious liberty which wills God's will, and wherein "to do as I like," and "to do as I ought,"

are one and the same. This is the mystery of His will, the good pleasure which He purposed in Himself, that in "the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth."

V. It has to do with what we are wont erroneously to call man's secular life, social and national. When Christ said, "My kingdom is not of this world," He by no means meant that it has nothing to do with earthly governments and the State. 'Ο κόσμος ὅντος no more means the State, than ἡ βασιλεία means the Church. It signifies that order of things which is the result of sin, the rule of Satan, whose code is summed up in the maxims of worldly minds. The principles of "this present evil world," as the Apostle calls it, are diverse from the laws of God's kingdom; but while in this sense, "not of this world," His kingdom has to do with everything not actually sinful in the world, and it embraces alike religion and the State. The Jewish Theocracy, in which Church and State were one, symbolised the kingdom of heaven, which concerns mankind not only in the Church, but in the State likewise. Our English Reformers saw and recognised this very clearly, for they held that a king was quite as much God's minister as a bishop, and that the one officer was as little and as much secular as the other. Kings and priests are one and the same in God's kingdom, and when we pray, "Thy kingdom come," we unite Church and State in one, and pray not only for "the good estate of the Catholic Church," but for the triumph of liberty and law among nations. The establishment of national rights and duties, and of social relations upon sure and lasting foundations, is as much an answer to that prayer as is the success of Christian missions.

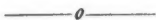
VI. But there is still another sphere besides Church and State which the kingdom of God includes, namely, the sphere of Culture,—taking this word in its widest sense as including the growth of mental faculty, the treasures of wisdom and knowledge, the achievements of human genius in science and in art—painting, poetry, and music. We are sometimes apt to think that the progress of intelligence, of knowledge, of useful discovery, of cultivated taste, is a thing of "this world" merely, the vanity of which is seen after death, and that when the spirit leaves the body, it will suddenly have visions of things now unseen in the universe, here unknowable, in comparison with which, all the stores of this world's learning will be less than nothing and vanity. But when the soul is deprived (γυμνὸν, 2 Cor. v. 3) of the body—the instrument through which it has converse with material things—we cannot understand how it is to learn these things. It lives mightily to God, and is with Christ, but its knowledge of God's creation is not probably enlarged. And, even if as some hold, it is given an intermediate clothing,

by which it can hold converse with things external to itself, or if new visions of the universe be vouchsafed it, it will by no means be the same with the lettered as with the illiterate, the accomplished as with the uneducated believer in a future state. It is by no means certain that the knowledge, the culture, the learning he gains here will cease to be useful to him when he dies. He may be able to understand and appreciate what the untutored Christian cannot, and find assigned to him at the resurrection a post of usefulness and service, for which his earthly culture has specially prepared him. So, also, of the fine arts as well as of the sciences. The kingdom of heaven embraces this sphere of human thought and growth, and when we pray, "Thy kingdom come," we pray that knowledge may increase, that useful inventions may multiply, that human culture may ripen, without degenerating, in every branch of it.

VII. Church, State, and Culture are thus the three great departments of God's kingdom; and as these are the elements of its realisation now, they will form the constituent parts of its consummation hereafter, for the kingdom of heaven, in its fulness and completeness, is still future. It is the goal of the eternal purpose and love of God. All hitherto is preparative—the dawn before the coming day. At the goal of this world's history, in the new heavens and the new earth, when the saved of all nations and generations of mankind shall gather around the throne,—in that final and glorious Theocracy, Church and State and Culture will be combined in one harmonious and perfect whole. There will be "the river of water of life, pure as crystal, proceeding out of the throne of God and of the Lamb, and on either side of the river will be the tree of life, bearing twelve manner of fruits, yielding her fruit every month; and the leaves of the tree shall be for the healing of the nations." In that kingdom, State as well as Church shall have its consummation. There, government in its most perfect form; there, law and liberty, righteousness and love, go hand-in-hand. State and Church shall be united there, and the kingdoms of this world shall become the kingdom of our God and of His Christ; and He shall reign for ever and ever. Families and nationalities there still will be, but all at peace, and one in Christ. There, too, Culture shall have reached the perfection of its ideal, and knowledge, science, art, in every pure form, will be the handmaids of religion. With that final union of Church and State will be the perfect development of the faculties of human intellect, the affections of the human heart, the powers of human genius, and the refinements of human taste. And ample scope will there be for the exercise, without weariness, of all these powers in exhaustless ranges of worship and of bliss.

VIII. Ecclesiastical history is full of illustrations of the errors and abuses that have arisen from the want of a clear perception of the dis-

inction between "the Kingdom" and "the Church." After the first triumphs of Christianity, the Church tried to become the Kingdom, taking both State and Art under its sway. Hence the tyranny and oppression of the Papacy. At the Reformation the independence of States was re-asserted, and Culture shook off the trammels by which the Church had imprisoned it. But hereupon there ensued a reaction in the submission of the Church to the State, its bondage under the sway of the temporal power, the divorce of Culture from Religion, and the rationalistic influence of this divorced knowledge upon it. The true relationship has yet to be realised in the freedom of the Church from State patronage, blended with the wholesome influence of religion as a moral power, moulding the life and conduct of the State, guiding and elevating art and culture. Still, this holy and happy equipoise, when attained, will be but a stage nearer the consummation, not the consummation itself.



### *THE MUSIC OF CONGREGATIONAL CHURCHES.*

THE Christian Church differs in its conceptions of the office which music should hold in its services. Performances by trained singers, to which the general body of worshippers listen, are, by the Roman Catholics for example, and in a lesser degree by the English Church, reckoned a proper use of music in worship. When this form prevails, simple music, such as responses and hymn-tunes, in which the people are at liberty to join, is interspersed between the choir performances. This employment of two kinds of music, congregational and choiral, is not without its advantages to common people who want to sing in church. The musical ambition of the choir, the organist, or "the singers," can freely spend itself upon the ornate music which they perform by themselves, and they are not tempted to drag the people beyond their depth in the congregational parts of the service. But among English Congregationalists there is, in principle at least, no such division of worship-music into choiral and congregational. Men have written on the spiritual good to be obtained from sitting to listen to a choir in church, as the Americans so commonly do. We do not deny that such good may be; many of us have experienced it in "cathedrals dim and vast," at the oratorio, or in the concert-room. But, comparing the good which comes from listening with that which comes from singing ourselves, we find that from the listening so much inferior, as not to be worth the time it takes in the short hours we can spend in the public worship of God. A great danger to the worshipful

feeling attends the act of listening to another's praise, and it comes from our attitude being changed. We are outsiders to the music, and not responsible for it.\* Every moment we are tempted to turn into critics, and when we do so our worship ceases. If, on the other hand, we come within the veil, and lose our voice in the sea of sound around, the temptation to those distracting feelings that nip our worship in the bud is immeasurably diminished or gone. We come also under the influence of that sense of a sympathetic oneness of utterance which, binding us soul to soul, is the cause of much of the power of music over the human heart. Congregationalists, then, do not admit praise through the medium of a choir into their services, and as a consequence all their music must be on a level with the capacity of the congregation. The greatest possible number of worshippers must unite in the singing, for those who do not are the prey of wandering thoughts which make their service void. At the present time a Romanising clergy are investing the singers in the Church of England with priestly functions. They are dressing them in surplices, and railing them off from the rest of the congregation as a symbol of these functions. Is not this the time, then, when the Free Churches should give emphasis to their opposite view; remove every vestige of professional or priestly authority from their choirs or "singers," and throw the responsibility of the music upon the general body of worshippers?

What are the conditions of this universal singing which all of us wish to hear? It is dependent in the first degree upon religious fervour; upon the strength of the Divine life in the hearts of the worshippers. In a second degree it depends on the general musical culture of the nation. I put the musical culture second, because singing by ear is older than singing from notes, and it is wonderful how much may be done by it. Every one knows how at all "revivals" Church music has started into new vigour, and this without a sign from the musicians. Such new-born power is not only natural; it is inevitable. Singing is the expression of joy, and there will always be as much of the one as there is of the other.

"Only keep thee on the wing,  
Music dieth in the dust;  
Nothing that but creeps can sing,  
Soaring, we can sing and trust."

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\* This does not seem perfectly clear to us. We listen to a prayer, and do not feel that we are "outsiders." There are some people who enter more devoutly and earnestly into hymns of a certain kind if they listen than if they sing; their mind and heart are more free when they have to make no physical effort. Hymns of another kind one *must* sing, if the tunes are appropriate. There are forms of musical expression which are not possible to a congregation, and we see no reason why there should not be an anthem in which the people join in silence, as well as prayers in which they join in silence.—ED.



Congregational singing, then, though it may be retarded or helped by other causes, keeps pace in the main with the devotional feeling of the worshippers. With the warmth of this feeling it varies in different ages, nations, and Churches; in different services, and in different parts of the same service. The fear of what our neighbours will say is very destructive to hearty singing. Two summers ago I was worshipping with a friend in an Episcopal church among the hills of North Wales. The little church was filled to the door, and almost the whole congregation was made up of visitors to the place, for the Church of Wales is not the Church of the Welsh. On our way home I asked my friend if he had not been struck by the unusual heartiness and generalness of the singing, considering the well-to-do character of the congregation. "Certainly," he replied, "and the reason is a plain one. The people did not know each other." It is indeed true that the feeble sound that rises from so many of our "respectable" congregations must be laid to Mrs. Grundy's charge. Religious fervour is all very well, these feeble singers say in effect, but it must be curbed by gentility, and that the Browns should be discussing at dinner the loudness of Miss Jones's voice is not to be tolerated. So Miss Jones, with the Browns in front of her, sinks her voice into a musical whisper, like Mrs. Micawber's voice, "the very small beer of acoustics." No musical reform can touch this evil. It is the love of God alone that can call out the voices of men and women in their full power. But if our singing is enfeebled by the absence of devotional feeling, it is strengthened by its presence. It is said that no richer mass of vocal sound is ever heard in this country than at the Wesleyan Conference meetings, where the singers are nearly all ministers, their fervour raised by companionship to the highest pitch. The singing at large missionary meetings, at the gatherings of the Congregational Union, or on a special occasion of religious interest in any congregation, gives us a momentary glimpse of the majesty of sound which may come from men and women inspired by the love of God. There is no instrument like the voice; no music touches the heart like that from a multitude of singers. The gigantic choral society which M. Gounod is now organising at the Albert Hall, will preach this doctrine, it is to be hoped, as it has never before been preached in our country. Trained in music at Rome, the composer of "Faust" has drunk deep of the musical traditions of the Papal Church. He has formed his taste for the music, noblest of all, that comes from human voices, unaided by instruments. Such music we are to hear from the chorus M. Gounod is now gathering, and earnestly it is to be hoped that the leaders of singing in our congregations may soon learn to love it as well as he.

The generalness of the singing in our churches varies in the second

degree with the extent to which the people have been taught to sing. Listen to the congregation in Cologne Cathedral on a Sunday afternoon, joining with fervour in the plain responses and tunes of the Catholic service. Young and old, rich and poor, cultured and ignorant, they are all singing; you feel that the mass of sound that rolls along the nave comes from a thousand lungs. And then compare with this what is perhaps the only congregation of a similar size in England—that at the special services in St. Paul's Cathedral when a great man is preaching. The tunes of the hymns are plain enough, and every one has a copy of the words, but there is no fulness or "ring" in the tone; it is a vast and vague musical whisper, very affecting, but feebleness itself compared with Cologne. And what is the reason? The Germans, as all know, live and move in an atmosphere of music, and though notation is not much taught in the common schools, it is generally understood, and singing is looked upon as an ordinary rather than a special accomplishment. The best movement we in England can make for people's psalmody is to have music taught in the day-schools. Individual congregations may repair their musical deficiencies by forming singing practices,—and these are very valuable,—but the labour is great, and the result local and transitory. Singing in schools, on the contrary, means, for the next generation, singing in the Churches.

But, taking our Churches as they stand to-day, we may well consider how best we can shape the conduct of their music to produce universal singing. In the first place, is it well that instruments should be used?

Now-a-days, when the organ fever is spreading so far and wide, it is perhaps useless to offer any advice on the subject. But the organ is such a grand instrument; its resources are so many and so vast, that we ought to be allowed calmly to weigh its capabilities. The most useful function of the organ in the music of Congregational Churches, is that it floods the building with sound, so that timid worshippers are encouraged to sing. They are encouraged because they do not hear their own voices, and because it is easier to sing in the company of an instrument, as every one knows who has sung a song with and without the pianoforte. The voice is assisted wonderfully in learning a tune by following it on an instrument. This is the way most young ladies learn their songs. In the interests of musical education this habit of depending on an instrument must be strongly condemned. Whatever good the popularisation of the pianoforte may have brought, it has nearly destroyed the independent power of reading music. We all like to be saved trouble, and to have no more thinking over a thing than we can help. Our ancestors in the age of Elizabeth had but few instruments, and those of a poor, tinkling sort, so they were compelled to master the rudiments of the vocal art if they wished to sing. Now,

if an interval has to be sung, the tempting pianoforte is always at hand to save us the trouble of independent exertion. But even this important objection from the musical side, should be waived in our Churches, where we must subordinate everything to the great end of making it as easy as possible for people to sing. They *can* sing more easily if an organ follows their voices. The musical effect, also, is improved by the organ; harsh and loud voices are smoothed down, the interstices as it were are filled up, and the congregational voice is rounded into harmonious unity. It is further claimed for the organ that it keeps up the pitch, but it would be more correct to say that it diminishes the tendency to flatten. That a congregation frequently flattens while an organ is being played, every one troubled with a musical ear must have noticed, though it is something that the voices should be put in tune again at the beginning of every verse. What is the cause of flattening, so common a fault in congregational singing? We cannot prevent it altogether without making musicians of everybody, and securing that voices shall never get tired or lazy. But the pitch is less likely to be lost when the accent and rhythm of the tune are marked, and when the notes are struck lightly rather than drawled and run one into the other. This style of singing is not only that which prevents flattening, but it is the proper style, the only one which is natural to vigour and heartiness of feeling; the only one which can be continued without wearying the voice. How far, then, does the organ help us to get this style of singing, for a congregation will always copy with Chinese exactitude the manner of a voice or an instrument which leads them? *It cannot give more stress to one note than another, and as to drawling, the very name in music for a tone which is equally loud during its whole length is "organ tone."* If therefore our congregations are content merely to follow the lead of the organ, their singing will be in danger of becoming monotonous and heavy. The precentor of a large Congregational Church, where an organ was not long since introduced, said to me the other day, "It has taken the accent out of the singing." There is not of course an absolute necessity that this should be the result wherever an organ is heard, but the tendency in that direction is strong. A congregation may form their own style, and let the organ follow, and this is easy where the lead is taken by a large and well-drilled choir. The truth is that the organ, like so many other things, is a very good servant, but a very bad master. It cannot lead, but the effect is grand when it is content to follow. I am aware that organists are always asserting that the organ can lead, but I have generally found them to mean that the choir or congregation, after a year or two's acquaintance, can get to understand what the organist wants. This is a very inferior thing to

leading. Many a man has no doubt gone away from an oratorio at Exeter Hall without any idea that the organ has been playing. He has heard the trombones, the drums, and perhaps the chorus, but he is surprised to learn that the organ was at work too. And yet if it had not been at work the effect would have been less full-toned and complete. Is not this what the organ should be in our churches—felt more than heard? Alas! instead of thus decently following upon our steps, it too often comes out and runs us down with the crushing tread of an elephant; it bellows at us while, as Mr. Beecher says, we chirp like sparrows in a thunder-storm. On few instruments is there so much bad playing as on the organ. When the mechanism is learnt—and a pianoforte player is not long in picking it up—everything else is left to the taste. This with many organists means making a rumbling noise whenever the word “thunder” occurs in the hymn, and putting on extra power when any allusion is made to the Angelic Host. Very rarely do we meet with an intelligent attempt to interpret the spirit of the hymn, with which this musical pun-making has nothing whatever to do. It is wearisome to find these vulgar faults of organ-playing so common. The German Protestants are as bad as ourselves. Roman Catholics alone seem to have discovered the supreme beauty of human voices, and to have subordinated the instruments to them. I submit, then, that the function of the organ is this:—It makes singing easier, helps to keep up the pitch, and improves the musical effect of the service of praise. But as it gives no accent it cannot lead, and is apt to take the rhythm and life out of singing when a congregation leans entirely upon it. This caution for the times may be added—that Churches should beware of introducing an organ, since a player who will use it softly is at present a rare phenomenon.

The office of the organ, therefore, is to accompany the voices of the congregation; the result can never be good when it steps into the place of a leader. But if not the organ, who or what shall lead the congregation? The organ and its feeble parody, the harmonium, are now so much in fashion, that it is almost hopeless to plead for any other kind of instrument. The village band is all but extinct; in a few years it will be completely gone, and people associate with it nothing but ridicule and contempt. I do not advocate the revival of the clarionet, serpent, bass-viol, and the rest, played as they usually were; but a quartet of stringed instruments playing the four parts which the voices sing, would be not unsuited for the work. These instruments are more like the voice than any others; they are capable of giving accent and of playing with lightness of tone; they are unable to drown the voices of the congregation, and would certainly blend most harmoniously with them. The same may be said for brass instruments

(cornet, alto and tenor bugles, and bombardon), which would render a most powerful and yet sympathetic support to the voices. Whichever class of instruments were used, the number engaged on each part could be indefinitely increased to suit the size of the congregation. The idea that there is anything more "secular" in playing a fiddle or a cornet in church than in playing an organ is purely conventional, as a moment's reflection will show. What work on earth is more unmitigated drudgery than organ-blowing? But passing from the strings and the brass, and allowing the organ to *accompany* or not, shall we be led by one or more professional singers, or by a good-sized voluntary choir? I am for the choir, as more likely to encourage the general singing of the congregation. I would teach the choir to consider themselves as part of the congregation, and not in any sense as deputy praisers for the rest of the people. They are more likely to be free from such professional fancies if they sit among the congregation, instead of facing it. There is no need that they should confront the people; they can lead as well from the middle or the back of the church, and wherever the organist is he can keep in time with a little care. Supposing such a choir to be formed in a church where an organ is employed, the task will be to maintain the authority of the voices over the instrument. A large choir, directed by a choir-master who is determined to keep the music within reach of the congregation, will be generally in accordance with the interests of the body of worshippers. The choirmaster should therefore be the chief musical authority in the church. It is the custom in the Church of England, when there is a choirmaster as well as an organist, to leave the whole musical arrangements with the choirmaster. He chooses all the tunes and drills the singers, while the organist has only to play what is put into his hands. This is the **arrangement** which should be adopted in our Churches. It would of necessity bring about a more general service of praise, for the convenience of the voices would be put before that of the organist. I claim the sympathy of the ladies for this arrangement, because it would admit them freely to the position of organist, from which they are now so constantly excluded through inability to do the public work of training a choir.

A great deal might at once be done to improve the quality of our congregational singing, in whatever way the musical strength of a church is organised, whether by a precentor, choir, or a few leading singers. The idea that one hymn ought to be sung more loudly or more softly than another, or that any lines or verses need changing expression, seems never to occur to nine out of ten of these praise leaders. The organists *do* observe it, by turning on stops or turning them off, but it is the voices of the congregation that should do so.

Organ pipes, whether they thunder or whisper, can never do duty for men and women. It is a burst of *vocal* sound we should hear when an inspiring thought is reached; it is *human voices* that should utter in bated breath a confession of sin or a plea for mercy. Still less heard of is the doctrine that the speed of movement should vary with the character of the hymn, while there are hardly any churches where an attempt is made at what the musicians call "phrasing," that is, at observing the elocutional pauses in the words. And be it remembered these are not mere refinements to please the fastidious taste of the musician. The effect of them all is to throw life into the words, and compel attention to the spirit and meaning of the hymn. What higher service can music be called upon to render? Is not this its complete apology for entering the house of God? I need not give an example of the way in which a change of sentiment in a hymn, accompanied by a change in the musical emphasis (by the voices of the people, not by the organ-pipes), leaves an impression upon the heart of every worshipper. Nor need I show how we should sing hymns of bounding Christian joy faster than reflective, and introspective hymns. A word may, however, be spent on "phrasing," considering what a rare performance it seems to be. Every one knows that a good reader, in reciting the following lines, would pause between each attribute of God. With this we may contrast the usual style of singing the two lines, supposing the tune to be, as it generally is, Houghton,—

*Phrasing.*

Our maker; defender;  
Redeemer; and friend.

Or to take another example:—

*Phrasing.*

Soldiers of Christ; arise!

*No phrasing.*

Our maker de; fender re;  
Deemer and; friend.

*No phrasing.*

Soldiers of Christ a; rise!

In neither case need I ask which rendering is more likely to make the congregation reflect on the meaning of the words. This observance of elocutional pauses is not naturally given by a congregation. People observe by instinct the *musical* phrases, and take breath between them. But in singing several verses to one tune the *verbal* phrases must of necessity cross and contradict the musical. Then the music has always to give way to the words. Still it is astonishing how soon the habit may be formed of marking these verbal breaks. The organists can in this matter come speedily to our relief. If they will raise their hands from the manuals at the pauses, the people will at once begin to phrase. The organist of a Church of England whom I know has carried out this practice for some time. He was once conversing on the subject with a poor and illiterate woman who attends the church. She said, "It helps to make the meaning clear, sir." Where could he have got a

better testimony to the real excellency of the plan? These elocutional pauses are the alpha and omega of chanting, but in how few places are they observed! Let us take an example:—

ELOCUTIONAL RENDERING.—Trust in the Lord, be of good courage, and He shall strengthen thine heart; wait, I say, upon the Lord.

AS USUALLY PERFORMED.—Trust in the Lord be of good courage and he sha-a-a-a-ll strengthen thine heart; wait I - - - say up on the Lord.

The prevailing rule for delivering the reciting tone is, "Get through it helter-skelter, as fast as you can, and then wait for your neighbours." And while the Cathedrals and Established Churches set such a bad example, Nonconformists are not likely to improve.

In all this high region of emotional expression in psalmody, the minister, whether a musical man or not, possesses great power. I have never been able to understand why the custom of reading out all or any part of a hymn should have survived the general possession of hymn-books by the congregation. I have often wondered whether the custom was even of use to our forefathers, who had no hymn-books; whether in fact they could hold four or eight lines of a hymn in memory from hearing them once read over. Now, at any rate, the custom is useless. To some people it is worse than useless, for they find that if they have uttered in silence the prayer or praise of the verse which the minister has read, it is difficult immediately after to trace their way through precisely the same series of emotions when they are singing. He has taken the edge off their power of absorbing the thoughts of the poet. The time which is now occupied in giving out the hymn may, however, be very profitably spent by the minister in speaking of its character, and endeavouring, by a few well chosen words, to lift the congregation to its exalted level. Mr. Spurgeon often does this, and the effect upon the worshippers must surprise everyone who hears it. Each one of them sings as if charged with the burden of the song.

A remark may be offered on the kind of tunes fit to be sung in Congregational Churches. There is a severe school of Church music that asserts itself now-a-days with some strength. It is the old, old story of the dead ruling the living. The only test that can rightly be applied to a tune is, Does it call out the feelings and sympathies of the worshippers, accord with the spirit of the words to which it is set, and help to drive home their meaning? Whereas some people seem to think that our duty is to sing what was sung in Reformation times, and ask no questions. In obedience to this notion the tunes are to have but one note to every syllable of the hymn, and the only alternative (except a few chants) is to be a Sanctus, with neither melody nor rhythm, sung at a rate of impossible slowness. People who think these compositions dry, and have no enjoyment in singing them, are



comforted by the assurance that they are very ancient and very classical. Now, if tunes are judged by the degree in which they impress the hymn upon the minds of the worshippers, it will be found no doubt that those which render the most true and lasting service are of a sober kind. But why should not these occasionally be mixed with lighter tunes, such as have been introduced with so much success by the Ritualists? Tunes with a lively melody, containing plenty of sequence and reply, and with some rhythm, exactly hit the average English ear, and are sung with heartiness, and thoroughly enjoyed. Such tunes, it may be objected, are ephemeral, and are soon laid aside. Certainly they are, but is this any reason why they should not be used as long as they will serve to call out the hearts and voices of the worshippers? Objections that they are "operatic" and "full of secular associations, which distract the thoughts," do not usually come from the most earnest and active of the congregation. Those who feel the words they are singing will find little room in their thoughts for the common associations of a tune. If the hymn "Though often here we're weary" were sung to "Annie Laurie," in one of our congregations, those who heard of the event might be very much shocked, but I think those who actually joined in singing the beautiful Scotch air would find that their thoughts had not wandered from the hymn, while they could not but be charmed with its happy union with the melody. This is the extreme case, and we are not called upon to put it, but let our taste be neither narrow nor prudish, let us draw liberally from every source that can help on the great end of hearty and universal singing in our churches.

The Romish Church gains much artistically and æsthetically by its centralisation. The pure taste of the best men in music or in art, influences and directs the usages of all the Churches, those in rural and uncouth places, as well as those in cities. It is on the other hand the pride of Congregationalists that they are "religious republics." Not satisfied with that, however, they are republics in matters of taste and in all modes of ordering their services. Those who hold the reins in the musical department have generally no traditions of wiser men than themselves to maintain; they consult only their often erratic fancy; they hardly ever hear the services in other places than their own, and when they do they are often too wedded to the ruts and mannerisms of years to get any profit. But surely our liberty need not thus be abused. Even in matters of taste it has its advantages, for each congregation can mould the musical arrangements of the service to its own likings and capabilities. Musical knowledge is spreading fast through the community, and choral singing is becoming more common. Let the musical people in our congregations, who spend so much time in practice and performance, be anxious above all things to give their best to God.

*"A LITTLE WHILE."*

"A LITTLE while ! A little while !"—O Master,  
 What is it Thou hast said !  
 The vast train of expectant years grows vaster ;  
 The deep dark tide of sin flows wider, faster ;  
 We listen for Thy tread.  
 Hope watching stands, our storm-tost vessel steering ;  
 But the dark skies vouchsafe no sign of Thine appearing.

"A little while !"—Faith reads the promise over,  
 While louder roars the storm ;  
 Then gazes, keener-eyed than any lover,  
 O'er the night-blackened surges, to discover  
 Some vestige of Thy form ;  
 And oft, the dreary night-watch to beguile,  
 Repeats—" 'A little while,' He said, 'A little  
 while.' "

But Love, with instinct truer, deeper, keener,  
 Nor sign nor vision craving,—  
 Garnering Thy precious words up, as a gleaner  
 The golden ears ; with heart and brow serener,  
 For all the tempest's raving,—  
 Feeling Thee near, and conscious of Thy smile,  
 Counts the slow-rolling ages but "A little while."

EUSTACE R. CONDER.

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*THE PHYSIOGNOMY OF SCRIPTURE  
 PORTRAITS.*

"There is a kind of character in thy life,  
 That, to the observer, doth thy history  
 Fully unfold."

"His heart is free from fraud, as heaven from earth."

IV.—THE APOSTLES. PHILIP AND NATHANAEL.

THE slight handling of the Twelve Apostles was demanded by the necessities of the Gospel record. They are always treated by the Evangelists as secondary figures. Some of them are brought, by the events in our Lord's life, into greater prominence than others ; but it is evident that no attempt is made by the inspired writers to give the perfect portraiture of any one but our Saviour.

The four Gospels are representations of different aspects of the Lord Jesus Christ ; and the book of the Acts (misnamed in our editions of

the New Testament, *The Acts of the Apostles*) is a continuation of what our Lord "began to do and to preach."

Called as we are to believe in One whom we have never seen, our imagination spontaneously supplies some ideal portrait; and its distinctness is determined by the strength of our feeling; and its correctness is proportioned to the accuracy of our knowledge. Our Lord having been made in all points like unto us, wishes us, while acknowledging Him to be the Son of God, still to cultivate a natural regard for Him, as if His human nature was as great a reality as His Divine. We have Him, therefore, brought before us associating constantly and indiscriminately with all sorts and conditions of men. By His intercourse with the common people, the leading members of the religious world of His day, the political partisans, the employes of the government, the Roman soldiers, the Samaritans, as well as by His more intimate fellowship with His followers, His friends, and His disciples, we are furnished with characteristic facts, which serve as additional touches to His portrait. All these associations are, in the language of art, wanted. The Christ is to be seen in His words and works.

Some acquaintance must be formed by us with the various persons who came into contact with our Lord, in order that we may understand His dealings with them, and thus we may increase and perfect our knowledge of him. Sufficient information is furnished in the Gospel history respecting the Apostles. Two points of special importance are distinctly proved. Tracing the several references which are made to them, we find that they were all "men of like feelings and passions with us," and that they varied in natural temperament from each other. The character which belongs to us all is ever being betrayed by the disciples, and the special characteristic of each is also to be seen. All the Apostles are frequently to be found acting and speaking with unanimity, and the spirit they manifest is that which makes the whole world kin. They were selfish and worldly; they were carnal, and walked as men; and in the Gospel history, now one of them, and then another, is placed in a position in which a high light falls upon the character:

"We know them, yea,  
And what they weigh, even to the utmost scruple."

The spirit of the disciples is represented as in striking contrast with the mind of Christ; and this contrast brings out the physiognomy of the Saviour with great force. Our Lord is thus "evidently set forth."

Pictures are painted on the principle of selection. The whole truth is never told. There were many other things which Jesus said and did, besides those which have been recorded; their introduction, however, would not only have been superfluous, but injurious. The portrait

would have suffered. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book : but these are written, that ye might believe that Jesus is the Son of God ; and that believing ye might have life through his name." (John xx. 30, 31).

"Read o'er the volume of His lovely face,  
And find delight writ there with beauty's pen ;  
Examine every several lineament,  
And what obscure in this fair volume lies,  
Find written in the margin of His eyes."

Philip was the first of the Apostles to leave all, and to follow our Lord ; and this fact, with the silence of the history as to any doubt or delay, leads to the supposition that he must have been a simple-hearted man. Da Vinci's portrait represents the Apostle as being in early manhood. His physiognomy retains much of its characteristic expression. In the integrity of his child-like temperament, Philip is less disturbed than any of the other disciples. With both hands he points to his heart, and, turning with the deepest feeling to our Lord, he seems to be asking Him to search his heart, and see how free it was from treachery. The expression harmonises with his typical portrait. He is represented generally in the prime of life, with a benign countenance—one of those countenances which compel confidence.

"There is a fair behaviour in thee,  
And though that nature with a beauteous wall  
Doth oft close in pollution, yet of thee  
I will believe thou hast a mind that suits  
With this thy face and outward character."

The child-like simplicity of Philip is to be found again in the free utterance of his heart's craving in the conversation during the Last Supper : "Lord, show us the Father, and it sufficeth us." How many have been thankful to him for his having spoken for them. But for the *naïveté* of Philip we might have missed the oft-read and precious words, "He that hath seen me hath seen the Father. Believe me that I am in the Father, and the Father in me." (John xiv. 9, 11.) In a picture by Bonifazio this subject is charmingly treated. The other disciples are in the background, and Philip, in the fulness of his feeling, is pleading with the Saviour, who is represented as speaking as "never man spake."

Our Lord found Philip, and Philip found Nathanael ; and it is thus easy to understand why these two Apostles should have been paired by our Lord. They must have been old friends, and their former fellowship was thus renewed and sanctified. They may also have somewhat complemented each other. They are represented in sacred art as about the same age ; but Nathanael is the stronger man. Philip has a

somewhat receding forehead, and there are no indications in his physiognomy either of the ability or the disposition to doubt.

Da Vinci's portrait of Nathanael gives you the idea of a mind which is in the habit of constant and careful, but yet unprejudiced, investigation. It is only a profile, but you see enough of the countenance to form an estimate of the character. The habit of inquiry is constitutional. All the features are in harmony. The full forehead, the searching eye, the long and cleanly-cut nose, and the quiet strength in the lower part of the face, belong to one who is accustomed to sift evidence.

"He reads much :

He is a great observer, and he looks  
Quite thro' the deeds of men."

Nathanael was a devout man. When found by Philip he was evidently engaged in meditation and prayer. He appears also to have been one of those who searched the Scriptures ; for his queries were justified by revelation. The Christ, according to the prophets, was to be born in Bethlehem ; and Philip had spoken of Jesus as belonging to Nazareth. Philip, however, knew his friend, and he asked him to come and see. "And Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile !"

Our Lord's criticism of Nathanael must be taken as the key to his character. Nathanael was one of those who were determined, at any price, to retain their integrity. Reading about him, or looking at his portrait, you say—

"He's honourable,

And, doubling that, most holy."

He would have been one of those whom David desired for the inhabitants of the hill-side, which he had crowned with the Tabernacle. Nathanael would have satisfied his ideal of the true Israel. David was evidently troubled as he looked at the superstitious Israelites, locating themselves in the neighbourhood of the holy place ; and looking away from the type to the antitype, he asks—

"Jehovah ! who shall dwell beside thy tabernacle ? who shall rest upon thy holy hill ?

Even he that walketh uprightly and doeth the thing which is right, and speaketh the truth in his heart :

And keepeth not slander upon his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbour :

He that scorneth every vile thing, but honoureth them that fear Jehovah ; who hath sworn to his own hurt, and changeth not :

He that hath not given his money upon usury, nor taketh reward against the innocent :

Whoso doeth these things shall never fall."

Nathanael was a man after David's own heart. The legends describe him as having a quantity of strong black hair, and a bushy, grizzled

beard ; and this portrait is followed very literally by the old German and Flemish painters. In the Italian pictures he has frequently dark hair, as in Da Vinci's portrait ; and he has resolute features. We may here notice, in passing, one of the many indications of study in Da Vinci's picture. In natural action there is a consent and sympathy in every part of a figure. The whole body is a unity. If "one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it." For instance, in Da Vinci's picture, the body of the Apostle John faints, as well as his face. The shoulders have fallen, and the muscles of the arms are relaxed, and the hands are instinctively clenched. Again, the expression of Peter's countenance is repeated in his hands ; and the feeling of the fore-finger of the right hand is repeated in the clenching of the knife by the left hand. And Nathanael is characteristically represented as rising and bending forward. His whole body, even to the feet, is on the stretch. He is not listening to anything but the echo of our Lord's word. Placed at the very end of the table, he is placed somewhat at a disadvantage ; but he assumes, at once, a characteristic attitude, and he strains himself to the utmost, if, by any means, he may catch the meaning of the mysterious words.

The expression of the character is not confined to the countenance. The face is supplemented by the bearing of the whole body. The spirit of a man is to be seen pervading his limbs as well as his features.

" A virtuous or a vicious spirit looks out  
In every limb and motion of the body."

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## THE DEBATE ON MR. DIXON'S RESOLUTIONS.

THE Resolutions moved by Mr. Dixon in the House of Commons, on Tuesday, March 5, though not presented at the instance of Nonconformists, yet, with one probable exception, so fairly represented the spirit of the opinions of the great majority among us, that their discussion and the consequent voting were anticipated with profound interest by all the free Churches in the land. It was not that we expected a parliamentary majority, but we were eager to hear authoritatively announced the views of the Government upon our complaints, both as to the injustice of certain sections of the Act and the partiality of its general administration, and from the division-list to learn definitely who were our friends and foes. It is not our purpose to give a *resumé* of speeches. Our desire is to give some of the impressions made upon

the mind of a Nonconformist spectator, both by the speakers and the general attitude of the House.

When Mr. Dixon rose, the House was tolerably full, and nothing could be better than the attentive hearing the members gave to the honourable gentleman. Though not gifted with any special oratorical power, and uttering sentiments distasteful to the large majority of those present, Mr. Dixon was listened to for nearly an hour with the utmost fairness. No doubt he owed this partly to the importance of his subject and to the fact that behind him was the Birmingham League, but it was also another illustration of the truth, that in no assembly in the world can a man, with something to say, get a better opportunity for saying it than in the British House of Commons. Nor was the speech of Mr. Dixon one to weary his hearers. From a parliamentary point of view, it was ably conceived, and had his motion been as tactical as his speech, the majority cast against him might not have been so great. Perhaps, by no speaker in the debate was the "violated conscience" question more effectively put than by Mr. Dixon, and the evident sincerity of the speaker brought him respect from men whose votes no eloquence, human or angelic, could have changed. Mr. Forster's compliment, whether a political formality or not, we believe to have been deserved when he called the speech an "able" one.

To Henry Richard the deep gratitude of every Nonconformist is due, for one of the most honest and telling representations of our relation to the Act and its authors, ever made on the floor of the House. The member for Merthyr is gradually securing an important House of Commons position. For the rough battle of political life he has the physique and mental adaptability, without which few rise above the hated level of mediocrity. No one eyed him, while speaking, more attentively than the leader of the Conservative party, and there twice broke over that impassive face the ripple of a smile, seemingly caused by an exuberance of bodily action in the speaker which is, perhaps, the remains of old pulpit habit. Unfortunately for the complete success of the speech, Mr. Richard made one great blunder. How a practised speaker, generally so careful in his statements, warned by the substance of the quotation he read, seeing the name of the well-known Catholic publisher on the title-page, could make the mistake of supposing that he was reading from a book issued by the Church of England, is to us incomprehensible. How the Tories roared with delight when Mr. W. H. Smith, with intense glee, made the error apparent! Up to that moment the speech had been more than a success, but it was a fatal blow, and the speaker never recovered his former *verve*. Had Mr. Richard preserved his self-possession, his retort was easy. The force of his argument was the same, whether the book was used in Anglican or in



Roman Catholic schools ; for both receive the benefit of the 25th Clause, and Nonconformists object to pay for the teaching of such history wherever it may be given. It was a fine trait in the character of English gentlemen that both sides of the House accepted, heartily, Mr. Richard's assurance, that he had no wish to misrepresent, and generously responded to his expression of regret. One special service he did for us ; he called forth from Mr. Forster a complete condemnation of the favourite Tory theory of an accepted compromise during the passing of the Act. Also his arraignment of the administration of the Act was well done, and his reference to Mr. Forster's reply to Mr. Dixon about the ecclesiastical position of the twelve new inspectors—first made, however, in Mr. Richard's hearing by a speaker during the Union Autumnal Meetings in Swansea—was quietly ignored by Mr. Forster in reply. Delighted as we were, however, with the good service done by the vigorous and high-toned speech, we bitterly felt that one of the wrongs the present Government have done us was to force us into the great controversy as Dissenters and not as English citizens. Whoever else may judge the Act according to its tendency to further mere ecclesiastical purposes, we do not ; and it is our grief that instead of all our strength being given to the building up of a grand national system, we have to spend time and means in controversial defence of one of the first principles of religious liberty.

The House rang with cheers when Mr. Forster rose to propose the Amendment of the Government. Tall, massive, and resolute, though ungainly, he looked every inch the strong Yorkshire man he is. As he stood before us with a face radiating with the consciousness of power, we quite understood the secret of his influence both in the Cabinet and in the House. Of his speech, as listened to, we have heard but one opinion, that as a bit of rhetoric delivered by a man who had forced himself to the front in an assembly of the picked men of Britain, it was, on the whole, a disappointment. That strange arithmetical calculation, the involuted sentences which even the speaker himself gave up as meaningless, and the explanation still to be explained of how he hopes to reconcile the justice of universal compulsion with the substance of the 25th Clause, these, on the surface, seem to bring down very low the rank of the speech as an oration. Still further musing, however, on the matter, makes us distrustful of our first judgment. May not all this have been the very perfection of House of Commons art ? Was it compatible with all that Mr. Forster had to do upon his rising, that he should make his meaning clear as the light of summer's sun ? That the power to do so was there, no one, looking into that fearless face, could doubt. What, then, is our explanation ? It is that he was speaking as the mouthpiece of a Cabinet strongly divided in their views

as to the answer to be given to Nonconformist demands. His personal relation to the Conservatives, perhaps, increased his difficulty. They had been cheering him to the top of his bent for the last eighteen months, and it was not the most pleasant duty to look them in the face and tell them he hoped next session to compel the election of a School-Board in every parish in the land. Not that with the 25th Clause unaltered, this would have fluttered the Volscians, but he had to add that his colleagues and himself would then be prepared to consider what was just in the claims of the most powerful section of their own supporters. Well might the tongue falter in the task. To ourselves the weakness of the speech is an augury of victory. Had Mr. Gladstone resolved to break for ever with the Nonconformists, instead of watching an orator dexterously and quietly eluding a definite meaning, we should have been listening to a man who can skilfully use our mother-tongue, and to whom the opportunity of replying to the arguments of men not only with Puritan blood in their veins, but with the love of Puritan principles in their hearts, would have been no uncongenial task.

To meet Mr. Dixon's resolutions from a House of Commons point of view was comparatively easy. No charmer, charming ever so wisely, could have induced those many-acred squires to face this session a fresh Educational Bill, and when Mr. Forster put the practical difficulty as an argument against a motion too comprehensive as a piece of parliamentary strategy, his objection met with an almost unanimous response. For ourselves, we give fullest credit to the Vice-President's statement that he did not see, during the passing of the Bill, what acute minds, quickened by proselytising zeal, found in the 25th Clause. Not at all unpleasant to us was the dash of vinegar he put into his description of his dissenting opponents, when he said he had to deal with people, some of whom disliked special Churches more than they liked education. We like an antagonist who can hit out cleverly. Mr. Forster's statement, as to the spirit in which he has endeavoured to administer the Act, puzzles us. On the honour of an English gentleman he assured the House he had known no partiality and shown no favour. Yet the belief that the very opposite has been the case, has done more to envenom the agitation than any clause of the Act itself. The only possible explanation must put the blame for what is notorious, on those permanent officials of the Council whom he so highly praised in his speech. Long before this is read, our readers will have, doubtless, considered the concessions promised in another year. That they are all we can with justice claim, we strongly deny. But whatever else, they do this for us: they reopen the question in the region of practical politics, and it will

be our own fault if, with a year in which to work, we can count on no more than ninety-four votes favourable to those views which are spreading throughout the land with a rapidity that has been surprising even to their most sanguine advocates. Even Mr. Forster, logically, should be with us. He confesses he did not foresee the grievance which has arisen in the working of the 25th Clause. It appears by this confession that there is now in the Act what its promoters never intended should be there. It can be no hardship to ask them to take out what they never supposed to be in. Very curious it is that what the Tories pompously style the Parents' Magna Charta, should be found in a clause which those who passed it intended to effect quite another purpose.

When the Vice-President resumed his seat, the members, with the exception of twelve unhappy beings, rushed off to dinner. While, then, the minor gods are speaking to empty benches and reporters, let us look around and open our ears. Many of the spectators are representative men, and their presence tells how deeply this question cuts into ecclesiastical hopes and fears. Who is he with thin, pale face and shaven head, who has with sparkling eyes been looking on for hours in a corner under the Speaker's gallery? Though seen for the first time surely we make no mistake; it is the Roman Catholic Archbishop in England. While we are looking a gentleman presents his card to Archbishop Manning, and a friend whispers to us the name of Dr. Rigg. There, too, is the Apostle of sweetness and light, and near him sits one of the principal supporters of the Birmingham League, and by his side the most eloquent speaker, perhaps, on the League platform. Stepping up stairs we find the Speaker's gallery is dotted over with Nonconformist ministers. Among the rest we recognise the Secretary of the Congregational Union, and the ablest Nonconformist member of the London School-Board. There are ministers from Northampton, Huddersfield, Sheffield, and Hastings, and, no doubt, from other places besides. On the bench below and in front of the Speaker's gallery are the two Secretaries of the Central Nonconformist Committee; in front of them and immediately over the clock is the Bishop of Lichfield, who was sitting there at five o'clock when Mr. Dixon rose, and who was there still when the division was called at midnight. Next the Bishop is the French Ambassador, the Duc de Broglie, who hopes perhaps to get some hints that may be of service to M. Thiers in fighting the educational battle in France.

It is no sham tournament that these men, to whom moments are precious, have come from every part of the country to witness. Look at those two busy little men flitting about everywhere, Glyn and Noel, whips of

the rival parties, liked by every member of the House except, perhaps, those patriots whose little requests have been denied. No dark shadow sits upon their brow to-night, for on the Education Bills of our Liberal Government, happily, they can work in union. This evening, the command from head-quarters is simple but imperative : Secure the heaviest vote possible against these resolutions. In the smoking-room it is said there is a chance of Sir Roundell Palmer speaking, and some of the Radicals say Mr. Miall also. There is a general belief that Mr. Gladstone will close the debate, and it is positively asserted he will speak in a spirit that will tend to reconcile the alienated Nonconformists. Would that this prophecy had found fulfilment, for it is one of our heaviest griefs that the Premier we so enthusiastically admire, and to whose high honour and pure instinctive justice we could fearlessly commit our whole case if uninfluenced by colleagues or party exigency, may fall by the hand of the very men who, while a really liberal flag floated over them, would have stood by him to the very death.

Again the benches begin to fill. Pleasant-looking Mr. Liddell has spoken as became a Tory and a gentleman. Mr. Backhouse has said something ; Mr. Corrance, unique in his party, has, in a sensible way, uttered his protest against the 25th Clause. Auberon Herbert, extreme type of the young University School, with sweet voice and choice language, has sternly cut across every loved prejudice of the House, and strengthened his opponents in the wisdom of their coming vote. Lord Robert Montague, illustrating once more the proverb about perverts, has spoken the brief his priests had put into his hands. And now Leatham is up ; "clever but disagreeable" is the criticism of one of the gentlemen near us. Of the latter quality we know nothing, but that he is a downright good speaker we are quite sure. With his objection to a compulsory system under any circumstances, except for criminals and paupers, we cannot sympathise. For the rest of his speech we, and those who think with us, owe him much. It struck us, however, while he spoke, that a desire not to widen the breach between Dissenters and Mr. Gladstone, and faith that the latter was coming right, restrained him in the use both of argument and epithet. If it was so, for this, too, we thank him. The white-waistcoated gentlemen with curls all taut, crowding the back benches opposite, and who by this time had dined, would madly have cheered all declamation hurled at the Premier. This they expected from the hon. gentleman, but, happily for highest interests, they were disappointed.

In Mr. W. H. Smith we had a fair and honourable antagonist. If he could infuse his spirit into the mass of his party, the controversy, if not near to a solution, would be deprived of its acidity and venom.

The next to catch the Speaker's eye was Dr. Playfair, member for

Edinburgh University. Behind his brow works an able brain, and he has at his command a fluent tongue. Judged by the cheers, his speech was more effective with the Conservative members than any other made that evening. It was really clever. Its weakness, tried by any high standard, was that it smacked too much of the mere debater. All through, the speaker assumed that those seeking the amendment of the Act, denied point-blank it had done the slightest good. If any human being asserts that, then Dr. Playfair most triumphantly refuted him. Nor was the quotation of some words that fell from the Vice-Chairman of the three denominations in London quite fair to those against whom he was about to use them. That among men whose glory is their liberty of thought and speech, you might find those who differed on a question like the present from the mass of their brethren, no one would deny; but surely the views of one or two are not to overshadow the general sentiment of great bodies. Perhaps, in no mind would more genuine wonder arise than in that of Mr. Glover himself, when he learned he had been cited in the House of Commons as the one wise man among the Nonconformists.

Virtually, Mr. Fawcett concluded the discussion. He is a fearless and broad thinker; his speech told. Mr. Gladstone and Mr. Forster listened attentively to every sentence. He mars his force, we fancy, by speaking somewhat in the style of a local preacher, and there is a peculiar quaver in his voice that sounds very odd. His matter, however, is strong, and he will yet be a power in Parliament. One qualification we must make to our praise of his speech. Because he felt strongly, what we too feel—the supreme necessity of getting all children to attend school—and because he did not feel strongly any religious difficulty whatever, was it quite fair to urge the one by throwing scorn upon the other?

Thus ended an evening's parliamentary speaking which will be historic. The voting neither surprised nor daunted us. Some names were not among the ninety-four which should have been there. To whose loss, the future will declare. True the list reveals to us what a mass of opposition we have to encounter, and, if possible, overcome. On the other hand, the debate gives us a more hopeful outlook with regard to the present Government, and shows that our united position is capable of strongest defence. Out of the House all is cheering, and as we call to mind the splendid gatherings of electors all over the land, where our principles have been received with unanimity and enthusiasm, we seem to see another vision as to the House's future vote when we read again the unalterable resolve of the Manchester Conference: "Believing that the cause of religious freedom is of more importance than any ties of party, this Conference appeals to the Nonconformists of Britain to

declare that they will not accept, as a satisfactory representative, any candidate for a seat in the House of Commons who will not pledge himself to the amendment of the Education Act, according to the principles adopted by this Conference." C.

The following analysis of the two divisions will be useful for reference :—

LIBERALS WHO VOTED WITH MR. DIXON.

Adair, H. E.	Fitzmaurice, Lord E.	Muntz, P. H.
Anderson, G.	Fordyce, W. D.	Norwood, C. M.
Armitstead, G.	Forster, C.	Palmer, J. H.
Baker, R. B. W.	Fothergill, R.	Parry, L. J.
Beaumont, H. F.	Goldsmid, Sir F.	Plimsoll, S.
Beaumont, W. B.	Goldsmid, J.	Potter, E.
Beaumont, Capt. F.	Gourley, E. T.	Potter, T. B.
Bentall, E. H.	Hadfield, G.	Price, W. E.
Bowmont, Marquis of	Harcourt, W. G. G. V.	Richards, E. M.
Brewer, Dr.	Harris, J. D.	Russell, H.
Bright, Jacob	Haviland-Burke, E.	Sartoris, E. J.
Brinckman, Capt.	Herbert, Hn. A. E. W.	Shaw, R.
Brocklehurst, W. C.	Hoare, Sir H. A.	Sheridan, H. B.
Brogden, A.	Holland, S.	Sherriff, A. C.
Brown, A. H.	Horsman, Rt. Hn. E.	Simon, Mr. Serjeant
Buckley, N.	Howard, J.	Stapleton, J.
Candlish, J.	Illingworth, A.	Stepney, Sir J.
Carnegie, Hon. C.	Kensington, Lord	Stuart, Colonel
Carter, R. M.	Lawrence, Sir J. C.	Tollemache, Hn. F. J.
Cholmeley, Capt.	Lawson, Sir W.	Tracy, Hon. C. D. R. H.
Clay, J.	Leeman, G.	Trevelyan, G. O.
Clifford, C. C.	Lewis, J. D.	Villiers, Rt. Hn. C. P.
Colman, J. J.	Lush, Dr.	Vivian, H. H.
Cowen, J.	Lusk, A.	Wedderburn, Sir D.
Craufurd, E. H. J.	Macfie, R. A.	White, J.
Dalglish, R.	M'Arthur, W.	Williams, W.
Dalrymple, D.	M'Laren, D.	Wingfield, Sir C.
Davies, R.	Melly, G.	Young, A. W.
Dickinson, S. S.	Miall, E.	
Dilke, Sir C. W.	Milbank, F. A.	Tellers.
Dillwyn, L. L.	Miller, J.	Dixon, G.
Ewing, H. E. C.	Morgan, G. O.	Richard, H.
Fawcett, H.	Morrison, W.	

LIBERALS WHO PAIRED IN FAVOUR OF MR. DIXON.

Price, W. P.	Smith, J. B.	Taylor, P. A.
Roden, W. S.	Sykes, Colonel	

LIBERALS who voted against Mr. Forster's amendment when put as a substantive Resolution, but who had not voted for Mr. Dixon.

Aytoun, R. S.	Hughes, W. B.	Samuelson, H. B.
Brand, H. R.	Lea, T.	Seymour, A.
Chambers, T.	Lubbock, Sir J.	Stevenson, J. C.
Cowper, Hn. Henry	Mitchell, T. A.	
Finnie, W.	Monk, C. J.	Tellers.
Hodgkinson, Grosvenor	Reed, C.	Gilpin, C.
Hodgson, Kirkman	Russell, Sir W.	Leatham, E. A.

LIBERALS WHO VOTED AGAINST MR. DIXON.

Acland, Sir T. D.	Anson, Hon. A. H. A.	Barclay, A. C.
Akroyd, E.	Anstruther, Sir R.	Baxter, W. E.
Amcotts, Col. W. C.	Ayrton, Rt. Hon. A. S.	Bazley, Sir T.
Amory, J. H.	Backhouse, E.	Beaumont, S. A.

Biddulph, M.	Forster, W. H.	Monk, C. J.
Blennerhassett, Sir R.	Fortescue, Rt. Hon. C. P.	Monsell, Rt. Hon. W.
Bolckow, H. W. F.	Fowler, W.	Nicholson, W.
Bonham-Carter, J.	Gavin, Major	Nolan, J. P.
Bowring, E. A.	Gladstone, Rt. Hon. W. E.	O'Connor Don, The
Brand, H. R.	Gladstone, W. H.	O'Donoghue, The
Brassey, H. A.	Goschen, Rt. Hon. G. J.	Ogilvy, Sir J.
Browne, G. E.	Graham, W.	O'Reilly-Dease, M.
Bruce, Lord C.	Greville-Nugent, Hon. G.	O'Reilly, M. W.
Bruce, Rt. Hon. H. A.	Grey, Rt. Hon. Sir. G.	Osborne, R.
Buller, Sir E. M.	Grieve, J. J.	Palmer, Sir R.
Bury, Viscount	Grosvenor, Hon. N.	Parker, C. S.
Cadogan, Hon. F. W.	Grosvenor, Lord R.	Pease, J. W.
Campbell, H.	Grove, T. F.	Peel, A. W.
Cardwell, Rt. Hon. E.	Hamilton, J. G. C.	Peel, J.
Carington, Hon. Capt. W.	Hanmer, Sir J.	Pelham, Lord
Cartwright, W. C.	Hardcastle, J. A.	Pender, J.
Cavendish, Lord F. C.	Headlam, Rt. Hon. T. E.	Pim, J.
Cavendish, Lord G.	Henley, Lord	Playfair, L.
Chambers, T.	Henry, M.	Power, J. T.
Childers, Rt. Hn. H. C. E.	Hogkinson, G.	Rathbone, W.
Cholmeley, Sir M.	Hodgson, K. D.	Robertson, D.
Colebrooke, Sir T. E.	Holms, J.	Rothschild, Baron M. A.
Coleridge, Sir J. D.	Hoskyns, C. W.	Rothschild, N. M. de
Corrigan, Sir D.	Howard, Hon. C. W. G.	Russell, A.
Cowper, Hon. H. F.	Hughes, T.	St. Aubyn, J.
Cowper-Temple, Rt. Hn. W.	Hurst, R. H.	Samuda, J. D'A.
Crawford, R. W.	Hutt, Rt. Hon. Sir W.	Samuelson, B.
Dent, J. D.	Jardine, R.	Saunderson, E.
Digby, K. T.	Jessel, Sir G.	Seely C. (Nottingham)
Dodds, J.	Johnstone, Sir H.	Sherlock, D.
Dodson, J. G.	Kay-Shuttleworth, U. J.	Smyth, P. J.
Downing, M'C.	Kingscote, Col.	Stansfeld, Rt. Hon. J.
Dowse, Rt. Hon. R.	Kinnaird, Hon. A. F.	Stone, W. H.
Duff, M. E. G.	Knatchbull-Hugessen, E. H.	Storks, Rt. Hon. Sir. H. K.
Duff, R. W.	Lancaster, J.	Strutt, Hon. H.
Edwards, H.	Lefevre, G. J. S.	Trelawny, Sir J. S.
Egerton, Capt. F.	Locke, J.	Walter, J.
Enfield, Viscount	Lowe, Rt. Hon. R.	Wells, W.
Ennis, J. J.	Lyttelton, Hon. C. G.	Whitbread, S.
Erskine, Adm. J. E.	Magniac, C.	Williamson, Sir H.
FitzGerald, Rt. Hon. Lord	Maguire, J. F.	Woods, H.
O. A.	Maitland, Sir A. C. R.	Young, G.
Fitzwilliam, Hon. C. W.	Marling, S. S.	
Fletcher, I.	Matthews, H.	Tellers.
Foljambe, F. J. S.	Maxwell, W. H.	Glyn, Hon. G. G.
Forster, Rt. Hon. W. E.	Merry, J.	Adam, W. P.

LIBERALS WHO WERE ABSENT FROM DIVISION ON MR. DIXON'S RESOLUTIONS.

Allen, W. S.	Butt, J.	Fagan, A. A.
Aytoun, R. S.	Callan, P.	Finnie, W.
Bagwell, J.	Cave, T.	Fitzwilliam, Hon. H. W. W.
Baines, E.	Chadwick, D.	Fortescue, Hon. D. F.
Barry, A. H. S.	Chambers, M.	French, Colonel
Bass, M. A.	Colethurst, Sir G. C.	Gilpin, C.
Bass, M. T.	D'Arcy, M. P.	Gower, Hon. Leveson
Bouverie, E. P.	Davie, Sir H. R. F.	Gower, Lord Ronald
Brady, J.	Delahunty, J.	Gray, Sir John
Brassey, T.	Denman, Hon. G.	Grosvenor, Captain
Bright, J.	Devereux, R. J.	Guest, M. T.
Bristowe, S. B.	Dundas, F.	Henderson, J.
Bruce, Lord E. A. C.	Ellice, E.	Herbert, H. A.
Bryan, G. L.	Esmonde, Sir. J.	Heron, D. C.
Burke, E. H.	Eykyn, R.	Hibbert, J. T.



James, Henry	Nicol, J. D.	Smith, J. B. (paired for
Johnstone, Andrew	Nugent, Hon. G. F. N. G.	Dixon)
Johnstone, W.	O'Brien, Sir P.	Smith T. E.
King, Hon. Locke	O'Connor, O. M.	Stacpole, W.
Lambert, N. G.	Onslow, G.	Stanley, W. O.
Lawrence, W.	Otway, A. J.	Stevenson, J. C.
Lea, T.	Peel, Sir R.	Sykes, W. H. (paired for
Leatham, Ed. A.	Phillips, R. N.	Dixon)
Lewis, Harvey	Platt, J.	Talbot, C. R. M.
Lloyd, Sir T.	Portman, Hon. W. H. B.	Taylor, P. A. (paired for
Lorne, Marquis of	Price, W. P. (paired for Dixon)	Dixon)
Lubbock, Sir J.	Ramsden, Sir J.	Tite, Sir W.
M'Lean, J. R.	Reed, C.	Torrens, M'Cullagh
M'Clure, T.	Roden, W. S. (paired for	Verney, Sir H.
M'Combie, W.	Dixon)	Vivian, A. P.
Mackintosh, E. W.	Rothschild, Baron L.	Waters, George
M'Lagan, P.	Russell, Sir W.	Meguelin, T. M.
M'Mahon, P.	Rylands, Peter	West, H. W.
Martin, J.	St. Lawrence, Viscount	Whalley, G. H.
Martin, P. M.	Salomons, Sir D.	Whatman, J.
Matheson, A.	Samuelson, H. B.	White, Colonel
Milton, Viscount	Seely, C.	Whitwell, J.
Morley, S.	Seymour, A.	Whitworth, T.
Mundella, A. J.	Shuttleworth, U. K.	Williams, E. B.
Murphy, N. D.	Sinclair, Sir J. G. T.	Winterbotham, H.
Liberals who voted for Mr. Dixon's Resolutions	...	94
Tellers	...	2
Paired for	...	5
Liberals who voted against Mr. Forster's Amendment, but not for Mr. Dixon's Resolution	...	18
		119
Liberals who voted against Mr. Dixon's Resolution	...	149
Tellers	...	2
Paired against	...	1
		152
Of these, there were members of the Government	...	22
Independent Liberal members against Mr. Dixon's Resolution	...	130
Majority of Independent Liberals against Mr. Dixon	...	11
Liberals who did not vote on Mr. Dixon's Resolutions. [Among these there were two members of the Government, Mr. Hibbert and Mr. Winterbotham]	...	115

### NOTES.

Archbishop MANNING is as frank as the Roman Catholic Archbishops and Bishops of Ireland. In his recent Pastoral Letter he declares that "the school is strictly but a porch of the Temple, a porch outside the sanctuary; it was created by the Church, for the good of the Church's children, and the Church cannot surrender to any the direction of its own schools." "*Its own schools*,"—to misunderstand the Archbishop is impossible. The State is to find the money for educating the people, but the schools are to be the schools of the Church. The English taxpayer is to build and to keep in repair "the porch of the Temple," but the porch, like all the other parts of the sacred structure, is to be under the control of the priests. He menaces

us with a disturbance "in the public relations of the Empire" if the Roman Catholic claim is rejected—a pleasant euphemism for rebellion in Ireland, fomented by the Roman Catholic clergy!

The question whether the claim shall be rejected or not, lies with the Free Church of Scotland and the United Presbyterians. If they persist in supporting the Bill of the Lord Advocate, which would erect a "porch" to the Presbyterian Church in Scotland, they will be powerless to resist the demand of Archbishop Manning for a Bill to erect a "porch" to the Roman Catholic Church in Ireland. Presbyterianism allied with Romanism would, we fear, be too strong for the Liberalism and Protestantism of England.

MR. GILBERT VENABLES is unnecessarily indignant at the brief "Note" which appeared in our last number on a letter of his which was recently published in the *Nonconformist*. He has addressed us a letter, of which we give the first two paragraphs:—

"Sir,—As you will correct errors of fact, and have published to an uninterested world that you think me a clergyman, please inform a world which cares nothing about my profession that I am a mere layman.

"For the rest, I think you have distorted my opinions more than my profession, and I care more for the former than the latter."

If we inserted the remaining paragraphs we should be obliged to devote two or three pages to reply to him; and he must excuse us for thinking that this would be an unprofitable expenditure of our space.

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## NOTICES OF NEW BOOKS.

*A Good and Faithful Servant: Memoir of the late Rev. Archibald Jack, of North Shields.* By the Rev. PETER LORIMER, D.D. Edinburgh: T. C. Jack. London: Hamilton, Adams, and Co.

MR. JACK was a minister of a very beautiful and honourable type. He had considerable culture, was remarkable for his practical good sense, and he devoted himself without reserve to his ministerial work. It is more than fifty years ago since he became the pastor of the Congregational Church at Whitehaven, and perhaps it was easier for a man in those days to live a quiet and orderly life than it is now. Travelling was difficult. The demands of public movements upon a minister's time and strength were less severe. Newspapers and magazines did not interfere with more sober and profitable reading. Mr. Mudie was probably not

yet born, and the fatal temptations of easy access to an indefinite amount of miscellaneous literature,—temptations under which in these days too many of us fall,—were as yet in the remote distance. Sir Rowland Hill's terrible scheme of the penny-postage had not then been invented to destroy the peace, and consume the time, of every man who occupies any public position. The constant glare and noise in which ministers, even in country towns, are in danger of living in these days, did not trouble our fathers. Partly as the result of the different circumstances in which their character was formed, there was a gravity and a calm strength about our elder ministers which we are in danger of missing.

It was also a singular advantage to them that, although there were theological controversies in their days as in ours, and

controversies which affected the central verities of the Christian faith, they inherited and cordially believed a comprehensive system of theological doctrine. If they resisted—and there was no strong inducement to accept—the views hostile to to the divinity of our Lord, against which Wardlaw lectured, and Pye-Smith wrote his “Scripture Testimony,” they had a completely-organised theology ready to their hand. Even if they shrank from the elder types of Calvinism, Dr. Edward Williams and Andrew Fuller had created for them a tenable theological position; or if they retreated even from this, the Arminianism of John Wesley was open to them. They had not to reconstruct, by painful and laborious toil, an intellectual theory of the great spiritual facts on which their faith reposed. All this is changed. The “windy storm and tempest” will hardly permit most ministers in our times an hour’s peace. The result is, that very much that wins love and reverence for the elder men is in danger of disappearing.

Dr. Lorimer has done a good work in telling a story which recalls to us the quiet, unostentatious ministerial life of earlier days, the earnestness in which there was little of the heat and vehemence which trouble us now, the habits of meditation and prayer to which, perhaps, our circumstances are unfriendly. Mr. Jack’s life was what we are accustomed to call “uneventful,” but it was rich in goodness and in zealous labour. The loyal veneration and affection which Dr. Lorimer manifests throughout the volume to his late father-in-law, and the perfect good taste with which it is written, are equally admirable.

*Colloquia Crucis: a Sequel to “Two Friends.”* By DORA GREENWELL. Strahan and Co.

THE great mystery of the Atonement must remain altogether unrevealed to every man who has not felt the terrible burden of sin, or who has never known a great sorrow. Through penitence or through pain—or rather, perhaps, through both—and not by logic, does the awful secret come to be known. We believe that this little book, in which the death of Christ

is approached along lines of thought, suggested by suffering and weakness and the consciousness of moral evil, may assist many to a deeper and truer knowledge of it than they are ever likely to attain by the help of “proof-texts” and theological argument.

Here is a passage showing how the death of Christ looks to one who has passed through great trouble and who is oppressed by the miseries of the race :

“That death of anguish which Scripture declares to us to have been ‘necessary,’ though it does not explain wherein its dire necessity resides, convinced me that God was not content to throw—as moralists and theologians can do so easily—the whole weight and accountability of sin and suffering upon man, but was willing, if this burden might not as yet be removed, to share it with His poor, finite, heavily-burdened creature. When I looked upon my agonised and dying God, and turned from that world-appealing sight, Christ crucified for us, to look upon life’s most perplexed and sorrowful contradictions, I was not met as in intercourse with my fellow-men by the cold platitudes that fall so lightly from the lips of those whose hearts have never known one real pang, nor whose lives one crushing blow. I was not told that all things were ordered for the best, nor assured that the overwhelming disparities of life were but apparent, but I was met from the eyes and brow of Him who was indeed acquainted with grief, by a look of solemn recognition, such as may pass between friends who have endured between them some strange and secret sorrow, *and are through it united in a bond that cannot be broken.*”—Pp. 14, 15.

Here is another, showing how unsatisfactory the more “indulgent” theories of the universe appear to those who have cause to know, through agonising experience, that what man wants is not development, but restoration.

“Natural religion would seek, undoubtedly, to improve and cultivate; but, as it excludes the idea of sin, it scarcely admits that there is anything, either in nature or in man, which requires setting right. It does not, therefore,

pain Humanity by probing its hurt as Christianity does—

'With gentle force  
Soliciting the dart:'

but it ignores man's deep original wound, and on this account Pantheism, Optimism, and above all Utilitarianism, seem to me hard and material, unrecognisant of man's deeper woes and needs. Christ's teaching may be often stern and sorrowful, but He does not mock the heart as they do, by telling it that it is well that units should be weak, and wicked and miserable, so that the world-system may work out its grand, beneficent result. With Him the desolate find mercy, and no wrecked and blighted spirit need ask in sorrowful indignation—

'Was then my broken heart  
Sole end of my creation?'"

Pp. 39, 40.

The rest and life which are to be found in the recognition of the objective element in the Atonement as contrasted with the vicissitudes of confidence and fear which must be the result of supposing that its whole significance lies in its influence on the conscience and spiritual affections, are implicitly illustrated in a passage from which we extract the following sentence:—

"And to the work of Christ upon the Cross, I can commit and commend my whole spiritual destinies, and say, Let their weight hang there with Him, even in those frequent seasons of deadness when those very sufferings and death do not powerfully affect my feelings! My feelings change with all that is so intrinsically changeful in our mortal state. Life itself will sometimes appear strangely false, dreamlike, and unreal, but the fact of Christ's death remains valid."—Pp. 54, 55.

With one more passage we must close our extracts:

"So that to speak of my own feelings on a subject upon which no one can but speak humbly and with diffidence, I would say that ever since I saw Redemption to be the very core and centre of Christianity, and far more since I have felt it to be such, the sacrifice of Christ's death has appealed to me under its historic, rather than under its ethical, aspect. And looking at it in this light, it possesses for me

in spiritual things, what, in natural things, I should describe as an ascertained and positive quantity and value; so that powerful as is its hold upon my feelings, it is upon my reason that it chiefly acts. It is to me simply God's way of saving man. I know not why it should have been chosen by Him in preference to others, which would seem at once less painful and less devious, nor do I feel bound to take up the self-imposed burden of working up to it on the side of a clearly discernible moral fitness. Rather will I accept it on the guarantee of an authority which I admit to be Divine, and work from it towards all righteousness. The Apostles surely proceed in this way. They, in the most explicit manner, connect the fact of Christ's death and resurrection with the facts of man's deliverance from sin and from the power of the devil; they link it with his reconciliation to God, and complete final moral restitution. Of this connection we should have known comparatively little had we only possessed the Gospels, though even there we are shown the Lamb of God who taketh away the sins of the world. Yet Christ does not bear witness of Himself. He has One that beareth record of Him: the Spirit of whom He has said, 'He shall testify of me.' The Epistles are, if one may so speak, saturated with a teaching which is now often decried as striking at the root of moral life in man. The doctrines of vicarious satisfaction, and the imputed righteousness of Christ, thread them through and through, as a leaf is threaded by its fibres. Sometimes, as in Ephesians and Colossians, they set forth the Cross under a grand out-reaching aspect which associates it with the overthrow of vast systems of spiritual evil, the spoiling of principalities and powers; at other times they bring it nearer home, connecting it with the pardon of man's individual sin. Still, by whatever light they set forth the Cross, it remains 'the sign of the Son of Man,' inscrutable in its very nature. The death of Christ appears, from what the Apostles tell us, to be connected with a stupendous series of events transacted in a region altogether removed from the area in which human

intelligence has any cognisance. We learn, on their testimony, to link it with a chain of causes and consequences, into the sequence of which, they tell us, the angels in vain desire to penetrate, yet, after all, they leave it unexplained as to its final cause. They never tell us *why* it was necessary that Christ should suffer."—Pp. 57-59.

The book is at times singularly beautiful in its style, and is full of deep and tender thought.

*Rain upon the Mown Grass, and other Sermons.* By SAMUEL MARTIN. Second Edition. London: Hodder and Stoughton.

THIS is a most attractive volume. It contains thirty-two sermons, by a preacher who commands the love, reverence, and admiration of all who listen to him.

Some of the sermons were preached on great occasions, and will recall to multitudes in every part of the kingdom impressions which they will be glad to have deepened and renewed. Pathos, beauty, devoutness, tenderness, and earnestness, are the most conspicuous qualities of Mr. Martin's preaching, and these qualities make this volume of his published sermons a most excellent and profitable volume for private reading.

*The True Position of the Evangelist in the Church of Christ.* By the Rev. GEORGE CAMPBELL. London: Morgan and Scott.

MR. CAMPBELL discusses a question which is of grave importance in relation to the extension and development of the Church.

## CONGREGATIONAL REGISTER.

FEBRUARY—MARCH.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### CALLS ACCEPTED.

- Mr. Henry H. Oakley (of Rotherham College), HECKMONDWIKE.  
 Mr. W. H. Smith (of Hackney College), STONY STRATFORD, Bucks.  
 Rev. Jenkin Jones (of Uckfield), FALMOUTH.  
 Rev. J. E. Whitehead (of Horncastle), SWANLAND, near Hull.  
 Rev. H. Starmer (of Matlock Bank), TEIGNMOUTH, Devon.  
 Rev. J. Chetwode Postans (of Sidmouth), LINDEN GROVE, PECKHAM RYE.  
 Rev. Ambrose D. Spong (Assistant Minister to Rev. S. Martin), CLIFTONVILLE, Brighton.  
 Rev. Thomas Milner (of Rotherham College), MALTON, Yorkshire.  
 Rev. John Fordyce (of Portobello), GREAT GRIMSBY.  
 Rev. J. Moreton (formerly of Overton), OVERTON, Hants.  
 Rev. W. H. Charlesworth (of Wolverhampton), BUCKHURST HILL, London.

### ORDINATIONS.

- Feb. 13. Rev. H. J. Lewis (Manchester College), BRIGG.  
 Feb. 13. Mr. Robert Vaughan (of Airedale College), SHIPLEY, near Bradford.  
 Feb. 15. Rev. J. C. Nesbitt (Lancashire College), BOLTON.  
 Feb. 20. Rev. G. Bainton, CHESHAM, Bucks.  
 Feb. 20. Mr. W. Davies, NANTMOEL, near Bridgend, Glamorgan.  
 March 13. Rev. Henry Wilson, ASHTON-IN-MACKERFIELD.

### RESIGNATIONS.

- Rev. James Ault, YARDLEY HASTINGS, Northamptonshire.  
 Rev. S. S. England, CLIFTONVILLE, Brighton.  
 Rev. C. M. Barham, NEWBOLD, Yorkshire.  
 Rev. R. Laver, SUTTON VALENCE.

# *The Congregationalist.*

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MAY, 1872.

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## *ON SOME ASPECTS OF MODERN PREACHING.*

### I.—DO WE PREACH CHRIST?

FOR any man to speak very confidently about the merits or the demerits of the sermons which are commonly preached by Congregational ministers, would be singularly rash and presumptuous. There are more than two thousand of them in England and Wales, and, with the exception of commercial travellers, there are very few people who have heard more than eight or ten preach half-a-dozen times to their own people and on ordinary occasions. Sermons delivered at Surrey Chapel before the London Missionary Society, or to the Congregational Union, or at Ordination Services, or at meetings of County Associations, or at the opening of Chapels, or at College Anniversaries, are for the most part very unlike, both in form and substance, the sermons which congregations listen to every Sunday. Published sermons do not give a fair impression of a man's ordinary preaching; there is generally something exceptional about them; at least, the preacher thinks there is, or they would not have been published.

If, therefore, I were required to sustain by adequate illustration and positive proof, the accuracy of the conception which I have formed of the character of modern Congregational preaching, I frankly acknowledge that it would be difficult, and indeed impossible, to respond to the challenge. It may be that of the five or six thousand sermons which are delivered every week by Congregational ministers in England and Wales, very few, perhaps not more than two or three hundred, correspond to my conception of them. But by some means or another, the most intelligent people among us in every part of the country have, I believe, formed very much the same opinion about the tendencies of thought among our preachers, and about the general characteristics of

their sermons. There is a general agreement, I mean, as to the kind of sermons that are generally preached; whether the sermons are likely to secure the highest ends of preaching, is a question about which the opinions of wise and good men are, probably, very much divided.

If, at a meeting of the Congregational Union, twenty or thirty men could be called together, coming from as many different counties, some of them living in the great manufacturing districts of the north, others in the pleasant towns of Hampshire and Kent, others in the villages of Devonshire, others in the suburbs of London, they would probably be perfectly unanimous in saying that during the last quarter of a century the ordinary preaching of the Congregational ministry has very greatly changed. They would also, I think, be unanimous in the opinion that doctrinal sermons—sermons on the great articles of the Evangelical faith, carefully elaborated, strong in logic and in exact definition, bristling over with “proof-texts”—are much less common than they were. Perhaps, too, they would agree that, whether successfully or not, the ministers of our own day appear to be more anxious than their predecessors to illustrate the application of the spirit and law of Christ to the common circumstances of common men. They would be almost certain to say that, instead of the sermons against Unitarianism and Romanism, which were very frequent thirty or forty years ago, there are sermons against the theories of Mr. Huxley and Mr. Darwin, and against the theology and practices of the Ritualistic clergy. Some of the younger men would probably add that the special merit of modern preaching is, that it contains less of doctrine and more of Christ than the preaching of the earlier part of the century. The older men would acknowledge that doctrine was certainly less prominent, but would maintain that whether Christ Himself had a larger place in the sermons of the present race of ministers than in the sermons of their fathers, was a question about which there might be very various opinions. Indeed, I think that very many devout and earnest people are much perplexed and “exercised,” as the old Nonconformists used to say, about this question. They hear a great deal about the necessity of preaching Christ. Their ministers are very frequently maintaining that men are to be saved, not by doctrine, but by Christ Himself, and that the true business of the preacher is to preach Christ and not Calvin, or Arminius, or the “Declaration of Faith and Order” in the Congregational Year-Book; and yet they have a feeling, which they cannot very clearly explain, that Christ is not preached. It is not fair, it is not Christian, to treat this feeling contemptuously. It would, I believe, be unjust to say that it is only a traditional craving for the hard and rigid doctrine which has somehow disappeared. The conviction, when it finds articulate expression, is to the effect that our



fathers found more of Christ in the Epistles than we find in the Gospels, that Christ was preached more effectively when *they* were proving one of the articles of the Westminster Confession, than when *we* are expounding the Sermon on the Mount, or illustrating His temptation, His agony, or His death.

How are we to account for this conviction? Is there any truth in it?

I believe that those are right who maintain that the preachers of our own time endeavour to make Christ Himself the chief subject of their sermons. But I think it probable that the emphasis of modern preaching rests on the Brotherliness of Christ. Innumerable sermons are preached on those passages in the Gospels which illustrate His compassion for human weakness, His pity for human suffering, His gentleness to little children, His toleration of the infirmities of His disciples, His strong antagonism to those who regard "publicans and sinners" with contemptuous scorn. All the incidents of His earthly life which prove that He was really man, are eagerly seized,—His hunger, His weariness, His personal friendships, His temptation in the wilderness, the mysterious dread which came upon Him in Gethsemane. Equally attractive are those passages in the Epistles which affirm that He was "tempted in all points like as we are," and can, therefore, sympathise with us in our moral and spiritual conflicts, that He was "made perfect through suffering," and may, therefore, be appealed to in all our distresses for love and help.

If this impression of the character of modern sermons is accurate—and I state it with great hesitation and diffidence, knowing how impossible it is for any man to be sure of the facts—it is easy to explain the conviction that Christ is not preached. For this is no true representation of the Christ who has ruled the heart of the Church for eighteen centuries. His Authority is suppressed. The awful mystery which has surrounded His death, and which has made men feel that though He is so intimately and perfectly united with us, He stands isolated and alone, and separate from all our race, disappears. The transcendent glory which He laid aside in order to become man, and which so completely filled the imagination and heart of our fathers, that many of the purely human incidents of His earthly history were, perhaps, to some extent unreal to them, is forgotten. His exaltation to the right hand of God is not vividly apprehended. Christ is known "after the flesh." His earthly life is not transfigured by the glory which He left, and the glory to which He has returned. The impression left by this representation of our Lord is very like that which was produced on the hearts of well-disposed Jews who saw His miracles and listened to His discourses, but never felt that He was God manifest in

the flesh ; it does not compel men to fall at His feet exclaiming, " My Lord and my God."

And yet, it may be asked, is not this representation of Christ likely to attract to Him the affection and the trust of the sinful, the weak, and the suffering? I doubt it. The sinful are not so afraid of the Divine anger and of eternal death, nor are they so crushed by the consciousness of guilt, that they only need to be assured of the pity and compassion of Christ. For the most part, they have so little sense of their sin that they do not think it at all wonderful that the heart of the Son of God should cling to them with a love that will not be repelled, and cannot be exhausted. The weak and the suffering require something more than the assurance of Christ's sympathy to draw them to His feet ; they need to feel that behind the human sympathy there is Divine strength ; that although He has come to their side and personally endured very bitter sorrows, there is that in Him which they can find in no earthly friend.

If the sermons about Christ which are commonly preached are such as I have ventured to describe, it is not wonderful that the hearts of the young, the vigorous, and the morally upright in our congregations, are not touched. There is trouble enough in the world, no doubt—more trouble than many of us suppose ; but in the case of a very large number of people, no such trouble comes to them in early life as makes them feel that their hearts will break unless they can find a sympathy which is deeper and more tender than the sympathy of their earthly friends. And when such trouble comes, men are more likely to resent it, and to yield to bitter thoughts about God's providence, than to be drawn to Christ by sermons about His compassion, unless the idea of Christ's authority is blended with the idea of His love. Preach to the poor about the hardships which Christ endured, and about these alone, and the only result will be that they will comfort themselves with the idea that the Son of God knows how bitter their lot is, and will not deal with them severely.

Perhaps all that I want to say may be summed up in a single sentence : It would be a slander for any man to allege that there is any faltering confidence in the Divinity of our Lord Jesus Christ ; probably no doctrine is held with a firmer intellectual grasp ; and yet it may be true that we have no deep sense of His Divine greatness and glory ; we may remember that He has become our Brother ; we may forget—though we firmly believe—that He is our God.

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Everyone wishes to have Truth *on his side* ; but it is not everyone that sincerely wishes to be *on the side of Truth*.—*Whately*.

## OUR PILGRIMAGE.

"Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."—EXODUS xxiii. 20.

THE Angel, the Way, the Prepared Place. It is the Divine key to the mystery of life. It settles for us at once that earth is not a resting-place, but a way home. And there is no calm assurance, no steady work, no clear progress for us, until that is settled, until we understand that our every act, every thought, every conflict and trial, bear on results which cannot be realised to-day, which may never be realised in this life, but which will endure through eternity.

Life is emphatically a way. Not by the way of the sea—a prompt and easy path—but by the way of the wilderness, of old God led His pilgrims. And this way of the wilderness is God's chosen type of the moral aspect of this life, while Canaan is a faint foreshining—faint as are all earthly beauties in comparison with heavenly glories—of the great home beyond. It is a way in which God guarantees to us no immunities; it is a way of desert ruggedness, of perilous steepness, of giddy heights, and awful depths; a way in which weaklings not a few are lost, and tremblers not a few are slain; but it is *the* way, the way which God has marked out for His children. Let that assure us; in it there is the Angel of Guidance, and at the end of it there is Home.

The Angel in the way seems to me to be the root-fact of our present experience. It is the basis of all practical relationship between man and God. All theories of life which take no note of the Angel in the way, are radically false ones. God makes His children pilgrims. It is His will; it is His work. He ordains vicissitude in all their possessions and relations. He breaks their slumber with rude shocks of calamity. He disturbs the serenity and assurance of their homes. Pilgrims they shall be, willing or unwilling. But he sends the Angel of His presence to take charge of them; not a word, not a sign, but an Angel,—a thinking, feeling, loving Being, who, as Emmanuel, God with us, leads each pilgrim, and marshals the host through the foaming chaos of waters which, transfixed to stone, sentinels terribly their exodus, through treeless deserts, blasted mountain solitudes, fenced cities, and giant hosts, to the goodly home which He had prepared for them, the home of beauty, plenty, joy, and rest.

The whole philosophy of life lies in its godward aspect and its heavenward aim. Isolate earth from heaven, time from eternity, and there is no possible justification of the ways of God. No solution of the perplexed problem of our present, within the day of this life, can satisfy the human spirit; can dissipate the haunting thought, which has

been the long agony of heathendom, that the Evil Power is the true Lord and Master of the World. Escape from life, then, becomes the absorbing desire of the higher order of human spirits—

“For men must work, and women must weep ;  
And the sooner 'tis over the sooner to sleep ;  
And good-bye to the world and its moaning.”

But the vision of the Angel in the way lights up the wilderness. We surely may stay here, and wait and work awhile, in a world whose pathways are trodden by this Angel of God. Let us consider the suggestion of the text as to—

I. The Pilgrim's Condition. II. The Pilgrim's Guide. III. The Pilgrim's Way to the Pilgrim's Home.

I. The Pilgrim's Condition.

Pilgrimage is the necessary form of a godly life in such a world as this. But why necessary? This is the question which, in some form or other, every man who is bent on searching into the secret of life has to agitate. Why must I be a pilgrim? Why must I live in hope? Why may I not satisfy myself with what I can grasp of the goodness and beauty of the world? Has God made the world imperfect, or me in imperfect correspondence with it? I find correspondences of wonderful depth and fulness. I find myself constantly breaking out into singing, “O Lord my God, how excellent are thy works, in wisdom and in faithfulness thou hast made them all.” The young soul has gleams of the bright relation between man and nature, which Adam enjoyed in Eden; there is that which explains, though it cannot restore, Paradise, around our daily paths. And is not the world fair enough to be a home? This human fellowship, which to the young eye shows only its graces, is it not high enough and large enough to make the social world good and complete? Or if the hot, close atmosphere of the human throng stifles me, can I not go forth into the woods and the fields, and bathe my brow in the flush of the morning's splendour, or watch the moonbeams wanton on the rippling wavelets at night? Is not the skylark's song joyous enough to utter my merriment? Is not the sighing of the twilight woods soft enough to murmur my plaint? Has not Nature a tone for every mood of my nature, and a response to every longing of my heart? And is there not the home; the twin soul who satisfies the deeper passion and yearning of my being? are there not the children, the kindred, whose communion yields such perfect joy? while there is a world outside to evolve all the energies of my intellect, to sharpen my intelligence, to nerve my courage for conflict, and to honour with palms and crown my success? Is it not a good world, a bright world, and is it not capable of being a blessed world? Why

then must God's children be pilgrims in such a home as this? And the answer is, Because it is not good enough, not bright enough, not capable of being blessed enough. Good enough, glad enough, for the pilgrim on his passage, not for the pilgrim in his home, the man in his rest. For—

1. The instructed soul sees the touch of essential imperfection, and the bounds of close limitation, in everything here.

No true child of God can undervalue Nature or condemn the world. It is to those who see most of its glory, that the word pilgrim comes most closely home. We see everywhere the touch of the hand of God. We see traces of harmonies between man and his surroundings of wonderful depth and fulness. But are they not rather fragments? We see at once their fracture, and the perfectness of the condition from which they have lapsed, to which they return. Come whence it may, there is a blight on all beauty here. No soul, no age, no people, has been able to rest on the bosom of the beauty of creation, the goodness of the world of Nature and of man, and be at rest. The young dream soon gets rudely dissipated. The waking soul sees that all around are "patterns of things in the heavens." "The heavenly things themselves," man was made to behold and to commune with;—whither have they fled? Art strives to answer. She strives to render the heavenly originals in "patterns" yet fairer than anything which man looks on in his world. No human form combines the graces of the Venus of Milo or the Antinous. No landscape realises the suggestions of Turner, no life lives up to the Idylls of the King. The deepest utterances of man are everywhere a repining. Our Antigones and our Hamlets are the true expositors of "our mortal state." The development of life is simply an awakening. As the soul wakes she sees, as Eve saw, her Paradise fading, and frowns gathering not only over the world but over the brows she loves. Storm and strife, furious gestures, blood-flecked brows, occupy the field. Nature seems as we live on to grow poorer, less like our dreams of heaven. Nothing satisfies; narrow limits press us everywhere; we pine for and strive to the beyond.

Nor does godliness cure the longing and settle us contented in our present. It rather touches all the perceptions to finer issues. It gives a sense of the reality of things which otherwise we might have dealt with as dreams. And the heap of worldly possessions satisfies least those most largely endowed with it. If you want misery, go to rich men's homes; if you want emptiness or aching hunger of heart, mind, spirit, go to rich men's souls. God's witnesses cannot be silenced. You may cram them with flesh, they will cast it out and cry more loudly. A light from behind is let in through all the forms and sub-

stances of this life, and reveals their vaporous nature. While we gaze they vanish ; the spell is broken. We are pilgrims here.

2. There is a constant aching of the heart through memory and hope.

This heart-ache is a moral symptom which has been considered in all pagan philosophies. The ancients had a notion of a previous purer state of existence, and that all our higher knowledge is but memory of its life. And there is truth at the bottom of it. There is that in man which came forth from heaven, and has brought with it memories of its home. The grandest harmonies seem to awaken dreams of a music of which they are but the imperfect echoes. Who has not sometimes felt himself borne above the realm of earthly music into the sphere of the harmonies which swell, musical "as the voice of many waters," resonant "as the voice of many thunders," around the eternal throne. In the most glorious scenes of natural beauty, it seems as if wonder were killed by the memory of something more brave and splendid still. And this grows out of the spiritual nature, relations, and destinies of man. You must come to the Gospel, you must study the godly life, if you would fully understand the experience which the poorest savage in a measure enjoys. Romans viii. 19-23 explains it all. The whole creation is not in its pristine state, is not in its final state. Man was made for that from which all this has fallen, and to which, when its baptism of suffering is completed, it will return. His soul, seeing in God the image of the perfect goodness and beauty, is but the more conscious of the discords and imperfections of the present, more mindful of the world in which the perfect harmony shall be restored. The very word which saves him directs him to that future ..... "He is saved by hope." The Gospel makes no sort of endeavour to cheat him into the belief that this is a very good sort of heaven after all. It says distinctly it is not heaven, and is only faintly like it. It is a way, and nothing but a way. It has Elims and Parans in abundance, but it is a way still ; and the heart of the pilgrim must ache while he travels, for a world more perfectly moulded by the purities of truth, and more translucent to the light of God.

3. It is a pilgrimage, for it is away from the Friend whom we supremely love.

The pilgrim of love is the true pilgrim ; him no allurements will tempt to stay or stray. The way to Christ is the way home. "Exiled from the body, at home with the Lord." He has sought, and claims, our love. Love the most passionate and intense He yearns for—such love as broke forth in the exclamation, "I am crucified with Christ." "The life that I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." (Compare Acts xx., xxi.)

Such love as this cannot sacrifice communion face to face with no veil between. The world which His footsteps tread no more can be but a tent to shelter us ; the world where we shall see Him as He is, is our home. "Let not your heart be troubled." Round Him, too, all that was dearest on earth will be gathered, all that will make the joy of eternity. "There I buried Rachel," is poor Jacob's moan as the pilgrim of this life. "There I shall find her, my Rachel, transfigured, glorified, for ever," is Jacob's song as the heir of eternity. And one by one, as the band breaks up, they cross the river ; one by one they join the white-robed throng, and bear their part in the anthems of the skies. "I would not live alway," breaks from the burdened, aching heart, as we miss the fond familiar faces from around our hearth-fires here, and see them with the spirit's eye, as they gather around the throne of God and of the Lamb. Pilgrim here ! My God, make me more pilgrim-like, more swift, more free, more earnest in pressing on to the home—

"Where my best friends, my kindred dwell,  
Where God my Saviour reigns."

## II. The Pilgrim's Guide. "Behold, I send an Angel before thee."

The way of the wilderness may be regarded as punishment or as discipline. The heathen felt it to be punishment, and writhed under it. He who has seen the Angel in the way knows that it is discipline, and hopes.

The way may be hard, rugged, steep, painful, but at any rate there is no curse in it ; God Himself is there. Emmanuel has gone on before us ; those are the stains of His tears and of His blood.

This is clearly expressed in the history of man, as it is traced by an inspired hand in the Word of God. Just in the measure in which men were made to understand the conditions of the pilgrim's lot, just in that measure has God come to them in person, to commune with them about the mysteries of life, and to guide them by the touch of His hand to the place which He has prepared. Abraham's life is a grand instance of it. God called him to be the chief pilgrim, the leader of the elect band. A lonely exile, a stranger in his own land, apart on its mountains, watching from afar the sunny, careless, joyous, life of the heathen who possessed its fertile plains, God made him His friend. God walked with him as He has never walked with man before or since his day, and made him profoundly conscious that his life was the charge of the Omnipotent hand, and himself a care to the heart of the Infinite Love. The pains of pilgrimage might well be borne for such moments as Gen. xviii 1-19 reveals. Jacob was the chief pilgrim of his day. Again, the same earnest assurance, "I will be with thee." Take the first scene of his pilgrimage, Gen. xxviii. 10-22 ; take the last, Gen. xxxii. 28-32.



At length a nation became pilgrim, and God more solemnly came forth to place Himself at their head. (Ex. xiii. 17-22; xxiii. 20-23.) At last a world was to become pilgrim. What God had revealed to Abraham, to Jacob, to Israel, He would reveal to all mankind. No man, no people, had ever been able to make this earth a home. Man had wept, groaned, writhed under the hard conditions of his life. But God was about to explain to all the meaning of those hard conditions, and the Angel of the Lord, "the Word who was with God, who was God, became flesh and dwelt among us." God's call to man, His claim on man, took its complete and final form, the conditions of life here were finally and fully revealed; and then the Angel of the Covenant assumed the complete and final form in the Incarnation, and cast in His destiny visibly and for ever with the human race. (Heb. i. 1-4.)

1. He has sent His Angel *before* us in the person of His Son.
2. He sends His Angel with us in the person of the Holy Ghost.

(1.) The Angel before us in the way.

In plain words, the Lord Himself has become pilgrim, has worn the pilgrim's badge, has trodden the pilgrim's path, has borne the pilgrim's burdens, and has passed up when the discipline was ended, by the pilgrim's way to the pilgrim's home. This is God's answer to all of us when we cast ourselves down by our dried-up wells and cry, "Would God I might die!" Is it an enemy who hath done this, hath dried up this well of solace, and made the wilderness so hard and bare? If you cannot understand, at any rate look on the life of Christ and believe. "This is my beloved Son," and yet who was ever so hungry, so homeless, so weary, so lonely, as He? Gird up thy loins, man, and be a man. Ask no better lot than thy Master elected. Seek no easier path to His home. In sight of that hungry, lonely, tear-stained man, who trod daily, haunted by foes, the blue hills round the Galilean Sea, or the hot streets of Jerusalem, before the agony and bloody sweat of Gethsemane, the dark horror of Calvary, hush thy moan. See the tracks of the Angel before thee; tread bravely, strong in faith, high in hope, the same path to thy rest. "Now are we the sons of God." "If sons, then heirs." "If so be that we suffer with him here, it is that we may be also glorified together."

(2.) But our Angel is gone from us. The burden would be light, the sacrifice would be easy, if we could but see that Form, as men once saw it, about our streets. Nay, faithless! (John xiv. 1-4; xvi. 7-16.) "I will send to you a Comforter, that he may abide with you for ever." We make quite too little of this. The Spirit fulfils the ministry of the sympathetic and suffering Saviour. This ministry is still a care, a burden, a pain; through Him, Christ still bears with, up-bears, and suffers with—may I not say suffers *for*—the world. This living Being is

with us, is in us. His pleading and striving, His strenuous effectual guidance, fulfil in transcendent measure God's great promise to you, to me, and to all mankind.

### III. The Pilgrims' Way to the Pilgrim's Home.

1. It is a way of purposed toil and difficulty, of wilderness, peril, and night. God has made it so in love; but love like His knows how to lay down stern conditions, and how to press them with stern severity on the soul. Suffer you must in the wilderness; the one question is, Shall it be with or without the Angel of the Lord. He sows the way with those thorns. He brings those masses of cloud sweeping over the sunny landscape of life. He watches where the heart-strings cling too tightly, and unbinds them; if they still cling He breaks them, and then they bleed. He shakes those idols and sometimes shatters them. Some have to drink of the stream made bitter by their dust. Oases, He scatters but rarely. The tired soldier may rest his limbs awhile; does he begin to wanton?—the trumpet sounds the march. The whole order of this life assumes that it is a discipline, a gymnastic culture of every nerve, muscle, and organ of the soul. Thus you must find it. I warn you to be ready for it. Do not cry weakly when the storm bursts on you, that His promise fails. Gather the cloak of your manhood round you, and front it. Never let the devil hear you moan, never let him see you fly. Tell him that these strokes are the marks of sonship; tell him that all this is written in God's Word. Tell him you will be reaping its fruit in glory, when all who make light of the heavenly calling are settling down into the depths of the everlasting night.

#### 2. It is a way of stern, uncompromising duty.

God asks you now simply to do and to bear, and to wait to see the whole reason and reap the whole fruit on high. There is no pay. There is no instant compensation. There is no account to be balanced in this world. The work must be done; profit or no profit, your reward is God. Pilgrim, strangle at once the question, "What shall it profit me if I serve the Lord?" You are called up to a region in which right is absolute, and in which righteousness must in the end bring all benediction in its train. In the end! But that end may be far. God's day is long. We have no right to expect to see to-day, to-morrow, the fruit of all that God calls us to endure. We shall never comprehend it till we view it from the vantage-ground of eternity. Meanwhile, do thy duty cheerily. If the thing is right, do it, whatever may be the cost, with songs. Earth may jest at them, but they chime in with the work songs of the angels. Train yourself to the habit of righteous action; leave results with God and Eternity.

#### 3. It is a way of death.

"The outer man decayeth," and must decay. "Now this I say, that

flesh and blood cannot inherit the kingdom of God." God promises to none of us an immunity from death. It is the sign that the Lord intended this to be but a scene of pilgrimage, that in abolishing death He left the material form of death unharmed ; He left it to reign over the mortal in humanity still. To that bourne all this world's schemes are tending ; in that gloom all this world's beauty and brightness will be swallowed up and lost. Death closes the vista, plays out the drama. Struggle, suffer as you may, the sternest struggle is still before you, the sharpest suffering has still to be endured. There is the sentence of death on everything. It is on your mortal body ; every pang of pain, every pulse is charged with it. It is on all the glory of the world. Pleasure, pomp, riches, honours—touch them with the spirit hand, warm with celestial life-blood, there is a clammy coldness on them, they breathe, they smell, of the tomb. "All flesh is grass, all the glory of man is as the flower of grass." Keep the bourne of the mortal ever in sight. Consider thy latter end, not as the grave of pleasure, but as the womb of bliss ; not as the bourne of life, but as the starting-point of the endless progress of eternity. Be familiar with the beyond. Strain your gaze through the tomb ; see the chinks and cracks in the veil through which the saints, having finished their pilgrimage, passed up to their rest ; and long to lie down in the arms of death as on a nurse's bosom, that you may wake up in the arms of Christ on the bosom of the Eternal glory.

The shadow hangs round life as a dreary monitor to all of us. He only who can eye it steadily and fix its form, will see that it is angelic, and lustrous with the glory beyond. Look steadily, the sternness of his aspect but cloaks a smile. Those who have been near to Death have found him less dreadful than their apprehension. There was even a solemn beauty in his aspect which wooed us to his arms. Let death cast a wholesome shadow on the glitter of the pleasures and treasures of this world, but never let the terror touch your spirit. The grave is but the last step of the way by which the Angel leads you to the place which he has prepared. One stroke, one grasp, one straining clasp of the hand of Christ,—it is over ! The dream of life unfolds into the reality of eternity. The angels are around you ere you emerge from the dark river. "Hail, victor ! Hail, brother !" they cry, as they draw you to scenes which eclipse your most daring dreams. Faces, which when you last saw them were wet with tears, worn with pain, seamed with the scars of conflict, shine on you in holy, transfigured beauty. The long-lost, the found for ever, attend you as you kneel before the Angel who has redeemed you from all evil, in the home which He has won for you, and whence there can be no exile through all the ages of eternity.

J. BALDWIN BROWN.

## THE PRINCIPLES OF ASCETICISM.

WHAT is meant by an ascetic? The question is not so easy as at first sight it might appear, for the term has been applied to persons of widely different habits and characteristics. About the middle of the last century a Bishop of Exeter, in a treatise on "The Enthusiasm of the Methodists and Papists," adduced Mr. Whitefield's remark that he wore "woollen gloves, a patched gown, and dirty shoes," as proof that he was actuated by the same ascetic spirit as the renowned Jesuit who "was so holy that he had a hundred and fifty patches upon his breeches, and proportionably on his other garments."\* The biographer of one who devoted his whole life to efforts for the benefit of his fellow-men, speaks of his "bare simplicity of life always verging on asceticism,"† yet it is impossible to imagine a greater contrast than between Travers Madge, who denied himself luxuries in order to obtain the means of treating his Sunday scholars to tea, and the hermit who starved himself with the purely selfish object of improving his own spiritual condition. "An ascetic," says Bingham,‡ "signifies, as the word imports, any one that exercises himself by the severe rules of abstinence and virtue." This definition, however, is open to the objection that whatever may be the original meaning of the word, it is at this day both inconvenient and probably incorrect to apply it to every person of abstemious habits. Could Carneades, for instance, be properly termed an ascetic because he was so intent on his studies that his servant was obliged to feed him?§ or Magliabecchi, who slept in his chair to save the time consumed in dressing and undressing, and not unfrequently, in an absent mood, used the anchovy served up for his dinner for sealing-wax?|| Again: Is it clear that the term ascetic should be restricted to persons who "exercise *themselves*" in the practice of austerity? Such undoubtedly is the popular notion, but Bingham has pointed out that Athanasius designated the martyr Lucian "a great ascetic," on account of the cruelties he suffered at the hands of his persecutors; and it appears that the Hattemists and some of the later Mystics, although they welcomed and worshipped suffering, abstained from inflicting it upon themselves. The definition moreover implicitly sanctions the association of the term ascetic exclusively with

\* Gledstone's "Life and Times of George Whitefield," p. 396.

† "Travers Madge," a memoir by Brooke Herford, p. 85.

‡ "Antiquities," Book VII, chap. i.

§ Bayle's Dictionary, art. "Carneades."

|| Stephens's "Ecclesiastical Biography," p. 271.

bodily privations—a restriction which would exclude that important mode of mortification which consists in the renunciation of intellectual pleasure.

It seems to me that the distinguishing characteristic of the ascetic is his desire to eradicate the passions of his nature. While the moralist and the Christian endeavour to obtain the control of their bodily and mental affections, the ascetic aims at their extirpation. The difference is well expressed by Seneca \* in reference to two great schools of ancient philosophy:—"Hominis naturam cum Stoicis vincere cum Cynicis excedere." It is not indeed always easy to determine whether any particular system of morals does or does not possess this characteristic feature of Asceticism, for precept does not always harmonise with practice. The doctrine of self-control inculcated by the Pythagorean brotherhood† would not of itself imply any attempt to live contrary to nature, yet the little we know of the practices of these philosophers indicates that they were true ascetics. On the other hand, the ideal *apatheia* of the Stoics would seem to involve the prohibition of all emotion, yet in point of fact that sect did not require any more rigid rule of life than rational self-control. As to other philosophical and religious systems, however, no doubt can exist. The object of the Cynic, of the Christian recluse, and of the Hindu mendicant, is not the regulation but the suppression of the sensuous nature. The saying of Antisthenes that he would rather have madness than pleasure, had its exemplification in the vision-haunted lives of the wretched hermits who dragged out their existence in the Egyptian deserts. Freedom from natural emotion, as a means of attaining moral perfection, is prescribed alike in the Code of Menu and in the "Stromata" of Clement of Alexandria.

Identity of ideal, however, by no means implies similarity of motive. The same end may be reached by widely different roads. Chrysostom‡ said that Diogenes was the pattern of many Christian virtues, but the reasons which led the Cynic to the practice of those virtues could hardly have commended themselves to the Christian father. The Asceticism of the Cynics was due to their doctrine of the independence of the wise man. They held that no one could be really free who was dependent on anything not within his own power. The fewer wants a man had, the nearer he approached to a condition of perfect freedom, and therefore of absolute virtue. Hence, although the Cynics habitually avoided enjoyment, they still more strenuously asserted their mental and moral liberty, and it is even said that in order to prove their freedom

\* De Brev. Vit. cap. 14.

† See Brucker, Hist: Phil. 1069.

‡ Cited by Bayle, title, Diogenes.

they occasionally indulged in the very pleasures they usually forswore.\* A greater contrast can scarcely be imagined than between the motives of these worshippers of manly independence and those of the Christian ascetic, with whom, as Cassian said, "*Præcipua virtus et prima est obedientia.*"

The leading principle of the Oriental ascetics was the essential evil of matter. In their view, man was composed of a Divine soul imprisoned in a corrupt body, and it was his imperative duty, by mortifying and enfeebling this dungeon of flesh and blood, to free his spirit and fit it for ultimate re-union with the Creator. The Neo-Platonists, adopting this idea, supplied a new incentive to Asceticism by their notion that in abstinence and contemplation were to be found the means during life of enjoying communion with the Supreme Being. These philosophers certainly carried their ascetic contempt for the material world to an extreme point. Plotinus deemed himself disgraced by the possession of a body. He took no pleasure in speaking of his country or his family; declined to make use of remedies for his physical ailments, and absolutely refused to allow his portrait to be painted.† "Is it not enough," he asked, "to drag everywhere with us the image in which nature has enclosed us; do you think we must also transmit to future ages an image of that image as a spectacle worthy of their attention?" Belief in the resurrection prevented the Christians from accepting unreservedly this singular doctrine. That body which as they believed originally came from the hands of God, and was ultimately to be raised in glorious newness of life, could not be regarded as an object of unmitigated hatred and contempt. Yet the influence of Oriental ideas is manifest in the numerous Gnostic sects which divided the Church, in the writings of Origen and Tertullian, and even in so comparatively recent a work as the "*Spiritual Exercises*" of Loyola.‡ To the same source may be traced the intensity with which the doctrine of the depravity of human nature was inculcated in the early ages of the Church. The Christian ideal of moral perfection assumed the form of systematic mortification of the propensities of the corrupt body. Pleasure and sin came to be considered as identical. The instincts of humanity were ascribed to the suggestion of the Devil, and, as Gibbon says, "Every sensation that is offensive to man was thought acceptable to God." The notion of attaining to holiness and gaining the favour of the Deity without enduring self-inflicted torments, was rejected as absolutely as, at a later period, the wily insinuation of the Adversary that it might be possible to be holy without being filthy, was spurned by the founder of the Jesuits.§

\* Zeller's *Socrates*, p. 270.

† Bayle; article, Plotinus.

‡ See "*The Founders of Jesuitism*," in Stephens's "*Ecclesiastical Biography*."

Jovinian was condemned by the Church at Rome, censured by Ambrose in a Council held at Milan, and banished by Honorius, for maintaining that the ascetics were no more acceptable in the eyes of God than those who lived virtuously in the bonds of marriage and nourished their bodies with moderation and temperance.\* Different degrees of glory were admitted among Christians, to use the language of Chrysostom, † like sun, moon, and stars. The inevitable result was the introduction of the double rule of life. By the one code, salvation might be secured; by the other, the lustre of saintship. For the ordinary Christian, immersed in the cares and business of active life, it sufficed to observe the precepts of Christ; but the seeker of holiness must obey the counsels of his Divine Master. Hence, he habitually abstained from the use of things which others might enjoy, and subjected himself to a severity of discipline unattainable by the vulgar herd. Like Saint Monica, he "mounted on heavenly meditations, and from that high pitch surveying earthly things, the great distance made them appear like a little point, scarce to be seen, and less to be respected."‡ The saint ceased to concern himself with the interests of his fellow-men. His great business was by seclusion, privation, and meditation, to preserve himself, as far as possible, from sin, and by incessant suffering to atone for man's original corruption and his own involuntary transgressions. "Not content," as Fuller says, "to inter their sins in Christ's grave, they had rather bury them in furrows digged in their own backs." The notion of ascetic practices as necessary concomitants of repentance, was very early established in the Church. After the penitent had passed through the class of *Flentes* or mourners, in which he lay prostrate in the porch of the Church, entreating the prayers of the faithful, he ascended into the category of *Audientes*, and was admitted to do public penance. His head was shaved and sprinkled with ashes, and he was clad in sack-cloth. During his season of penance he was required to indulge but little in sleep; to seek the favour of the Almighty by prayers, sighing, and mourning; and, in short, so to live as to die to the use of this world. The penitent was forbidden to marry, and in some cases was required to undertake the duty of burying the dead. The ordinary duration of this discipline was from ten to twenty years, but for certain sins a life-long penance was imposed.§ It is easy to see how a rule of life prescribed by the Church for those who had incurred her censures by grievous moral offences, would be eagerly imitated and exaggerated by others who desired to expiate corruption derived from nature or contracted from an evil life. Amongst the ascetics who founded their

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\* Mosheim, 316.

† Cited, Gibbon IV. p. 387, note (b).

‡ Fuller's "Holy State," p. 32.

§ Bingham's "Antiquities," Book XVIII.



practices upon the idea of penance, the Jansenists hold the foremost place. Several of the converts of the Abbot of St. Cyran shortened their lives by the excessive severity of their self-imposed discipline, and these wretched *felo-de-ses* were designated by their brethren "the sacred victims of repentance."\*

Another idea closely connected with that of penance is eloquently expounded by St. Francis of Assisi, in a letter on "perfect human comfort and satisfaction," addressed to his favourite brother Leo. The writer pictures himself at a convent gate, from which he has been twice repulsed; the night is drawing on, and he is benumbed with cold and oppressed by hunger; "we knock again, and pray the porter with cries and groans that he will open to us the gate, but instead of being moved with pity he throws himself into a rage, and says—'Here be men full impudent and obstinate, I'll go and dress them soundly;' whereat he comes forth, a huge knotty stick in his hand, and seizing us by the hood, casts us on the earth in the mire, and covers us with blood from blows of his stick. If we suffer joyfully these insults and these blows, remembering that we must bear our share in the sufferings of the blessed Jesus, write and mark carefully that this is true joy and peace."† A similar motive seems to have inspired Lacordaire's extravagant acts of austerity. His biographer records that one day, while on the Campagna, he said to his disciple, Père Besson—"Will you suffer something for the sake of Him who has suffered so much for us?" and forthwith they both threw themselves into the midst of a thorn-bush, and came out covered with blood.‡

I have alluded to the selfishness underlying the self-denial of the hermits. It is instructive to compare the systems in which asceticism was adopted as a means of securing the ultimate advantage of the individual, with the teaching of a modern philosopher, who inculcated asceticism as a means of eradicating "*les calculs personnels*." Not content with proclaiming the supremacy of social over individual interests, M. Comte aimed at the total suppression of the personal passions. He denounced as immoral all physical indulgences not absolutely required to keep the body in health, and was even careful not to attach too much importance to that solitary reservation. The only limit he placed to the practice of austerity was inability to render service to others.§

Such are some of the ideas on which different systems of asceticism have been based. It would be a mistake, however, to suppose that the adherents of those systems were exclusively influenced by considerations

\* 4. Mosheim, 382.

† The letter is quoted in Mrs. Oliphant's "Francis of Assisi."

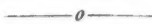
‡ Chocarne's "Inner Life of Père Lacordaire."

§ See Mr. Mill's admirable remarks in "Comte and Positivism," p. 139.

of this kind. Something more than mere abstract principle is needed to account for the wide prevalence and extraordinary attraction of ascetic practices. Without subscribing to M. de Montalembert's theory, that man is impelled to self-mortification by "a profound instinct of the soul," I think it may be shown that the attempt to eradicate human nature owes its origin to the commonest feelings of that nature. Epidemics of asceticism are often traceable to the temperament of the people among whom they prevail. There will always exist in the world persons of a melancholy and contemplative turn, to whom a life of seraphic indolence and abstinence presents an indescribable charm. Egypt, as has often been remarked, is full of such people, and Egypt has always been the chosen seat of asceticism. In other cases, the prevalence of ascetic practices may be due to a natural revulsion from the self-indulgence of a corrupt age. The austere life of the Pythagorean brotherhood was probably a protest against the luxury of Sybaris; the Egyptian deserts were peopled with fugitives from Eastern courts; and the cells of Port Royal were inhabited by orators, soldiers, and nobles of the age of Richelieu. Disgust and disappointment, or a keen experience of the injustice and oppression prevalent in the world, are powerful motives to the choice of a life of austere seclusion. The influence of example may also help to account for the progress of practices which, it has been truly said, are almost as contagious as vice. But of all the natural feelings to which the systems of asceticism have appealed, I am inclined to think the strongest were vanity and love of renown. How glorious was the position of Alipius, Bishop of Adrianople, who, having renounced his bishopric to live upon a pillar, was attended by two quires of virgins and one of monks, with whom alternately he sang psalms and hymns! How grateful to the Hindu saint are the prayers and incense offered to him on his return from the toilsome and dangerous pilgrimage to Badrinath! These are extreme cases, but there is no slight consolation for the ordinary ascetic in the tenacity of the popular idea which associates holiness with privation. "That is the Curé d'Ars," said a French rustic, pointing out a priest of austere habits, "he is a saint, *he lives only on potatoes!*"

It may be doubted, moreover, whether the sufferings of the ascetic are so great as they appear. That it is possible to inure the body to hardship, and to deaden the sensitiveness of the nerves to pain, is demonstrated by the training of the English prize-fighter, and still more forcibly by that of the Hindu devotee, who, while swinging from the hook, often calmly smokes his pipe. For aught we know, the Ascetic may possess pleasures of his own which are denied to the Sybarite. Antisthenes confessed that in his poverty he was the happiest of men, because he had all that he wanted. It is probably true, as Diogenes

said, that "he who has learned to despise pleasure, finds in that very circumstance the highest gratification."



## THE PHYSIOGNOMY OF SCRIPTURE PORTRAITS.

"I am cabin'd, cribb'd, confin'd, bound in  
To saucy doubts and fears."

"Feast with the best, and welcome to my house."

### V.—THE APOSTLES. THOMAS AND MATTHEW.

WITH the exception of Judas Iscariot, there is no other of the Apostles in Da Vinci's *Last Supper*, besides Thomas, but reflects in divers manners, and in different measures, the likeness of our Lord. The disciples, in that great picture, look somewhat like their Master. They had been for two, or as some say three, years intimately connected with our Saviour; and, according to the law of association, in the opinion of Leonardo, they had the power of the Christ thus resting upon them.

It has been observed that, where on the one hand there is force of character, and on the other some measure of receptivity, those who have lived together for some time become not only like-minded, but alike. There is between them not only a similarity of character, but of countenance. We may detect, in such circumstances, a resemblance of expression, as well as a likeness in opinion and manner.

"For in companions  
That do converse and waste the time together,  
Whose souls do bear an equal yoke of love,  
There must needs be a like proportion  
Of lineaments, of manners, and of spirit."

Those of us who believe that Jesus was none other than the Son of God, can easily understand that those who were constantly in contact with Him, would become somewhat like Him, not only in their spirit and soul, but in their body. Those who could say, "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth," must have regained, in some measure, the image of God in which man was first created. For them, there would have been some fulfilment of the prophecy—

"They shall see his face,  
And his name shall be in their foreheads."

There are Scripture portraits in some of the pictures of Raphael, Giotto, and Fra-Angelico, which bear no traces of our fallen nature. We are earthly, and bear the image of the earthly. "The show of our countenance doth witness against us." But we are to bear "the image of the heavenly;" and as we look at these divine faces, lifting up the light of their countenances upon us, we are reminded of what we ought to be,—of what we shall be, when "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The physiognomy of Christianity, happily, is a fact with which all of us are more or less familiar. We have all looked into some living faces, and have felt the power of the world to come—"the substance of things hoped for, the evidence of things not seen." We seem to need, now, some sensible evidence—some manifestation of "God in the flesh;" and we have it. There are those among us in whom Christ abides, and who abide in Him. The mind in them is that which was also in Christ Jesus. "Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation," they "shine as lights in the world, holding forth the word of life."

In Da Vinci's picture, Thomas has risen from his seat, and pressing behind James, he is the nearest to our Lord on the left-hand. His hair hangs over his forehead like a dark cloud. The gentle curve of the Saviour's eyebrow, bespeaking "His peace," is in striking contrast with the ruffled brows of Thomas. The Apostle's full upper eyelids add to the feeling of distress, which appears, from the deformity of the whole face, to have become chronic. His mouth mutters. Those melancholy lips have often uttered the abundance of his troubled heart. He is the very picture of misery:

"Moody and dull Melancholy  
(Kinsman to grim and comfortless Despair),  
And on her heels, a huge infectious troop  
Of pale distemperatures, and foes to life."

The three well-known references in the Gospel history to the Apostle Thomas serve to bring his character distinctly before us. "This character is that of a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his master."

The only rest for a troubled heart is trust in God and trust in Christ, and "he who believes enters into rest." But all men have not faith. Some minds are constitutionally sceptical. And while ordinary sceptics are contented to treat the things which are unseen and eternal as open questions, calmly and dispassionately carrying on their examinations as if they were not personally interested, there are some sceptics who

(notwithstanding their doubts and difficulties) fear that those things which they cannot believe are yet things which belong to their peace. Thomas was a sceptic. But Thomas was a religious man, and his thoughts troubled him. And while our Lord did not care to answer the idle objections or the captious criticisms of the worldly and the careless, He was ever found to be ready to explain the mysteries of His kingdom to those who were striving to enter it.

“There is some soul of goodness in things evil,  
Would men observingly distil it out.”

We, who have not seen, can the more readily believe, when we find that those who staggered through unbelief were at last compelled to believe to the uttermost. The resurrection from the dead of our Lord and Saviour Jesus Christ—the fact that lies at the very foundation of our faith—is attested by many and infallible proofs, and amongst others, by no means the least is the evidence furnished by the conviction of the sceptical Thomas. It is said that those who have never doubted have never believed. All the disciples were slow to believe, and Thomas was the slowest of them all; but Thomas was the first to make the fullest confession of faith in Christ as the Son of God, declared with power by the resurrection from the dead.

*The Incredulity of Thomas* is a frequent subject in sacred art. Without a single exception, as far as we know, Thomas is represented touching our Lord. Archbishop Whateley, in his “Lectures on the Characters of our Lord’s Apostles,” says—“Some persons who have paid but slight attention to the history of the transaction have supposed that he did actually handle and examine the person of his Master, whereas the words of the narrative imply the very reverse, for as soon as Jesus had offered him this proof, we are told, not that he accepted the offer, but that he expressed his full conviction by at once exclaiming, ‘My Lord and my God.’”

He was convinced by the clear evidence of his eyes and ears—though he had before declared his distrust of that evidence—that it was truly his Lord who stood before him. And this is confirmed by the words of Jesus Himself, which immediately follow: “Thomas,” said He, “because thou hast *seen* me, thou hast believed.” His faith, therefore, however weak, appears to have been somewhat stronger than that of the other disciples, for he was convinced as soon as he saw Jesus, whereas they, when they first saw Him, “supposed,” we are told, “that they had seen a spirit.”

There is also to be remarked respecting the faith of Thomas, that his profession of belief that it was truly his Master who appeared, was accompanied with an acknowledgment of His divine nature; he hails

Him not merely as the same Jesus who had lately died on the cross, but as his "Lord and his God."

The love of money is as great a hindrance to the reception of the truth, as an evil heart of unbelief. Matthew the publican, as well as Thomas (we are thankful to find), was amongst those who became the disciples of our Lord. A prospect of making money could have been the only inducement to a Jew in taking office under the hated tyranny of the Roman Government. The collection of tribute for Cæsar, by an Israelite, was accounted infamous. And, with the religious world of His day, our Lord compromised Himself in being the friend of publicans. But the Great Physician was able to save to the uttermost all who came unto God by Him. Worldliness, as well as scepticism, yielded to His treatment. The cases of Matthew and Thomas, and the cases of the other Apostles, are proofs of the power of Christ,—“patterns for those which should hereafter believe on Him to eternal life.”

*The Call of Matthew* was taken as early as the ninth century as a subject of sacred art. In the private gallery of Her Majesty the Queen at Buckingham Palace, Matthew is to be seen, in a picture by Mabuse, hurrying from the receipt of custom. He seems, like the Psalmist, to be aware of the dangers of delay. It would appear, from the Gospel narrative, that he came at once—as soon as he was called. And as you look at him you are reminded of the words, “I made haste, and delayed not to keep thy commandments.” His alacrity is in perfect keeping with the conduct of others who have obeyed a Divine call. Those who are brought before us as examples of obedience, did not stop to think twice before committing themselves by taking steps which could not be retraced.

In a picture by Casravaggio, at Rome, there is an old man, with spectacles on his nose, who is to be seen again in the picture in Bologna, by Lodovico Caracci. The mystery of the power of the Christ passes understanding. The voice of God is ever the same :

“The voice of the Lord is powerful ;  
The voice of the Lord is full of majesty.”

Thanks be to God there is One who saith unto one “Go,” and he goeth ; and to another “Come,” and he cometh.

The association of Matthew with Thomas is another instance of that special dealing which is ever to be discovered by those who have eyes to see and hearts to understand.

“Whoso is wise will observe these things,  
And they shall understand the lovingkindness of the Lord.”

The tardiness of Thomas must have been often stimulated by the promptitude of Matthew; and many who have been struggling in the miry clay of ill-gotten wealth, will have been thankful for the history of Matthew the publican. He is one of the many who have said—

“The law of thy mouth is better unto me  
Than thousands of gold and silver.”

The great feast which Matthew made for our Saviour and His disciples, and to which he invited his old friends and companions, has been often painted. It is the subject of one of Paul Veronese's gorgeous banquet scenes, which he painted for the refectory of the Convent of St. John and St. Paul, at Venice. It is now in the Academy, filling up the end wall of one of the great rooms from side to side, and seeming to let in light and air through the lofty marble porticos, which give us such a magnificent idea of the splendour which surrounded Matthew before he left all to follow Jesus.

The act may be regarded as characteristic. Matthew could make money out of his nation's shame, but he was no miser. The many evils which spring out of the love of money vary in form. We are told that the feast was *great*, and that there was a *great* company. The host must have been, naturally, an hospitable and affectionate man. He can spend freely, and he would seem to have been one of those whom we call “good-hearted.” His respect for our Lord naturally takes the form of hospitality; and his interest in his friends is shown in giving them an opportunity of coming into contact with the One who had done such great things for him. Raphael's portrait of the Apostle, where he carries a bag of money, happily expresses his good-nature and his decision.

In Da Vinci's *Last Supper*, Matthew is represented as belonging to the same type as Nathanael. With the exception of Nathanael's beard, there is a strong resemblance between the portraits. In Matthew's face, old things have passed away, and all things have become new. He once looked at the things seen and temporal, but the expression now betrays the power of the things unseen and eternal:

“In thy face I see  
The map of honour, truth, and loyalty.”



*MODERN PURITAN HUMOUR.*

IF Mr. Matthew Arnold is to be believed, our Puritan forefathers were sorry company for an honest lover "of sweetness and light, and all that in human nature is most humane." He assures us that Shakespeare and Virgil would have found the memorable voyage of the "Mayflower" intolerable, because their fellow-passengers had such a very narrow and inadequate idea of perfection. They suffered no smiles to light up the grimness of their self-sacrifice, and probably looked on the perpetrator of a harmless jest just as Dr. Johnson looked on a punster—as a suspicious character only fit for the custody of the constable. We are not apprehensive, however, that any student of Puritan literature will be won over to Mr. Arnold's way of thinking. Recent reprints of their pious and painful commentaries have placed within the reach of us all a storehouse of research and criticism, which witnesses to a fountain of quaint but genuine humour welling up in the Puritan's nature, like the clear spring bubbling over in sparkling music amidst the grim rocks and stunted herbage of a Scotch moor. The lives of these men are also on record, with more or less of fulness, and amidst these chronicles of persecutions, and fastings, and protracted devotional exercises, there are not wanting others which might have moved Virgil and Shakespeare, or even Mr. Arnold himself, to "take another glass," as Baxter put it, in the grim company of the sufferers for the faith. For example, young Nicholas Assheton, of Downham, in Lancashire, kept a diary, in which he recorded with praiseworthy impartiality "his experiences both in church and ale-house, his disputes about the surplice, and his pursuits of the otter." There is certainly a great deal of humour in the sliding scale by which he measured the degrees of his own intemperance, and catalogued his excesses as follows: "Merrie" eleven times, "verie merrie" once, "more than merrie" once, "merrie as Robin Hood" once, "plaid the bacchanalian" once, "somewhat too busie with drink" once; and so on. Or, to turn to a graver gentleman, we venture to think that Mr. John Bruen could not have been wholly wanting in wit when, at a high sheriff's feast, he refused, on conscientious grounds, to drink the Prince's health, but lifted his glass to his lips with the explanation to the company, "You may drink to his health—I will pray for it, and drink for my own, and so I wish you may do for yours." We may be sure that some share of this humour dwelt, along with sterner stuff, in the heroes who crossed the Atlantic to make a new home for themselves on its further shore, where they could worship God after their own fashion, and enjoy the priceless boon of liberty of conscience. Unlike the

famous Catawber wine, which will not retain its bouquet through a long sea-voyage, the quaint merriment of the Pilgrim Fathers survived the ordeal, and preserved its flavour in New England just as healthily as in Old.

It has often occurred to us to wonder what has become of it in the course of subsequent years. As for the "Mayflower" vessel, it must have been to the full as large as Noah's Ark itself, to judge from the massive pieces of furniture and innumerable other relics made out of its timbers which still remain in New England, treasured up as precious heirlooms; and the vast families descended in direct line from the original stock, and at this hour flourishing and bearing fruit, must be taken either to witness to the fecundity of virgin soil, or else to suggest that the number of emigrants who came over in that one vessel was only second to the number of proud families who came over with the Conqueror to our own shores before the Battle of Hastings. But our business now is with Puritan humour, and not with Puritan families. We are very much mistaken if it is not the case, that this brighter side of a somewhat grim character cannot be traced even to this hour, in the American light literature, with which we are in danger of getting overstocked just at present, and which has certainly broad characteristics of its own that owe very little, if anything, to the influence of contemporary English writings. Until lately, there was some truth in the accusation brought against American authors, that they were only echoes of our own. America had no literature which was distinctly peculiar to herself. With the publication, however, of the "Biglow Papers," the tide began to turn. Here was a satire which owed nothing to Pope, to Swift, or to Butler. A blow was dealt at Slavery, and other Transatlantic abuses, by an arm which was plainly well furnished with purely home-bred muscle and sinew. Since then, we have been introduced to a large company of American authors: poets, who touched only lighter chords; humourists, who stirred only to transient laughter; satirists, who did no more than shoot paper-pellets at folly as she flew; story-tellers, with no patience for a three-volume novel; jokers, whose chief claim to wit lay in misspelt English; and lecturers, whose assertions were so amusing, and whose faces, whilst making them, were so grave, that half their audience went away wondering what the other half could see either to laugh at, or to laugh with. Ill-mannered and foolish, undoubtedly a great deal of this American literature is fit only for the railway-stall, and hardly worthy even of that honour, now that good books are so cheap and so easily obtained. But to anyone who glances through half-a-dozen of these volumes, taken at random, we think it will be evident that a good many of the features in the original New England character remain, however much distorted and caricatured in their

modern setting. No English humourists of the present century have had much to do with moulding the style, or training the thought, of Lowell and Holmes, Artemus Ward and Mark Twain. But, on the other hand, none but the descendants of the Puritans, who still love their memories and cherish their opinions, could have written with that quaint mixture of reverence and familiarity which distinguishes the satires of Mr. Lowell, the sketches of Artemus Ward, the travels of Mark Twain, the novels of Mrs. Stowe, and, let us venture to add also, the sermons of the Rev. Henry Ward Beecher.

We seem to hear stout old Roger Williams, for instance, in Mr. Lowell's Vision of Sir Launfal—

“Earth gets its price for what Earth gives us,  
The beggar is taxed for a corner to die in,  
The priest hath his fee who comes to shrive us,  
We bargain for the graves we lie in ;  
At the devil's booth are all things sold,  
Each ounce of dross costs its ounce of gold.

“For a cap and bells our lives we pay,  
Bubbles we earn with a whole soul's tasking,  
'Tis heaven alone that is given away,  
'Tis only God may be had for the asking ;  
There is no price set on the lavish summer,  
And June may be had by the poorest comer.”

We are bound to judge American writers by their own standard, and, before hastily passing any sentence either for or against them, to get some tolerable acquaintance with their surroundings and belongings. A great deal of the distaste which we naturally feel for their apparent irreverence, is due to our own training and education ; and very much of this familiarity of theirs, which rushes in where angels fear to tread, is to be put down to the fact that, from his childhood upwards, an American sees very little which is venerable, and hears few, if any, of those appeals to custom, precedent, and authority, which are certainly not spared to us by our pastors and masters. The cottages in a Devonshire lane never strike us as peculiarly ancient, but it is not at all unlikely that they were built whilst young America was rocking in her cradle. We think of the Pyramids and Baalbec as hoary monuments, but our Transatlantic cousins think in just the same way of York Minster and Stonehenge.

Unfettered by this wholesome respect for what “our fathers said before us,” the American “expatiates” (as Chalmers would have said) in pastures which we should scarcely dare enter, unless there was an orthodox stile and well-trodden bye-path. Mark Twain, in his “New Pilgrim's Progress,” a book of great humour as well as of great common

sense, illustrates this observation. He comes in the course of his peregrinations to Smyrna, and instead of taking kindly to Arundell, Stanley, and other proper authorities upon the Seven Churches, he holds to it stoutly that whether the town stand or fall, prophecy will not be affected. It was the Church, and not the houses, to which the Epistle was addressed: "No crown of life is promised to the town of Smyrna and its commerce, but to the handful of Christians who formed its Church." Then he goes on to say, with not undeserving indignation—"Smyrna has been utterly destroyed six times. If her crown of life had been an insurance policy, she would have had an opportunity to collect it on the first time she fell. Six different times, I suppose, some infatuated prophecy-enthusiast blundered along and said, to the infinite disgust of Smyrna and the Smyrnites—'In sooth, here is an astounding fulfilment of prophecy!' Such things have a bad influence. They provoke worldly men into using light conversation concerning sacred objects. Thick-headed commentators upon the Bible, and stupid preachers and teachers, work more damage to religion than sensible, cool-brained clergymen can fight away again, toil as they may. It is not good judgment to fit a crown of life upon a city which has been destroyed six times." Along with this reaction from the unwise literalism of a great many religious writers, there is another quite as healthy from the florid style and over-coloured descriptions which Eastern travellers have delighted to honour. The new American Pilgrim is very irate with a certain Mr. Grimes, whose work on the Holy Land deals largely in this kind of thing. At the Lake of Galilee, which Mark Twain finds to be a lake of no peculiar beauty, either for the colour of its waters or the grandeur of its mountain-setting, he writes—"But why should not the truth be spoken of this region? Is the truth harmful? Has it ever needed to hide its face? God made the Sea of Galilee and its surroundings as they are. Is it the province of Mr. Grimes to improve upon the work?"

It is equally deserving of note that this honesty of purpose and dislike of affectation, which were most distinctive Puritan traits, are accompanied by a knowledge of both the letter and the spirit of the Bible, for which we search in vain in the contemporaneous light literature of our own country. In no work is this more prominent than in Mr. Lowell's "Biglow Papers." The old convictions which were so potent in the minds of the Pilgrim Fathers crop up in this, and kindred volumes, and give, indeed, substance and strength to American indignation when it bursts forth against national sin. "We shall probably find very unflattered likenesses of ourselves in the Recording Angel's Gallery," says the Reverend Homer Wilbur, when introducing Hosea Biglow to the public. Faith in the future, and in the present as a

preparation for it, never wavers. At the time of the Mexican war, Mr. Lowell put into the mouth of one of his characters words which are as stinging and caustic against the corruptions of office-hunters and placemen as any we remember to have read in Milton's statelier anathemas.

"A marcful Providence fashioned us holler,  
O' purpose that we might our principles swaller—"

is the time-server's view as to the formation of Species, to which it must be owned he has been consistent with praiseworthy pertinacity from the very beginning.

So, also, it is curious to find the teaching of the men who went forth not knowing whither they went, assuming this garb—

"I du believe in special ways,  
O' prayin' and convartin' ;  
The bread comes back in many days,  
An' buttered, tu, fer sartin.

"I mean in preyin' till one busts,  
On wut the party chooses ;  
An' in convartin' public trusts  
To very private uses."

The conflict between the spirit of defiance and the firm Puritan confidence in the authority of Scriptures, is illustrated in another of the poems, which has indeed almost attained to the rank of one of our nineteenth-century classics, wherein are set forth the revolutionary opinions of the bellicose John Robinson :

"Parson Wilbur sez *he* never heerd in his life  
That th' Apostles rigged out in their swaller-tail coats,  
An' marched round in front of a drum an' a fife,  
To get some on' em office, an' some on' em votes ;  
But John P.  
Robinson he,  
Sez they didn't know everythin' down in Judee."

Somewhat of the spirit of Penn and his friends must linger still in the breast of Mr. Lowell, to judge by his horror of fighting. "The first recruiting-sergeant on record," he writes, "I conceive to have been that individual who is mentioned in the Book of Job as going to and fro in the earth, and walking up and down in it. Bishop Latimer will have him to have been a bishop, but to me that other calling would appear more congenial." Our space forbids our multiplying extracts, but these will probably suffice to prove that the faith which our Puritan forefathers had in a special providence, in a personal devil, in a future judgment, and in the authority of Scripture, happily survives, and is the underlying force in one of the raciest and freshest bits of satire

which this century has produced. We confess that we are not inclined to pass this inundation of American literature by as mere foam and froth. With all the daring and impertinence which distinguishes a good proportion of it, there is yet, inverting a well-worn allusion, some measure of sack to set against all this bread, which has the bouquet and the smack of an older vintage than our own time. "Them wards," says Artemus Ward, after one of his dry quotations, "was rit by Shakespeare, who is ded. His mantle fell onto the author of 'The Seven Sisters,' who's goin to have a spring overcoat made out of it." To some of our readers it may seem to be a transmogrification not less strange, which puts old clothes from the "Mayflower" on the backs of these modern jesters, whose motley seems, at first sight, to be their only wear. But if so, we commend them to an hour, during a long railway journey, or a short summer holiday, with the Yellow-backed issues (not the Green!) which are current coin in Vanity Fair on the other side of the Atlantic. They will not find their time thrown away. Stripped of all meretricious affectation, there is in many of these works a sound heart, wherein the twin-fountains of laughter and tears lie very close together, and from which flows some little, anyhow, of that stream of life and reality which in darker days, and under sterner circumstances, did better work than "giggling and making giggle."

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## A NEW POET:

THE AUTHOR OF "OLRIG GRANGE."

TWENTY—or is it five-and-twenty?—years ago, the critics discovered a new poet for us every month. Night after night they swept the purple sky with their glasses, and announced to the astonished and grateful world the appearance of one shining star after another, that promised to be the very central sun of the modern poetical heavens. What days they were! Philip James Bailey brought with him a wealth of glory, which was to enthrone him for ever with Dante and Milton and Goethe. Sydney Yendys had outdone Keats's "Hyperion." Alexander Smith was to answer for us in the gate against all our enemies that declared that the ancient genius of England had decayed. Other men, whose very names we have forgotten, were to sit on inferior thrones, and to inherit perpetual, though less illustrious, renown.

The remembrance of those times teaches us to be cautious and moderate in our estimate of the possible achievements and permanent fame of any new candidate for poetical immortality. Unquestionably, some

of the men whom we were taught in our youth to regard as the inspired bards of the new age, were men of genius; but somehow their splendours are already fading. They have to be remitted to the category of unfulfilled prophecies. And, perhaps, one reason of their failure may be found in the wild exaggeration of applause which hailed their earliest works. Glory came to them too soon. They had not strength enough to bear the blazing light and the fervent heat. "When the sun was up they were scorched, and because they had no root they withered away."

There is another reason for some hesitation in determining the rank which the anonymous author of "Olrigr Grange" is likely to win, and the permanence of his power. He has the most curious ear for melody. We suppose that he finds music in such a line as this, for instance;—it is the first that catches our eye, on opening the book for an illustration:—

Nestling in its scant acre of flower-plots.

For ourselves, we can hardly *read* the line aloud; that a poet should suppose that there is any rhythm in it, anything that should come from the lips of one who has put his "singing robes" upon him, is unintelligible. The least that we can ask of a man who writes verse is, that he should give us something more artistic than ordinary prose; but, here and there, the author of "Olrigr Grange" is content with a line which Jeremy Taylor, De Quincey, and Coleridge, would have flung aside as too harsh and rugged for the commonest prosaic uses.

The true poet always cares for perfection of form, as well as for noble and beautiful thought: *Le style c'est l'homme*. The subtle and delicate harmonies of Shelley's verse, the sinewy strength of Byron's, the quiet equal flow of Wordsworth's, were all essential to the expression of their genius. To the author of "Olrigr Grange," we fear that there is something wanting. It may be that he has written too hastily, and that, with greater care, he might avoid the faults which mar his present work. It may be that the mystery of Robert Browning's art has led him astray. We trust that, when we meet him next, we shall find that he has learnt that the rubric, which occurs so often in the English Prayer-Book, is no authority for the poet; *he* has no choice whether his thoughts shall "be said or sung;" he must sing them always.

That he has the true poetic faculty we have no doubt. He is probably more of a poet than he thinks. There are some indications in the book that he believes himself to have a calling to deliver philosophical truth under a poetical form. We doubt his vocation. The semi-philosophical, semi-religious passages of the poem are, for the most part, not very remarkable. The dramatic and the descriptive passages are by far the best.



But it is time to give our readers a taste of his quality. Herr Professor Künst Philologus, who edits "these rhymes," begins by describing the home of Thorold, the hero of the poem—"a tall, slim, grey old house," on the coast of Scotland :

Eastward you saw the glimmer of the sea,  
And the white pillar of the lighthouse tall  
Guarding the stormy Ness : a minster church  
Loomed with twin steeples, high above the smoke  
Of a brisk burgh, offspring of the Church  
And of the sea, and with an old Norse love  
Of the salt-water and the house of God,  
And letters and adventure. On the west,  
Cleft by the stream, a slow-retiring hill  
Embayed a goodly space, which once had been  
Waste moorland, for the curlew and the snipe  
Haunted its marshes.

The hero himself is thus described :

Trained for a priest, for that is still the pride  
And high ambition of the Scottish mother,  
There was a kind of priestly purity  
In him, and a deep solemn undertone  
Ran through his gayest fancies, and his heart  
Reached out with manifold sympathies, and laid  
Fast hold on many outcast and alone  
I' the world. But, being challenged at the door  
Of God's high Temple to indue himself  
With armour that he had not proved, to clothe  
With articles of ready-made Belief,  
His Faith inquisitive, he rent the Creed  
Trying to fit it on, and cast it from him ;  
Then took it up again and found it worn  
With ages, and riddled by the moth, and rotten.

But the lad has some humour in him as well as philosophy. At our first introduction to him he is waiting in the twilight for his sister, and is calling her to go with him to the brook where they played when they were children. The lady, after the manner of her kind, is rather long at her dressing-table ; and the gentleman, after the manner of *his* kind, is a little impatient. With his heart set on getting to the brook, he exclaims—

Quick ! let us spend the gloaming there ;  
A plague on bonnets, shawls, and pins,  
And last nice touches of the hair,  
That just begin when one begins  
To lose his patience ! Women's sins  
Are not alone the ills they do,  
But those that they provoke you to,  
While smiling lips and dimpling chins,  
Wonder what can be the matter with you.

Well, minx ! I hope you're pleased at last :  
 You've made yourself an angel nice,  
 And me a brute this half-hour past.  
 Now did you ever count the price  
 When each new grace costs some new vice ?  
 You fondle a curl—my wrath I pet ;  
 You finger a ribbon—I fume and fret ;  
 You'd ruin a husband worse than dice,  
 Buying your beauty at such a rate.

As they walk together, Thorold talks to Hester about their old childish days. To him they seem to lie in a golden light, which is never likely to shine upon him again :

Lo ! here we dreamt the Pilgrim's dream ;  
 And went forth that bright summer day,  
 To seek the New Jerusalem,  
 Along the strait and thorny way  
 Tangled with gorse and bramble spray,  
 But never found the wicket-gate :  
 Distraught, our mother wandered late,  
 While we beside the mill-dam lay,  
 And saw the newt creep 'mong the bulrushes great.

There, too, we dreamt a lonely isle,  
 With white waves, girdled by the sea  
 That stormed along the beach, the while  
 A good ship struggled gallantly ;  
 And I alone must saved be,  
 And thou wast Friday, by-and-bye,  
 Whose mystic footprint caught my eye,  
 On the brown sand ; and thou to me  
 Wast slave ever ready to run or fly.

We confess that to us Thorold, the poet's hero and genius, is the most unsatisfactory figure in the book. His doubts are of the kind which are common in the school of orthodox philosophical scepticism, for there is an orthodoxy of doubt as well as of faith, the ruts of unbelief are as deep and broad as those of theological dogmatism,—and his ultimate solutions are not such as it required any great genius to discover. Talking to his sister, while they walk, he says—

Nor need that early faith be all  
 In clear defined knowledge lost ;  
 Though never Greek to Ilium's wall  
 In the swift ships the sea had crossed,  
 Each wrathful king with banded host ;  
 The tale of Troy were true to me  
 More than bare fact of history :  
 There is more truth than is engrossed  
 In your musty sheepskin guarantee.

This sounds very well, and there is a kind of truth in it, but in relation to those great questions which stir the depths of human hearts, this transcendent disdain of the "bare fact of history," is not only impossible to ordinary people, it is altogether unphilosophical. The "tale" of the Gospels can be in no valid sense "true" to us, unless in Jesus of Nazareth, God did in very deed dwell with man; and the whole worth of the story lies in the fact that *He*—God manifest in the flesh—was the friend of publicans and sinners, wept at the grave of Lazarus, forgave Peter's curses and cowardice, and suffered the woman that was a sinner to bathe His feet with her tears. What we want to know is, whether the parable of the Prodigal Son really represents the Divine thought; whether "eternal life"—a supernatural and Divine gift—is conferred on sinful men, if they only trust in Christ. The "musty sheepskin guarantee" is meant to be the symbol of historic certainty; and unless the great outlines of the story of Christ's life represent real facts, the four Gospels, so far from being "true," are as false as the vision of shining waters in the desert, and as the dream of home and of friends to the exile, who can never see the land of his birth again.

When the struggle of his life is nearly over, and Thorold comes home to die, his heart is at rest, but, as we have said, there is nothing very wonderful in what he has discovered, and his confession of faith, like his early doubts, has little in it to show that any light has reached him which has not reached multitudes besides. He is talking to his sister again, and this is what he says to her :

My sun sinks without clouds or fears ;  
 No spectral shadows gather round  
 The gateway of the endless years,  
 Where we, long blindfold, are unbound,  
 And lay our swathings on the ground,  
 To face the Eternal. So I rest  
 Peacefully on the Strong One's breast,  
 Even though the mystery profound  
 Ever a mystery be confessed.  
 My old doubts? Well, they no more fret,  
 Nor chafe and foam o'er sunken rocks.  
 I don't know that my faith is yet  
 Quite regular and orthodox ;  
 I have not keys for all the locks,  
 And may not pick them. Truth will bear  
 Neither rude handling, nor unfair  
 Evasion of its wards, and mocks  
 Whoever would falsely enter there.  
 But all through life I see a Cross,  
 Where sons of God yield up their breath.  
 There is no gain except by loss,  
 There is no life except by death,

There is no vision but by faith,  
 Nor glory but by bearing shame,  
 Nor justice but by taking blame;  
 And that Eternal Passion saith,  
 "Be emptied of glory and right and name."

Anselm and Luther, Tauler, Groot,  
 With reverent search and solemn awe,  
 Saw each some angle of God's great thought,  
 Saw none of them the perfect law,  
 And, in defining much, some flaw  
 Marred all their reasoning; nor may  
 I fashion forth the truth which they  
 Only in broken fragments saw;  
 But the way of the just is to trust and pray.

We doubt whether the author's highest power lies in the direction which his choice of a subject suggests. It may be, indeed, that he intended to show how little there is of intellectual freshness and original force in many of those who find it difficult in their youth to hold fast to the historic revelation of God in Christ. Perhaps he meant to show that those who are weary of the common road, along which the saints of eighteen centuries have travelled, and who strike out, either to the right or the left, in search of wider and nobler prospects, have generally very little to tell us when they come back and join company with their old friends. If this was the intention of the poem, the author has been eminently successful.

But the *poetry* of the poem is very much fresher and more vigorous than the philosophy. Thorold, when he went away from home, had told his sister that he was going, because in London he could follow his great scientific pursuits more perfectly; but he was really going because he had met by the sea—

A lovely girl, stately and tall,  
 A maiden with a queenly look—

and in the story which he tells of how his hopes had failed, there is a pathos and a passion, a depth of sadness and of love, which seem to us to vindicate for this unknown author a very high place among contemporary poets.

Most charming too is the soliloquy of Hester, Thorold's sister, who sits and talks to herself after her brother has left her. Her heart is sore, because she could not go with him. She says—

I deem it barbarous, this way  
 Of making woman a helpful wife,  
 By keeping us poor girls away  
 From all the enterprise of life,  
 Its hardship and its generous strife.

All men are Turks at heart, and hold  
 That sugar-plums, and rings of gold,  
 And pretty silks, and jewels rife,  
 Are all that we need till we're fat and old.

And yet they want us, ne'ertheless,  
 To think their thoughts, and sympathise  
 With all the struggle and distress  
 Of souls that would be true and wise,  
 To laud them when they win the prize,  
 To cheer them if they strive and fail,  
 And gird anew their glorious mail,  
 And then sink back to house-wiferies,  
 To shirts and flannels, and beef and ale.

She is very much afraid that some woman unworthy of him will fascinate his imagination and win his heart. Indeed, she remembers the girl with "the queenly look," and has a very poor opinion of her. Her brother, she thinks, is very likely to be deceived by the very nobleness of his nature:

Out of this world he lives afar  
 In chivalrous ideal trust,  
 Enshrining woman like a star  
 For worship of the good and just,  
 Where no unworthy thought or lust  
 May enter with unhallowed tread;  
 And though he has a sister made,  
 Like other girls of sorry dust,  
 He never would see that our gold was but lead.

Oh, if men knew us only—knew  
 The cowardice and common-place,  
 The petty circle of our view,  
 The meanness and the littleness,  
 That lies behind a pretty face!  
 Thank Heaven I was not bred with girls,  
 A thing of ribbons, scents, and curls,  
 And quaint in fancies of a dress,  
 And gold and jewels and strings of pearls.

As the soliloquy goes on, it begins to appear that the Herr Professor—the same that edits the poem—is very much in Hester's thoughts, and the shy surprise, the palpitating wonder, the shame, the pride, the sweet delight, which are all blended in her discovery that she is really falling in love, are perfectly delicious and beautiful.

Other forms of power are shown in the author's treatment of Lady Ann Dewhurst, the mother of "the lovely girl, stately and tall," a worldly, hard-hearted Evangelical woman, strong in the prophecies. This is the editor's picture of her ladyship:

Weary and worldly, she  
 Had quite resigned herself to misery  
 In this sad vale of tears, but fully meant  
 To nurse her sorrow in a sumptuous fashion,  
 And make it an expensive luxury ;  
 For nothing she esteemed that nothing cost.

Beside her, on a table round, inlaid  
 With precious stones by Roman art designed,  
 Lay phials, scents, a novel and a Bible,  
 A pill-box and a wine-glass, and a book  
 On the Apocalypse ; for she was much  
 Addicted unto physic and religion,  
 And her physician had prescribed for her  
 Jellies and wines and cheerful literature.  
 The book on the Apocalypse was writ  
 By her chosen pastor, and she took the novel  
 With the dry sherry, and the pills prescribed :  
 A gorgeous, pious, comfortable life  
 Of misery she lived ; and all the sins  
 Of all her house, and all the nations's sins,  
 And all shortcomings of the Church and State,  
 And all the sins of all the world beside,  
 Bore as her special cross, confessing them  
 Vicariously day by day, and then  
 She comforted her heart, which needed it,  
 With bric-à-brac and jelly and old wine.

She calls up Rose, and talks to her about the sins of the age and her own miseries ; tells her daughter that though the men may have no religion, they do not care to marry wives like themselves ; for

Women who have lost their faith  
 Are angels who have lost their wings,  
 And always leave a nasty breath .  
 Of chemistry and horrid things,  
 That go off when a lecturer rings  
 His bell. But *they* will not go off ;  
 They take a mission or a cough ;  
 For men will marry a fool that sings  
 Sooner than one that has learnt to scoff.

Her ladyship remonstrates with Rose on her fancy for Thorold : hopes she has only been playing with him to annoy "Sir Wilfred." Not that Sir Wilfred is altogether to her taste :

He wants to open the Museum  
 Upon the blessed Sabbath-day ;  
 He wants the bands to play "Te Deum,"  
 When we should go to church and pray ;  
 It will be masses next, I say.

His views of sin are far from sound,  
 Eternal punishment, I found,  
 He will not hear of; and his way  
 Is altogether on dangerous ground.

But then, woe's me! you're all the same,  
 All turned from Bible-teaching quite,  
 All snared in folly, sin, and shame,  
 And blinded to the only light.  
 And he, at least, is of the right  
 Old blood, and has an income nice,  
 And never touches cards, or dice,  
 Or horses. It's a happy sight,  
 A man of his rank with a single vice."

From her mother Rose goes to her father, who dabbles in science, is materialistic in his views, and yet half relents when the Medium brings up his old grandmother's ghost. He is an ignoble old man :

He thought he thought, and yet he did not think,  
 But only echoed still the common thought,  
 As might an empty room.

But underneath all his hardness and unbelief there is a strong and tender love for his child—a love with which his worldliness is strangely blended. He is sure she is not made of the stuff to marry a poor man ; if she were, he would rejoice that she should become Thorold's wife. One of the truest and most subtle passages in the poem is that in which, under the inspiration of his genuine love for Rose—the only genuine thing about him, except, perhaps, his scorn for the unreality of her mother's faith—he confesses his sense of weariness, his consciousness of the sordid and contemptible character of the life which he is living, and his despair of a child of his, having the temper and force to rise to anything nobler.

But the triumph of the author's genius is in Rose's farewell to her lover. Poor girl, she had the making of something better in her than the evil circumstances of her position will ever permit her to achieve. Thorold had appealed to what was highest and best in her nature, and the vision had come to her of a sincere and simple and lofty life. She is conscious that had her home been different, she might have been almost worthy of him. Nothing can be truer than the lines in which she accounts for Harold's love :

You've dreamt that I am all in soul,  
 Which I have dreamt I might have been.

Is not that the history of the bitterest disappointments of the heart ? Love is never altogether deceived. The ideal perfection which it passionately adores is not a mere illusion ; it is the very perfection which the man or woman that awakens the devotion was destined by God's



thought to attain. The ideal may never be fulfilled, but love discovers the promise and prophecy which lie in the original character and native possibilities of the soul. Rose is sure that for her the prophecy can never be accomplished. Thorold's devotion had revealed to her what she might have been, but she knows that she will be "disobedient to the heavenly vision." There is too much in her that is of the earth, earthy, to render it possible for her to be a true wife to a noble, unworldly man. Her love and sorrow, her humility, her self-contempt, her conviction that all that is fairest and highest in her will be suppressed by the frivolity, the meanness, and the selfishness,—her proud determination not to drag down Thorold to her own miserable level,—these are all wonderfully and passionately expressed in the verses in which she bids him farewell—verses which so grow out of one another, that it is hardly possible to quote one of them without quoting a dozen. The following lines are among the poorest, but they can be most easily extracted :

I love enough to part with pain,  
 But not enough to wed thee poor ;  
 I dare not face the way of men  
 Who nobly labour and endure,  
 Seeking a great life, high and pure.  
 But I have one true purpose yet :  
 I will not lead thee to forget  
 The splendid hope of glory sure,  
 Which was all your thought until we two met.

We have taken it for granted—we hardly know why—that "*Olrig Grange*" is its author's first published poem. There are certainly no signs of juvenility in it ; we wish there were. It seems to us to be the work of a man who has true poetical genius, but who has been too much occupied with other pursuits to have acquired adequate mastery over the resources of poetical expression. If he is under thirty he may yet learn how to set his thoughts to more fitting music ; but we suspect that he is no longer young. The thought is, for the most part, too definite and clear, and there are too many indications that the writer has a personal knowledge of provinces of human experience and aspects of human life which are unfamiliar to us till we reach middle age, to permit us to believe that he has all his years before him.

And yet we trust that we may have the delight of receiving other works from the same hand. If he writes again, why should he not give us for a hero a man with a strong, victorious Faith? Doubt has already had poets enough in these days ; and, for the purposes of the poet, Faith is incomparably wealthier than uncertainty, even when uncertainty finds rest at last in quiet trust in God.

## MEETING-HOUSE VERSUS CHAPEL.

TRUTHFULNESS is the supreme duty of societies not less than of individuals. It is not more important for men than for bodies of men, that their words should be true to their thoughts, that their life should obtain faithful and exact expression. This need is especially felt, and for the most part is well supplied in spiritual life. A religious body is bound to be self-expressive, and generally discharges the duty with success, finds fitting and happy terms for the doctrines of its belief, and the circumstances of its worship. It always makes a mistake when it borrows these terms from another community, when it allows a foreign, and it may be an unfriendly, power, to impose its own language. Against such a loan or imposition this paper is directed. We bear an inveterate grudge against the word "Chapel," as designating a Nonconformist place of worship. It is a term unknown to primitive Christianity, and is not in harmony with spiritual Christianity. It belongs to that mediæval religion the characteristic dogmas and practices whereof have been altogether and for ever renounced by Puritanism or intense Protestantism. In its primary meaning it countenances a gross superstition, and gainsays the very conception both of public and of spiritual worship. In none of its secondary and more innocent senses does it harmonise with the principles of Nonconformity. It had its origin in religious corruption; it has come to denote ecclesiastical inferiority. The offspring of mediæval superstition, it lends itself in its every signification very happily and exactly to the service of the Church of Rome; it has been adopted in its more harmless senses, not without propriety, by the Anglican Church; of late it has been accepted by Puritanism, but with the grossest impropriety. Its acceptance does not arise from the want of a native and felicitous designation. It has supplanted a most exact and happy term, a word true to the central thought of intense Protestantism, to the deepest and fullest conceptions of spiritual worship. "Chapel" has supplanted "Meeting-house;" the alien has expelled the native; the mediæval Latinism has prevailed over the homely English word.

According to Ducange,\* the Hood (*Capella*) of St. Martin of Tours, who died at the close of the fourth century, kept in a chamber of the palace of the Frankish kings, and borne into battle in the front of the Frankish host, imparted its own name to the place where it was preserved, and bestowed upon its keeper the name of *Capellanus*, Chaplain.

\* "*Glossarium ad Scriptores Mediæ et Infimæ Latinitatis*," tom. ii. p. 218-224. He enumerates seven leading senses of "*Capella*," with many subordinate significations.

Chapel soon came to designate the place where relics were preserved and saints were worshipped. The chambers ranged round a Gothic church and dedicated to these uses, were called Chapels. The term extended itself, and grew to comprehend all inferior and dependent places of worship, the room in palaces and colleges where the inmates performed their devotions, and the structures for prayer and praise erected in the remote parts of large parishes. The worship of the Middle Ages was conducted in Churches and Chapels. Both terms bore witness to the corruption of Christianity. Church had fallen from its original dignity; Chapel was born and bred in corruption. The former designation, never bestowed in Scripture but on a body of believers or a congregation of worshippers, had passed to the building where they met. This transfer of consecration from persons to places, this reappearance of local sanctity, that property of Judaism and Paganism which Christ had come to make an end of, betokened a decline of spiritual life and spiritual worship.

Still, a mediæval Church, though generally called after a saint, was a building dedicated to the service of God; while a Chapel, in most cases, remained a receptacle of relics and a home of idolatry.

In the countries where the Reformation triumphed, the Churches were appropriated by Protestantism; while the Chapels were variously dealt with according to the intensity of the Protestantism which prevailed. Everywhere they were stripped of relics. Where the breach with mediæval religion was total and absolute, the receptacle often shared the fate of the relics; the idolatrous character of the building ensured its destruction, and Chapels were not reckoned among places of Protestant worship. But in England the Reformation did not wholly break with the Middle Ages; the Anglican Church, among other mediæval bequests, accepted Chapels. Cleared of relics and divorced from idolatry, they were not rejected. The palace retained its Chapel; the college retained its Chapel; the hamlet retained its Chapel; Chapels constituted the inferior and dependent temples of the English Church: chaplains held a place among her clergy.

This retention of Chapels, as of other mediæval bequests, was in perfect harmony with the genius of the Anglican Church, and was wholly consistent with her position as a mean between Romanism and extreme Protestantism. But extreme Protestantism soon became a power in England under the name of Puritanism. It abhorred every point of resemblance to Rome which Anglicanism presented; it rejected every mediæval product which Anglicanism retained. As it advanced into Independency, and was driven into Nonconformity, it abhorred Chapels and quarrelled even with Churches. It loathed the idolatrous practices connected with the former term; it recoiled from the local sanctity

implied in the latter. It required for the word Church its Scriptural meaning, primitive force, and original glory; reclaimed for the worshippers their own proper designation, which had passed to the place of worship, and vindicated for the assembled people of God that consecration which had been transferred to the building where they assembled. In like manner did the English Puritans deal with the term "saint." They recalled the word to its Scriptural and original signification, reclaimed for all the living members of Christ the epithet which the Roman Church had restricted to some among the departed members, vindicated for the Holy Spirit that business of "saint-making" so impudently usurped by the Papacy, and substituted the work of regeneration for the process of canonisation. The living members of Christ were saints; when assembled together they formed a Church; the place where they assembled was called a Meeting-house. This last term was the proper and legitimate product of Nonconformity. It sprang from the deepest conceptions of the Nonconformists about spiritual life and spiritual worship; it most exactly and happily expressed those conceptions. It excluded the idea of local sanctity; it predicated consecration of the worshippers, and denied it to the place of worship; it assumed that God dwelt in the hearts of His people, not in the building where they met, and that He was there only because they were there.

The early Nonconformists called their places of worship Meeting-houses. If they shrank from Churches, they still more intensely recoiled from Chapels. They never dreamed of naming the edifices, where they met to worship God, after the relic-receptacles of the Church of Rome and the inferior temples of the Church of England. What fellowship had the buildings, where the living saints of the living God met together to rejoice in Him, with the structures where homage was rendered to dead men's bones and moth-eaten garments? How could these Puritans borrow a designation for their places of prayer from the subordinate structures of that Anglican Church to which they could not conform? They did not need the loan; they rejected the imposition; they had a word of their own, a good word, a simple, pure, English word,—a word true to their thoughts, exactly expressive of their spiritual convictions. The first Nonconformists built Meeting-houses, and their descendants long adhered to the name. The few places of worship erected during the almost continuous persecution under Charles II. were called Meeting-houses. The numerous edifices which arose after the Indulgence by James II. and the Toleration Act, all bore the same name. Meeting-house, or for the sake of brevity, Meeting, continued the almost exclusive designation of Nonconformist places of worship throughout the eighteenth century. It was their proper name, their popular name, their legal name. It figured in all

their earlier trust-deeds. The Statute-Book knows nothing of Dissenting Chapels till a late period, and recognises only Meeting-houses, or Meetings. The latter name was holden fast by the Nonconformists themselves, accepted by the country at large, and employed by their opponents and disparagers alternately with the contemptuous synonym of Conventicle. Meeting-houses were destroyed by the Jacobite mob in 1715; Meeting-houses were burned down at the Church and King Riots in 1791.

"Meeting-house" not only remained in exclusive use throughout the last century, it retained its predominance during the first third of the present century. In my early childhood, forty years ago, we always went to Meeting; we disliked going to Church; we disdained going to Chapel. The antithesis was between Church and Meeting, not between Church and Chapel. We young Nonconformists were proud of the distinction, and vigorously upheld it against our Anglican playmates and schoolfellows. As for Chapel, it was a thing utterly apart from us, with which we had nothing to do. How, when, and wherefore the term began to supersede Meeting-house, it is hard to say. I feel somewhat persuaded that it first got current among the Methodists, and from them passed to the Nonconformists. Wesleyan Chapels may have led to Dissenting Chapels. Its progress among the latter was gradual. Almost unused at the beginning of the present century, it got by degrees the better of Meeting-house, till, by the middle of the century, it had almost wholly supplanted the latter term, and established itself as the popular and the legal designation of Nonconformist places of worship.\* The Dissenters' Chapels Bill was passed in 1844. Church and Chapel have come to denote Anglicanism and Dissent.

In supposing that the prevalence of the term Chapel among Nonconformists may have arisen from its previous use among Methodists, we have only suggested *how* it has prevailed. Why and wherefore it has prevailed I cannot say. I cannot discern a single good reason for its adoption by the descendants and representatives of the Puritans. It has nothing to recommend it to them; neither dignity nor appropriateness, neither beauty nor utility, neither noble associations nor ancestral traditions, while there is everything to dissuade and disparage it, utter unfitness and direct antagonism, idolatrous and ignoble associations. Born of mediæval corruption, it has been most fittingly

\* Hutton, in his "History of Birmingham" (published 1781: I quote from third edition, 1806) is most accurate in the use of both terms. He speaks of Anglican and Romish Chapels, but never of Dissenting Chapels. With him, Nonconformist places of worship are always Meeting-houses or Meetings. Field, in his "History of Warwick and Leamington" (1815), applies the words indifferently, speaks of the Presbyterian Chapel and the Baptist Meeting. This difference intimates the gradual encroachments of Chapel.

retained by the Church of Rome. It has been very properly adopted by the Church of England as the designation of her inferior and dependent edifices. It may be not inappropriately accepted by Lady Huntingdon's Connection, which retains the Anglican Liturgy, and has barely seceded from the Anglican Church. It has not such startling incongruity with Methodism, cradled as Wesleyanism was in the Church of England, and separated therefrom not so much by direct ecclesiastical or doctrinal antagonism, as by the need of greater freedom of action.

But Puritanism, in adopting this designation, simply belies and degrades itself. In its primary significance, Chapel implies religious corruption and idolatry; in its more innocent senses, it indicates ecclesiastical inferiority. The contrast between Church and Chapel is simply a contrast between a superior and inferior building. The antithesis of Church and Meeting-house is not confined to the edifices, but implies different conceptions of Church government. Church and Chapel stand for mistress and dependent; Church and Meeting-house signify two distinct and independent powers. Had the Nonconformists renounced Meeting-house in favour of Church, they would have at least adopted a dignified and commanding appellation. But in discarding Meeting-house for Chapel, they disown a distinct principle, and confess ecclesiastical inferiority; they banish a native, and welcome an alien; they reject a most expressive, and adopt a most inappropriate designation. They replace a good English Teutonic word for a barbarous mediæval Latinism.

Pure religion is favourable to pure English; spiritual worship unfolds the strength and simplicity of the language. As Popery degrades living languages by shutting them out from the highest employment of speech, and reserving religious utterance for the dead alien Latin, so the Reformation uplifted and enriched the English tongue by hallowing it to spiritual utterance, and by ridding worship of the cumbersome rites, superstitions, practices, and corrupt observances for which mediæval Latinity had provided barbarous utterance, and which could only force themselves into the English language by thrusting upon it a host of cumbrous and oppressive Latinisms. Protestantism at once developed and purified the language, brought out its English and Teutonic element. As the Roman Church ministered to the suppression of national life as well as to the corruption of spiritual life, so the Reformation unfolded and strengthened both. It weakened the Norman and Latin element both in the nation and the language. It made England more English, more Teutonic; it brought out the Saxon element of the language, especially in worship. In proportion to the strength and intensity of Protestantism, did it thus work. There

lingered in the Anglican Service a few ecclesiastical terms, a few peculiar and uncommon words requiring explanation, a few Latinisms and Hellenisms, such as Rubric, and Rogation days, Liturgy, Litany, and Collect. Septuagesima, Sexagesima and Quinquagesima Sundays were very needlessly and stupidly retained. But Puritanism rejected all mediæval phraseology in company with mediæval rites and dogmas, and employed none but the simple and homely words of common life. Its pure and simple worship unfolded the purity and simplicity of the English language, inflicted upon it no corruptions, introduced into it no barbarisms.

We commend this undeniable connection between pure and simple English and pure and simple worship to the consideration of Ritualists and Sacerdotalists. We sincerely condole with the lovers of sound doctrine and good English in the Anglican Church upon the double affliction which has befallen them. The swarm of corrupt doctrines and superstitious rites whereby their Church is invaded has brought with it a swarm of barbarous Latinisms and cumbrous Hellenisms. The number of sacerdotal vestments, with outlandish names, *albs*, *copes*, *chasubles*, is quite confusing and oppressive. The *lectern* has supplanted the reading-desk. The Lord's Supper is almost forgotten in the *Eucharist*. The august *paten* has superseded the vulgar plate. The sonorous *chalice* has replaced the unworthy cup. We are called upon to revere the *celebrant*, to welcome the *acolyte*, to admire the *thurifer*. Alas! alas! for the Anglican Church! Alas! alas! for the English language!

We Puritans rejoice exceedingly that we still uphold the purity and simplicity of our faith and worship, that we still minister to the purity and simplicity of our native tongue. Undeiled by mediæval corruptions, we are unencumbered by barbarous Latinisms. We reject ecclesiastical terms as we disown theological virtues. We believe in human worth exalted by the Spirit of God into holiness. We look upon Faith, Hope, and Love as human affections set upon a Divine object, and glorified into Christian graces. So the simplest English is sufficient for our spiritual needs; our worship requires only the homely words of common life. Hymn, prayer, and sermon, still comprise our ritual, and exhaust our ecclesiastical vocabulary. With us the minister still wears a coat or a gown. We still partake of the Lord's Supper. The bread is not less significant to us for being handed round on a *plate*, nor the wine for being drunk out of a *cup*. In one respect alone have we degenerated. We have lost our Meeting-house; we have been thrust into Chapel. We need not, however, stay there. It may be, or it may not be, too late to regain the Meeting-house; but it is surely not too late to escape from the Chapel.



## REFORM OF ENDOWED SCHOOLS.

IN a former number of this Magazine I endeavoured to point out the causes which led in the last half-century to the desertion of the minor endowed schools by all sections of the middle class, auguring for those seminaries in their enlarged and amended form an unprecedented numerical prosperity, and an almost unlimited influence on the national character. I solicited the vigilant attention of the great Nonconformist, and generally of the Liberal section of the community, to the work of reconstruction now in progress. If I succeeded in arousing a measure of interest in the subject commensurate with its importance, that interest will not be satisfied without an adequate solution of the question by what safeguards the danger of a relapse may be effectually precluded. An answer to this question seems to be a necessary complement of the preceding paper, which, indeed, in defect of it, loses much of its practical value; and for this reason I shall venture once more to crave a few moments' indulgence whilst I submit, in as concise terms as possible, the expedients suggested to me by a practical experience of many years in the profession of schoolmaster and by careful reflection.

Of the first security for the future good management of these schools I have already spoken. Unless provided with a governing body, consisting of intelligent, energetic, and conciliatory members, no great public establishment can be maintained in a permanent condition of high efficiency, or will be able to retain steadfastly the confidence of the public. This desideratum the Minor Endowed Schools Bill undertakes to provide by a regulative clause *ad hoc* inserted in the statutes of each school. I have already intimated the objection which may be reasonably entertained to *ex officio* and co-optative clerical trustees, justifying it by reference to the decaying hold of the Established Church on the confidence and affection of the nation at large, and on the allegiance and loyalty of her ordained ministers. I also cited evidence to prove that the proclivity of the most consistent and most earnest of the sects within her bosom was towards the faith and ritual of the Romish Church, and, by consequence, in direct opposition to the inevitable course of modern thought, and the ineradicable propensities of the nation. Excluded from the tale of *ex officio* and co-optative governors, there is no reason why ecclesiastics desirous of seats at the governing boards should not seek them from the independent suffrages of their fellow-townsmen, as a sign and seal of their confidence and esteem. It is a matter of surprise that in none of the new schemes that I have perused, is provision made for the appropriation of a

certain number of seats to parents of children in the school at the time being. Whilst a Court of Directors, composed exclusively of the latter class of persons, could hardly be trusted to abstain from injudicious meddling with the executive, and would be exposed to the imputation, if not to the actual fault, of partiality in case of a collision, I am still of opinion that an energetic, unflagging interest in the character and prosperity of these schools can be secured only by ensuring to their actual patrons substantial representation on the governing bodies.

But something more than this is required. In order to the restoration and maintenance of public confidence, it is unquestionably necessary that all endowed schools should be subjected to periodical inspection and examination; and it is to the nature of the examination to be established at them, and the advantage to the public to be derived from a wise organisation of a College of Examiners, that I next wish to direct attention.

It is unnecessary here to enter into an exhaustive discussion under what supreme direction, whether that of the Department of Government concerned with National Education, or of the Universities, the examinations should be conducted. In both cases alike the public would have an absolute guarantee that the examination was adapted to the purpose of testing the efficiency of the masters, and the talents and acquirements of the pupils, and that the report issued of its result was accurate and impartial. It might seem that to the old Universities, possessed as they are of colossal revenues in trust for the national use in the promotion of education, peculiarly belonged the function of providing a Board of Examiners who should traverse the length and breadth of England, in circuits, once or twice a year, making inspection of all endowed schools, and promoting the maintenance therein of a high standard of excellence, exploding educational fallacies and introducing where necessary improved machinery and methods of instruction. The performance of this task, cost free to the examinees and the nation at large, would be a wise and graceful concession to public opinion, and one that might yet stave off, for a while, the reform which must otherwise at no distant date sweep away the present system as regards college fellowships, which confers a handsome bachelor independence, unburthened with one particle of work, on youths of one or two and twenty, as a reward for having qualified themselves to start with uncommon advantage on some one of the higher paths of life. If, however, the interests of secondary education are to be alone, and, perhaps, even if they are to be primarily considered, advantage should be taken of the demand for examiners thus created, to restrict the duration of the tenure of head-masterships in minor endowed schools. Conveniences for this limitation in the case of the great public schools

are already provided in the shape of canonries, deaneries, bishoprics, and of good livings and fellowships in the patronage of the trustees.\* That fifteen or twenty years should be the limit, as a general rule, of a head-master's presidency of a large public school, no one conversant with the practice of schoolmastering, and that correctly appreciates human infirmity, can doubt, even if we had not Dr. Arnold of Rugby's prescription, and the action of most of the great schoolmasters of the last thirty or forty years in conformity with it. Temper, tact, enthusiasm, versatility, sympathetic power, these are the constituent elements of a first-rate schoolmaster, as indispensable as wide general attainments and accurate scholarship; and these are precisely the qualities which the wear and tear of an anxious profession, demanding invariable suavity of manner and self-control, whilst all the powers of eye, ear, and brain are kept strained with unintermitted tension, are certain to impair.

But the head-master, whom twenty years' labour in teaching children and managing masters and parents has robbed of the imperturbable smoothness and unflagging energy, which time cannot but stale, can scarcely fail to have acquired much of the very kind of knowledge necessary to make a first-rate examiner. He will have learnt, by experience, what are the limits of the capacity of children for receiving and assimilating instruction at different ages, and of divers kinds. He will discern, almost intuitively, certainly after half-a-dozen ques-

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\* In proof of this assertion the following cases occur on the instant to our memory :—Dr. Goulburn, under whom Rugby declined, is Dean of Norwich. Dr. Williamson, who failed to achieve a success as head-master of Westminster proportionate to his University distinction and amiable character, ended his life as Rector of Pershore, a Westminster living in the pleasant vale of Evesham. Dr. Longley, of Harrow, became Archbishop of Canterbury; his successor, Dr. Wordsworth, left Harrow to a more successful if not an abler chief, and is Bishop of Lincoln. The timely retirement of the head, and even of under-masters, of Eton and Winchester, is doubly provided for;—they may be received into the number of the Fellows of Eton or Winchester Colleges, there to abide on a rich sinecure for the rest of their days; or they may make the Fellowship merely a halting-place, pending the vacancy of an acceptable piece of further preferment; nay, more than this, the tenants of these Fellowships are not compelled by law to resign the minor, on attaining a major elevation. Thus, Dr. Moberly, after a long reign over Winchester School, reposes in the palace of Salisbury, having previously to his promotion to the Episcopate secured a Fellowship of Winchester College, which indeed he has only very lately resigned. Dr. Balston, of Eton, is a Fellow of Eton College. Bishops, no doubt, have laborious duties. Not so Deans. Of both classes of officers the stipends may be learnt from the Clergy List, Whitakers' Almanack, &c., but neither these books, nor any other we have been able to lay our hand on, tables the value of the Eton and Winchester Fellowships;—the tenants exercise a judicious discretion in not thrusting their secrets on an incurious public.

tions, and the same number of minutes of personal inspection, whether the efforts of the masters have been intelligently directed to imparting the kind of knowledge, and the grade of it, suited to the level of each class, and whether industry and good temper, mingled with judicious firmness, have been applied in conducting the instruction and discipline.\*

The proposition that the Inspectorships of secondary schools should be utilised to promote the timely retirement of meritorious head-masters who have distinguished themselves by efficient service, appears so self-evidently reasonable, as well in their own interest as in that of the schools over which they preside, that I pass, without adducing further argument in its favour, to the last, but as regards the public convenience, not the least-important measure of organic improvement, which I desire to suggest,—to wit, the nature of the examination itself. This will become at once apparent when we glance at the chaos of confusion in which at present some score of distinct preliminary examinations jostle and impede each other, to the torture of students and the sorrow, perplexity, inconvenience, and expense of parents. The fact that the College of Surgeons, the Society of Apothecaries, and the Corporation of Solicitors, not to mention the Oxford and the Cambridge local examinations, junior and senior, and the several branches of the Home and Indian Civil and Military Services, find it necessary to hold, each of them, a preliminary examination in such elementary subjects as English grammar, geography, history, and the rudiments of Latin, in order to secure that those who aspire to admittance to professional lectures, possess the requisite foundation of further progress, and are adequately grounded in the rudiments of a sound education, is an evidence of a lack of educational organisation almost incredible, when the enormous endowments that the nation possesses for the purposes of secondary education are taken into consideration. I speak advisedly when I affirm that it is the exception rather than the rule for youths to pass these simple examinations armed only with the knowledge which they carry away with them at the termination of their career, from ordinary secondary schools, whether endowed or of private enterprise. The education they have received therein requires, in most instances, to be supplemented by private tuition, or, as it is called, “cramming,” and the pecuniary loss thus inflicted on the parents is not rendered more tolerable by the loss

\* Our correspondent's suggestion has very much to recommend it, but it deserves consideration, whether an ex-head-master is not likely to be too much wedded to the particular methods which he has followed in his own school, to be as open-minded as an examiner ought to be. Further, the work of examining is very exhausting, and may perhaps require as much vigour and freshness as the mastership of a school.—ED.

of time sustained by their sons, even where one, or even two or three, rejections have not to be endured before the outermost portal of admittance to professional studies is passed. The Minor Endowed Schools Bill fails to make satisfactory provision either for the interest of parents, or for the stable prosperity of the schools themselves, so long as it contains no clause subjecting them to an uniform simultaneous yearly, or bi-yearly, examination by a competent body of independent examiners. As a result of the examination, certificates of proficiency in the indispensable elements of a sound liberal education, should be issued to all who satisfy the examiners, similar to those awarded in the schools of Germany to those who pass the *Abiturienten Examen*, the production of which certificate should exempt the holder from special preliminary examinations of all kinds. Professional Corporations would be thus relieved of an ungrateful function, and the general public from examinations destitute of uniformity, and varying, possibly, in the degree of proficiency exacted in different years. The uniform standard thus established would assist every urchin, from the first day of his entrance into school-life, to realise the idea of a minimum of knowledge which it was absolutely necessary for him to aim at attaining, and previous to the attainment of which he could not quit school with credit and safety as regarded his future prospects, no matter what vocation he might adopt.

I cannot better conclude the whole subject than by urging on educational reformers the importance of drawing the attention of the Government to the desirability of including in the Magna Charta of secondary education provision for the periodical inspection and examination of each school, in the manner I have indicated, by a bench of lay examiners constituted expressly for the purpose; and for the award of *Abiturienten Examen* certificates dependent on their report.

A HEAD-MASTER.

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## TWO SERMONS EVERY WEEK.

WE are not quite sure that we can accept without qualification the position maintained in the following extract from the *American Journal, Scribner's Monthly*, but it contains very much that is worth thinking about. It may, perhaps, assist to moderate the excessive demands which some people make upon their ministers:—

“There is, without any question, a good deal of ‘foolishness of preaching,’ and a good deal of preaching which is ‘foolishness’ by its quantity alone. Preachers are aware of it, pretty generally, and the people are slowly learning it. There is no man living, engaged in literary work, who does not

know that a minister who writes, or in any way thoroughly prepares, two sermons a week, can have no time for any other work whatsoever. Pastoral duty is out of the question with any man who performs this task month after month. A man who faithfully executes this amount of literary labour, and then, on Sunday, preaches his two sermons, and performs the other services which are connected with public worship, does all that the strongest constitution can endure. The country is full of ministerial wrecks, three-fourths of which were stranded early upon the sands of exhaustion. There are many towns in America in which there are now living more preachers out of business—and hopelessly out—than the number engaged in active life and employment. We think that a census of New York city would give us some startling facts connected with this matter, though it is into country towns, where the cost of living is small, that the exhausted preachers drift at last. We know a little New England town in which there are now residing more than twenty ex-clergymen—a number four times as large as that of the active pulpits and Churches in the town. The early studies of these men, and the excessive service demanded of them, have reduced the majority of them to the comparatively useless persons they are.

“In speaking of the exhausting nature of the task of writing two sermons a week, we have made no distinctions. We have presumed that every man is as strong and as highly vitalised as Mr. Beecher. Indeed, we have simply spoken of what it is possible for Mr. Beecher to do. He is just able to preach his two sermons a week, and do his other work, without engaging at all in pastoral visitation. He could not do even what he does without his long vacation, his healthy nerves, and his power to sleep. When we come to speak of the average preacher, we are obliged to consider another sort of person. The average preacher needs as much time for, and expends as much hard work on, the preparation of a single sermon as Mr. Beecher does on two. To demand two sermons of this man—the average man—that shall be even tolerably well prepared, is to demand what it is not in him to give. He works in constant distress—conscious all the time that, under the pressure that is upon him, he can never do his best, and fearful always that his power over his flock is passing with the weekly drivel of commonplace which he is obliged to breathe or bellow into their drowsy ears. Yet the average preacher manages, in some way, to preach two sermons a week, to attend any number of meetings, to visit every family of his charge twice a year, to officiate at weddings and funerals, to rear his children, and to do this until he breaks down or is dismissed, and with his old stock of sermons on hand, as capital, begins a new life in another parish, from which in due time he will pass to another.”

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Virtue is not an easy thing, why should Religion be?—*Joubert.*

Religion binds us to the strongest—that is to God; and to the weakest—to children, to aged persons, to the poor, the sick, the unfortunate, and the afflicted.—*Joubert.*

It is impossible to speak against Christianity without anger, nor to speak for it without love.—*Joubert.*

## WHY DO WE DISSENT?

THE original ground of Nonconformity was dissent from the theology and ecclesiastical polity of the Prayer-Book. The ejected of 1662 were not opposed to a State Church; the majority of them had no conscientious objections to the use of a Liturgy in conjunction with free prayer; but they objected to the sacerdotal and sacramentarian tendencies of the Book of Common Prayer. It is not superfluous to say that the reasons for that dissent remain unaltered. What the Church of England was made in 1662 she continues in 1872. It is true that a succession of judgments in the Courts—always too prone in ecclesiastical matters to act as statesmen rather than as administrators of law, and to avoid any decision which would imperil the unity of the Establishment—had so enlarged the liberty actually enjoyed by the clergy, that, prior to the decision in the *Voysey* and *Purchas* cases, it seemed as if the idea of maintaining the definite line of teaching, marked out by the Act of Uniformity, had been abandoned, and that a policy of full comprehensiveness was established for all who would allow the obligations of their conformity to be determined in the courts of law rather than in the court of conscience. It is true, too, that we have in the Establishment a large party whom their opponents, both of the High Church and the Broad Church, describe as "Puritans" whose theological views are in much closer sympathy with those of the ejected ministers, than with those of Sheldon and his colleagues, who are as much opposed to Laud and his school as were Baxter and his associates, but who feel themselves able to assent to the terms which our Nonconformist fathers sacrificed all rather than accept. But this does not affect the question. The spirit of the times, indeed, is changed; the wisest leaders of the Anglican Church feel that their true policy—the only policy, indeed, which gives the Establishment a chance of existence—is comprehension, and men are retained in the Church now, who in 1662 would undoubtedly have been forced into ecclesiastical exile; for, if the present conditions of conformity had not been found sufficient, Sheldon would doubtless have fulfilled his own threat and invented others more stringent. But the documents remain the same. The terms of subscription, indeed, have been slightly altered, so that a clergyman is no longer required to give his unfeigned assent and consent to all and everything contained in the Book of Common Prayer; but that Book continues unchanged, and is to this day the authoritative declaration of the doctrine of the Anglican Church. It is not for us to decide how far a man may differ from some of the statements in the Book and still retain his position as a clergyman. The modification in the form of subscription has in no way



altered his obligations as to the use of the Liturgy : he must still recite the Creeds at the appointed times ; he must still give thanks to God for the regeneration of the unconscious infant, and for the salvation of the profligate whom he knows to have died in impenitence ; he must still use those words of Absolution in which the priestly idea is so manifestly implied ; and in the Communion Service employ language, to say the least, strongly suggestive of the doctrine of Transubstantiation. How far he can do this it is for his own conscience to determine, and we have no desire to constitute ourselves his judges. Many may think—practical men are pretty sure to think—that the Nonconformists were too scrupulous, and that those who now hold the essential principles of their theology, and yet minister at the altars of the State Church, have chosen the wiser and better part. The point is one which we are not called to determine here. All that we insist upon is that the difference between the conduct of the two classes is not due to any change in the institution. The Church of England sets forth the same system now as she did two hundred years ago, and if Nonconformists were justified in their action then, there exists the same reason for those who share their convictions persisting in the same protest now.

These observations would be needless were it not that the reasons of Dissent are often so imperfectly apprehended by those who call themselves Dissenters. There are not a few, indeed, who speak and act as though it depended on the type of Churchmanship with which they are brought into contact, whether they remain in the ranks of Dissent or not. Place them in a country parish, with a rector of the latest and most approved Anglican fashion, who is wearying out the patience of all the best of his parishioners by his Romish innovations, who from small and modest beginnings with surpliced choirs and embroidered altar-cloths with colours adapted to the sacred seasons, has gone on to sacrificial vestments and all the other ceremonies of high celebrations, observances of saints' days and octaves, preaching of Confession, and other Romish dogmas and general denunciation of Protestantism,—of course, then, they are strong Dissenters—none more uncompromising in spirit or energetic in utterance. But change their position : locate them in a town where they are brought into contact with a decided Evangelical minister who is, as they will tell you, as earnest and faithful as any Dissenting preacher ; who not only preaches the truth, but preaches it in a style specially gratifying to such as would rather listen to comforting assurances of their own salvation, than to stirring exhortations to the cultivation of Christian graces ; and whose service is of the "lowest" style possible ; and their view is altogether altered. Perhaps they do not forsake Dissent, but they are much milder in the expression of their views, and, while they are full of charity for the Church, compen-

sate for any weakness of this kind by their severity to those extreme Nonconformists who do not make allowance for the difficulties of the excellent Evangelical men who are in the Establishment. When these sentiments have once found a place in the mind, it is, we confess, very difficult to dislodge them ; and yet it is possible to effect another change of feeling by transferring them once more, and this time to the parish of one of the school who are so frequently set forth, by those whose first concern is to keep peace and uphold the Establishment, as the true type of a Churchman, equally removed from Puritan fanaticism and Romish extravagance. Here they find no Evangelical fervour, no spiritual sympathy, but cold and dry ecclesiasticism ; bigoted, if not arrogant ; formal, if not superstitious ; afraid of free and vigorous Protestantism, if not positively inclined to Romanism ; and their feelings pass into another phase. They lack the reality, the simplicity, the spirituality of Dissenting life and worship ; and again they complain of the Church and its failure to fulfil its great duty, and begin to see that there is some excuse for even out-spoken Nonconformity.

Yet, in all these instances the system is the same, and the opinions of a far-seeing man will not be affected by the way in which different men who alike are bound to maintain it, may act. They may be consistent or inconsistent, better or worse than their system ; they may or may not carry out the spirit of the law which they are bound to obey : one may diverge to the right, and another go equally far to the left, while a third, pronouncing them both wrong, may assert that the one great end of the law was to sanction all varieties of transgression and pronounce them obedience. But the law itself is the one authority to which all must defer who desire to have a correct idea of the system. Assuredly no task could be more hopeless than an attempt to decide what the doctrine of the Church of England is by an examination of the teaching even of her leading divines. While every man who gives a definite utterance is contradicted by two or three others, who agree in nothing else but in opposing him ; while Ritualists declare that Protestantism is the source of all infidelity, and Evangelicals retort that Ritualism is Romanism scarcely masked ; while, on the one hand, we are told that "the Catholic school owes its origin mainly to the conviction that Protestantism is untenable, felt by men who have brains to realise a false position, and consciences to impel them to quit it for a better," and on the other, that the Church of England is the bulwark and glory of Protestantism, it is hopeless to attempt to extract a certain note from such discord, unless it be a hearty condemnation of that third party which tells them both are right in supposing that the Church of England has a place for them, even though it be made a place for cursing their rivals ; and both are wrong in denying that there is a place from which

their rivals may curse them. Such a condition of things renders imperative what certainly would be wise under any circumstances ; that we judge of the system by its own formularies, not by the interpretation men put upon them.

Probably too much has been said of the infidelity to conscience on the part of some of the clergy. It is true that when we find in a Church which is based upon an Act of Uniformity, an amount of diversity which does not exist in communities that make no such pretensions, it is fair to infer either that the formularies, or the consciences of some of those who subscribe to them, must be very elastic. But it is no part of our business to decide where the elasticity lies. We feel perhaps that, holding Evangelical views of doctrine, we could not ourselves possibly subscribe to the Prayer-Book ; then of course we must not subscribe. But it is not for us to say that every Evangelical who does subscribe is dishonest ; on the other hand, we have no right to follow his example while retaining our own conviction as to the meaning of the formularies, and their inconsistency with the teachings of Holy Scripture. It is just here where respect for individuals leads so many wrong. They know clergymen who are holy men, full of faith and good works, examples to all in the beauty of their lives and the earnestness of their spirit, and they leap to the conclusion that the system with which they are identified cannot be so bad as some represent it, or such good men would abandon it and shake its very dust from off their feet. But this is no argument ; all men are, whether consciously or unconsciously, largely affected by early associations, educational influences, the modes of looking at various subjects which prevail in their own particular circle—"the idols of the den," as Bacon calls them ; and it is not surprising that Churchmen, who of course are liable to such prepossessions as well as others, should take a different view of their own Church from that of those who look at it from a perfectly independent standpoint. We need not doubt their sincerity, even though their explanation of much of the language of the Prayer-Book appear to us more ingenious and subtle than convincing. But though we have no right to condemn them because we regard their interpretations as indefensible by the laws of grammar and logic, we should certainly bring ourselves into condemnation if we were induced, against our own better judgment, to acquiesce in their interpretations. Their consciences may excuse them, but we have no such plea to urge if we gave our adherence to a system which, however defensible from their point of view, admits of no justification at all from ours. Our view is not to be their standard, but theirs can never be an apology for us. The difficulty is to steer clear of the two extremes ;—the uncharitableness which brands men as unfaithful to conscience, because they do not

meet the demands of our conscience; and the laxity which would justify us in infidelity to our own conscience, because we conform to the requirements of theirs. The question for us to decide is not whether other men, whose Christianity we honour and esteem, are able to give their allegiance to the Church of England, but whether our view of its teachings is such that we are able to do it.

The fact that such good men belong to its clergy has this further effect: it creates the idea that at all events the differences must be very slight, and such as Christian men should not convert into causes of separation. But that is really the most untenable and most unfortunate result of all. Between the doctrines of Evangelical Churchmen and those of Evangelical Nonconformists, the distinction is slight enough; but our contention is, that between the views of the former and the teachings of the Prayer-Book, there is a wide gulf fixed, and the fact that they cannot see it, does not help to bridge it over for us. Not only the Ritualists, but the High-Church party in general, are perpetually telling us that we and they represent two different forms of Christianity, if, indeed, they would allow that ours is a form of Christianity at all. "Protestantism," says Mr. Baring-Gould, one of the ablest men of his school, "has certainly failed to show its right to be considered as a religion derived from the truth of the Incarnation;" and again, he describes it as having "rebelled against the authority of the Church, broken the Apostolic succession, and thereby nullified the Sacraments, tampered with the faith, and appealed from tradition to the Bible alone."\* In even stronger terms it is said by another writer of the same party—"The Evangelicals of the present day (would that they were worthy to be called so) are beginning to perceive that *they and we belong to two different religions*, and that the same Church cannot hold us both."† That is really the position we ourselves take. The principles of our faith, our ideas of God and His relations to man, of the mode in which the Divine Spirit affects man, and the kind of service man is to render to God, are so entirely distinct from theirs, that they and we do no doubt belong, in a sense, to two different religions. We use to some extent the same phraseology; but not with the same intent. We hold alike the need of faith in Christ, of a vital union with Him; but we differ altogether as to the way in which that union is to be created and maintained. We insist alike on the necessity of a holy Christian life; but we differ as to the nature of holiness, as to the means by which it is to be stimulated and strengthened, and the modes of its manifestation. We both believe in a Holy Catholic Church; but the phrase has

\* "The Church and the World," 3rd series, p. 239-245.

† "Protestantism and the Prayer-Book," p. 2.

a meaning for them utterly opposed to that it has for us. They have a faith in priests, in sacraments, and the Church, which we altogether abjure. We insist mainly on the relation of the individual soul to Christ, and the blessings to be derived from this personal fellowship; they, on his place in the Church, and the grace which Christ communicates through this appointed channel. We regard man as a free and intelligent agent, accepting his creed on his own responsibility, and by an act of his own mind and will, and coming to Christ by the exercise of his own simple trust in Him; they view him as the unconscious subject of a mysterious influence exerted upon him by means of sacraments. We tell him that he becomes a member of Christ when he hears His voice, and trusts in His grace, and follows where He leads; they, that in Baptism he was regenerated, and thus became a "member of Christ, a child of God, and an inheritor of the kingdom of heaven." The one school teaches him that as he begun his spiritual life by faith in Christ, so must he continue daily to advance in it by the same personal and inward faith; the other sets before him a grand scheme of sacramental influences meeting him at every stage, and providing for every necessity, and bids him in the use of these find the means by which his life shall become brighter and brighter until the perfect day. The one sets forth the Bible as the sure and sufficient guide of human faith and practice, asserting fully the right of free inquiry, and believing that the mind which seeks the guidance of the Divine Spirit in studying the Word will be led into truth; the other explicitly states that "the Bible, standing alone, is on precisely the same footing as the Vedas, the Zendavesta, the Koran, and the Book of Mormon, which lay equal claims to being authentic revelations."\* The one sets forth, from first to last, a purely spiritual religion; the other introduces largely a materialistic element—an element of power and influence, derived from that which is outward and visible—acts of priests and celebrations of sacraments.

Of course it may be said that we are describing an extreme party, and that their views are not those of the Prayer-Book; and to some extent this may be true. They have, no doubt, in some points transgressed the Rubrics; they have carried their ideas of pomp and circumstance beyond what the law sanctions; they have shown tendencies towards Romanism inconsistent with true loyalty to their own Church; but the strength of their position is, that the root-idea of their teaching is to be found in the Prayer-Book. They may have developed it far beyond what the compilers of the book intended, and probably beyond what the Courts will tolerate; but the idea of grace to be conferred by a

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\* Mr. Baring-Gould, "The Church and the World," 1868, p. 235.

priest through a sacrament, and independent of any act on the part of the recipient, is undoubtedly there. When first their extravagances attracted public attention, it was supposed the action of the law against such daring innovations would be prompt, speedy, and decisive. That forms of worship so unlike everything to which Protestants had been accustomed would be tolerated; that it would be difficult to prevent English clergymen from officiating in the vestments, using the ceremonial, and preaching the doctrine, of the Romish Church,—was a supposition that could not be entertained. But years have passed away; floods of talk have been poured forth from the pulpit, platform, and press; prosecutions have been instituted, and some decisions obtained, to which much importance was for the time attached;—and what is the result? here and there a few altar lights have been put out, and a few significant gestures on the part of the priests omitted; a poor Brighton incumbent has been suspended; but, as yet, there has not been a single decisive utterance against Ritualist doctrine, nor a step taken which promises to end those Ritualist observances so justly offensive to Protestant taste. There may be, contrary to general expectation, a positive decision against Mr. Bennett, which will make it difficult, if not impossible, to promulgate the Romish dogma of the Real Presence under the authority of a so-called Protestant Church; but until we know its terms we cannot profess to decide as to its significance. At all events, it will not touch other points of the system, one of the most important of which has already received the sanction of law; for, whatever may be determined as to the Anglican theory of the Lord's Supper, the dogma of Baptismal Regeneration has already been pronounced to be part of the teaching of the Church. It is sometimes forgotten that the decision in the Gorham case, while it allowed the Evangelicals to retain their position, declared that the voice of the Church was in favour of the High Church doctrine; and while that remains, the root of the Sacramental heresy is there, and cannot fail to bear fruit. A Church which teaches that on the baptism of an infant the priest imparts to it some mysterious grace in virtue of which it is regenerate, has set aside the first principle of spiritual religion; and all other ideas of sacramental efficacy are only the natural development of this fatal germ of mischief.

We are assured, indeed, by the Evangelicals, that Sacramentarianism is not their doctrine, that it is not the doctrine of the Church of England. No doubt they are right on the first point; as to the second, we believe in their sincerity, but we doubt their correctness. Let us suppose that they, as Evangelicals, had carried their principles out to the same extent as their opponents. A great deal is made, even now, of the few rubrical transgressions with which they can be charged, though they are

comparatively slight, and none of them have any special significance. Suppose they had been of a graver character, and had evidently been designed to conceal the sacramental teaching of the Prayer-Book; if a number of Evangelical clergymen, for example, had resolved to leave out of the Baptismal Service the sign of the cross, or the thanksgiving to the "most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit"; or to alter the words of the Absolution in the service for the Visitation of the Sick; or to omit in certain cases the strong language of the Burial Service; or to modify some expressions in the Communion Service;—is it probable that there would have been the same difficulty in dealing with them that there has been with the Ritualists? Mr. Gorham, indeed, was prosecuted, and yet was permitted to retain his living; but even Mr. Gorham's views—though it seemed probable at one time that they would have excluded him from the Church—were far from being decidedly anti-sacramental. Had they been of a more pronounced character, there is little doubt his enemies would have succeeded in their purpose; but so far from denying the power of the Sacraments, all that he contends is that the Church's "language of undoubting belief, and unhesitating assertion, is to be 'justly construed' as only conditional, hypothetical, charitable, and hopeful." Looking at his answers to the Bishop's inquiries, it would almost appear as though the difference between the two was one of degree rather than of vital principle, and there is in them ample justification for Dean Stanley's very characteristic description of the controversy: "Are those who maintain the change in baptism to be an unconditional change of relation, divisible by more than a hair's breadth distance from those who believe it to be a conditional change of nature? Are those who believe in the conditional regeneration of adults so essentially different from those who believe in the conditional regeneration of infants, that the same Church cannot contain them both? How shall we distinguish the view of the Bishop of Exeter, who asserts the former, from the view of Mr. Gorham, who asserts the latter?"\* But, suppose that Mr. Gorham had denied the efficacy of Baptism altogether, can there be any doubt as to what the result would have been? Yet, even this would have been a small offence compared with those of men who spare no pains to revolutionise the whole character of the Anglican Church, but who, nevertheless, are permitted to continue their proceedings. What is the reason? The answer must be given in the words of a writer already quoted—the earnest and eloquent author of the celebrated "Autobiography," in "The Church and the World": "It has lately been said by an eminent Protestant, that it is useless to attempt putting

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\* "Essays on Church and State," pp. 26, 27.



down Ritualism while our Ordinal remains as it is." This is a virtual surrender of the whole contest; and anyone who dispassionately considers, not only this (the Catechism), but other parts of the Prayer-Book, will feel that the cause is indeed as hopeless as Lord Ebury considers it to be. "It is the Prayer-Book that really hinders the Bishops from suppressing the Catholic Revival; and that, not from this or that sentence in it, but from its whole spirit and its whole tenor."\*

We are unable to see any reply to this. The extreme Anglicans have in some instances abused their own position; but it is not to be denied that the essential principle of their system is in the Prayer-Book, and that that principle is irreconcilable with the doctrine set forth by Evangelicals. Their "doctrine of a standing or falling Church" is the principle of sacramental grace, as opposed to a purely spiritual union with Christ. Here, then, is the fundamental ground of our Dissent. We are Congregationalists, and therefore opposed to Diocesan Episcopacy: but this difference about Church polity would be a secondary one, as unimportant as that between us and our Presbyterian brethren, were it not for the extravagant and unscriptural claims set up on behalf of the Bishops,—the mystic virtue ascribed to ordination at their hands, the sacramental grace which it is supposed to confer, and the exclusive rights and privileges belonging to those who have received this supernatural gift. Evangelical clergy may disclaim for themselves these high ecclesiastical pretensions; may repudiate the priestly character, and deny the existence of any special right or authority transmitted by Bishops to those who are in the legitimate Apostolic succession; but their personal professions or acts do not alter the Prayer-Book. We find Sacerdotalism taught there in the strongest terms, and conscience, therefore, compels us to dissent. So as regards the use of forms of prayer: we may doubt the wisdom of employing a Liturgy at all, but a difference on that point is not of vital importance. It is our objection to the Prayer-Book as it is, that causes our Dissent. We simply smile when we hear men extolling its beauties, and contrasting them with the defects of free prayer. No doubt, if weighed in the balance of mere æstheticism, free prayer will often be found wanting. For ourselves we prefer life to correctness, fervour to elegance, deep feeling to beautiful phraseology, impassioned utterances, even if sometimes broken and disjointed, to conventional propriety, however perfect. But these are, to some extent, questions of expediency. There is a vital principle involved in our objection to the Book of Common Prayer. We could find many errors of taste in it, many repetitions, many things which should, at least, qualify the strong eulogiums pro-

\* "Protestantism and the Prayer-Book," p. 31.

nounced upon it; but it is because of the strong Sacramentarianism with which it is saturated, which is not contained simply in a few isolated phrases or particular services, but is its ruling principle, which sets forth another Gospel that is not a Gospel, that we dissent from the Church which adopts it as the standard of its faith and manual of its devotion. We shall justify these statements by a detailed examination of its several parts, devoting our next article to the Baptismal Service.

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### NOTES.

The Rev. W. A. SCOTT ROBINSON has analysed the accounts of the Foreign Missionary Societies of Great Britain and Ireland, and has presented, in a series of tables, the amount they receive from Great Britain and Ireland. The following summary will interest many of our readers:—

#### FREE CONTRIBUTIONS FROM GREAT BRITAIN AND IRELAND TO 61 SOCIETIES DURING THE YEAR 1870 [1870-1871]

(In which year several millions sterling were raised for the sick and wounded of France and Germany, and for the relief of Paris).

21 Church of England Societies .....	£327,695
17 Nonconformist Societies .....	259,951
7 Joint Societies of Churchmen and Nonconformists .....	100,654
13 Scottish Societies .....	96,054
3 Irish Presbyterian Societies .....	12,902
	<u>£797,256</u>

N.B.—These sums consist entirely of subscriptions, donations, collections, and legacies received in 1870. They do not include balances in hand at the end of 1869, nor do they include income derived from invested capital.

It is probable that some small societies and some private collections are not included in these tables; there are also many large donations of clothing, &c., sent to Mission Stations, whose total value cannot be ascertained; I think that we may fairly estimate the contributions from these additional sources at rather more than £8,000. This would raise the total contributions from the United Kingdom to about.....£806,000

This sum of British money is not nearly so great as the cost of two ironclad ships; and it is not very much more than went to the bottom of the sea, when the ship *Captain* foundered.

Mr. GLADSTONE'S speech in the debate on Mr. Fawcett's Bill providing for the removal of Religious Tests in the University of Dublin, was eminently unsatisfactory. With all our loyalty to him, we cannot but feel that he ought to have spoken in a very different tone. The manifesto of the Roman Catholic Archbishops and Bishops of Ireland, issued last autumn, and supported by many Irish members, should have been met boldly and resolutely, and the principles on which it rests distinctly repudiated. We accept without hesitation the assurance which Mr. Gladstone has given, that it is not his

intention to propose the establishment of a Roman Catholic College or University, but what evil influence could have rested upon him when he said, referring to Mr. Synan's amendment, "*I should not be prevented from supporting that amendment, if it were otherwise desirable that it should receive our support, by finding that it pledged the House to concurrent endowment!*"

We believe that Mr. Gladstone's real intention is to propose the establishment in Ireland of a University corresponding to the University of London—an examining body, and nothing more. We can see no reasonable objection to this proposal, unless it is made the means of securing to sectarian Colleges in Ireland large grants of public money, such as the London University does not secure to similar Colleges in England. There can be no doubt that the Roman Catholics of Ireland have a real grievance, so long as it is impossible for a student of Maynooth to obtain a degree except at the University of London. Nor does the grievance affect theological students alone. But if Mr. Gladstone intends so to endow an Irish University as to create a vast number of exhibitions and fellowships, which will practically go to the maintenance of sectarian Colleges, his proposal is likely to provoke grave opposition.

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## NOTICES OF NEW BOOKS.

*Crumbs Swept Up.* By T. DE WITT TALMAGE, of Brooklyn. London: Hodder and Stoughton.

*The Abominations of Modern Society.* By the same. London: R. D. Dickinson.

"CRUMBS SWEEPED UP" seems to be a collection of articles originally written for some American newspaper, and very charming articles they are—crisp and bright in their style, and full of beautiful and tender feeling.

"The Abominations of Modern Society" is a series of chapters on the black spots in our modern civilisation. There is shrewd sense in the book and earnest feeling, but the author sometimes indulges in a kind of writing that reminds one of Bedlam. Here is the close of one of the chapters:

"But there is a man who will never return from his evil ways. How many acts are there in a tragedy? Five, I believe.

"Act I. Young man starting from home. Parents and sisters weeping to have him go. Waggon passing over the hills. Fare-

well kiss thrown back. Ring the bell, and let the curtain drop.

"Act II. Marriage altar. Bright lights. Full organ. White veil trailing through the aisle. Prayer and congratulations and exclamations of '*How well she looks!*' Ring the bell, and let the curtain drop.

"Act III. Midnight. Women waiting for staggering steps. Old garments stuck into the broken window-pane. Many marks of hardship on the faces. Biting of the nails of bloodless fingers. Neglect, cruelty, disgrace. Ring the bell, and let the curtain drop.

"Act IV. Three graves in a very dark place. Grave of child who died from lack of medicine. Grave of wife who died of a broken heart. Grave of husband and father who died of dissipation. Plenty of weeds but no flowers. Oh! what a blasted heath with three graves. Ring the bell, and let the curtain drop.

"Act V. A destroyed soul's eternity. No light, no music, no hope. Despair coiling around the heart with unutterable anguish. Blackness of darkness for ever.

"Woe ! Woe ! Woe ! I cannot bear longer to look. I close my eyes at this last act of the tragedy. Quick ! Quick ! Ring the bell, and let the curtain drop."—Pp. 75, 70.

And what do our readers think of this ?—

"To many, alas ! this life is a masquerade ball. As, at such entertainments, gentlemen and ladies appear in the dress of kings or queens, mountain bandits or clowns, and at the close of the dance throw off their disguises, so, in this dissipated life, all unclean passions move in mask. Across the floor they trip merrily. The lights sparkle along the walls, or drop from the ceiling—a very cohort of fires ! The music charms. The diamonds glitter. The feet bound. Gemmed hands stretched out clasp gemmed hands. Dancing feet respond to dancing feet. Gleaming brow bends low to gleaming brow. On with the dance ! Flash and rustle and laughter, and immeasurable merry-making. But the languor of death comes over the limbs, and blurs the sight. *Lights lower !* Floor hollow with sepulchral echo. Music saddens into a wail. *Lights lower !* The maskers can hardly now be seen. Flowers exchange their fragrance for a sickening odour, such as come from garlands that have lain in vaults of cemeteries. *Lights lower !* Mists fill the room. Glasses rattle as though shaken by sullen thunder. Sighs seem caught among the curtains. Scarf falls from the shoulders of beauty—a shroud ! *Lights lower !* Over the slippery boards, in dance of death, glide jealousies, disappointments, lust, despair. Torn leaves and withered garlands only half hide the ulcered feet. The stench of smoking lamp-wicks almost quenched. Choking damp. Chilliness. Feet still. Hands folded. Eyes shut. Voices hushed. *Lights out.*"—Pp. 90, 91.

The *Daily Telegraph* at its worst could hardly surpass this. But here is something equally characteristic and very much better :

"In these days a *fashionable* church is a place where, after a careful toilet, a few people come in, sit down, and what time

they can get their minds off their stores or away from the new style of hat in the seat before them, listen in silence to the minister—warranted to hit no man's sins—and to the choir, who are agreed to sing tunes that nobody knows ; and having passed away an hour in dreamy lounging, go home refreshed.

"I pronounce much of what is called 'church music,' in our day, a mockery and a farce. Though I have neither a cultivated voice nor a cultured ear, no man shall do my singing. When the storms and the trees and the dragons are called on to praise the Lord, I feel that I must sing, for I know more about music than do the dragons. Nothing can take the place of artistic music. The dollar that I pay to hear Parepa or Nilsson is far from being wasted. But when the hymn is read, and the Angels of God stoop from their thrones to bear up on their wings the praise of the great congregation, let us not drive them away with our indifference. I have preached in churches where fabulous sums of money were paid to performers, and the harmony was as exquisite as any harmony that ever went up from an academy of music ; and yet, for all the purposes of devotion, I would prefer the hearty out-breaking song of a back-woods Methodist camp-meeting. When these fancy starveling songs get up to the gates of heaven, how do you suppose they look, standing beside the great doxologies of the glorified ? Let an operatic performance, floating upward, get many hours the start, and it shall be caught and passed by the shout of the Sailors' Bethel, or the hosanna of the Sabbath-school children."—Pp. 280, 281.

We half suspect that these chapters were originally Sunday Evening Sermons. We wonder what building would be big enough to hold the congregation if such sermons were preached in London.

*Arithmetic in Theory and Practice.* By J. BROOK-SMITH, M.A., LL.B. London : Macmillan and Co.

IN case the Syndicate of the Cambridge Local Examinations are right in their report just issued of the Christmas Ex-

amination, in attributing the large percentage of failure among the girls in arithmetic to the "use of obsolete and inaccurate methods derived from bad text-books," a considerable number of English schoolmistresses must be either very inadequately posted up in educational literature, or careless of availing themselves of the ample choice of solid manuals on this subject. Dr. Colenso's excellent text-books on the various branches of mathematics have been generally known and extensively used in first-rate boys' schools for many years, and whatever objection may lie against those of them which treat of the higher branches of mathematics, on the score of injudicious brevity, whereby tyros are involved in unnecessary difficulties, his *Algebra* part I. and *Arithmetic*, in the hands of a competent teacher, would certainly cut pupils off from all excuse for incurring the above rebuke.

We have looked also into an *Arithmetic* which lies on our table, by Mr. Calder, of the Chesterfield Grammar School, and think it likely to be a serviceable class-book. Whilst it makes less pretension to scientific exhaustiveness, the practical operations of *Arithmetic* are lucidly explained and well illustrated by typical examples, whose working is accompanied by an analytical commentary, in which an appreciative perception is displayed of the difficulties which puzzle children, and conscientious care is applied in leading them in the way of a solution.

Mr. Barnard Smith's *Arithmetics* enjoy, deservedly, a very high reputation, and both the shilling book and the larger treatise completely satisfy the requirements of the grades of scholars for which they are respectively designed.

The special object, however, of the present notice, is to commend to the attention of teachers the *Arithmetic* whose title stands at the head of these remarks. Mr. Brook-Smith has employed, with complete success, high attainments in the knowledge of the theory of mathematics, and the great experience a long tenure of the important post of Vice-Principal of the

Modern Department of Cheltenham College has conferred on him, in producing by far the most perfect manual of *Arithmetic* we have yet seen. Our limits preclude anything approaching to a detailed account of the matter, not contained in any other one *Arithmetic* we have met with, which Mr. Brook-Smith has inserted in his comprehensive volume, much more an exposition and criticism of his methods. We have only space to state our impression that not only as a manual for practical use, but as an application of arithmetical reasoning to the purpose of mental discipline, the volume leaves scarcely anything to be desired. A glance through the chapters on "Propositions in the Fundamental Operations," on the important subject of Factors, on Decimals, and the Metric System, will be found, we think, to justify the high praise we have bestowed on Mr. Brook-Smith's book. The examples include papers of questions proposed at the examinations of the Universities of London, Oxford, and Cambridge; at the Royal Military Academy, and the Indian Civil Engineering College, and furnish a complete series of tests, both in the theory and working of the various rules. The treatise, in fact, fairly exhausts the subject. We may add that the volume is brought out by Messrs. Macmillan in their accustomed style of excellence in printing and paper, and containing as it does, upwards of 400 pages, is certainly not high-priced.

*The Liberator.* April. Monthly Journal of the Liberation Society

*National Education League Monthly Paper.* April.

BOTH these organisations are admirably served. The spirit of their leaders is indomitable, and their literature is of a very effective and popular kind. We suspect that the *Liberator* and the *Monthly Paper* of the League are very often thrown into the waste-paper basket without being read. We call attention to them in order to assure our readers that they contain most valuable information.

*Thoughts of Christ.* By LORD KINLOCH.  
London: Religious Tract Society.

A TEXT, a meditation, and a prayer for every day in the year. The book will be very acceptable to many devout people.

*Sir T. Fowell Buxton, Bart.* By THOMAS BINNEY. London: Hodder and Stoughton. 1871.

THIS is one of Mr. Binney's best books. It needs no recommendation from us.

## CONGREGATIONAL REGISTER.

### MARCH—APRIL.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

#### CHAPEL FOUNDATIONS LAID.

- March 19. BRIGHTSIDE, near Sheffield, by Alfred Allott, Esq.  
March 21. ACOMB, near Hexham, by E. Ridley, Esq.  
March 29. HOLLINGWORTH, Cheshire, by Mrs. McMaster.  
March 29. WARRINGTON, by Samuel Rigby, Esq.  
April 10. GATESHEAD, by Joseph Mather, Esq.

#### CALLS ACCEPTED.

- Rev. Robert Tuck (of Bradford), BROMLEY, Kent.  
Rev. W. E. Morris (of Bedford), MARKET HARBOROUGH.  
Mr. W. M. Rees (of Brecon College), WHITCHURCH, near Cardiff.  
Mr. W. J. Evans (of Brecon College), Albany Chapel, HAVERFORDWEST.  
Mr. John Davies (of Brecon College), FISHGUARD, Pembrokeshire.  
Rev. George W. Joyce (of Mitcham), TAVISTOCK, Devon.  
Rev. John Harmer (of Bishop Castle), CHURCH STRETTON, Salop.  
Mr. J. H. Richards (of Spring Hill College), OAKAMoor, Staffordshire.  
Mr. Alfred Cave, B.A. (of New College), BERKHAMPTSTAD.  
Mr. J. Calvert (of New College), St. Clements, IPSWICH.  
Rev. R. G. Williams (of Penzance), ROCHDALE.  
Rev. J. C. Simpson (of Belvedere, London), LISKEARD, Cornwall.

The Rev. R. S. Ashton has been appointed Secretary of the Evangelical Continental Society.

- Rev. John Bonser, B.A. (of Ilkeston), RAWMARSH, Rotherham.  
Rev. J. W. Ellis (of New College), NORTH SHIELDS.  
Rev. William Spurgeon, ODIHAM, Hants.  
Rev. A. Gray Maitland (Western College, Plymouth), Church-in-the-Grove, SYDENHAM, London.  
Rev. W. Nicholson (of Treffy's, Carnarvonshire), GROES WEN, Glamorgan-shire.  
Rev. J. E. Rosoman, LEICESTER.

#### ORDINATIONS.

- Rev. M. Lewis, MIDDLETON-BY-YOUL-GRAVE, Derbyshire.  
Mr. John Rutt, ST. HELIER's, Jersey.  
Rev. Joseph Blackburn, HENFIELD, Sussex.  
Rev. March Trinson, John-street Congregational Church, ROYSTON.

#### RESIGNATIONS.

- Rev. James Ward, B.A., Downing-street Chapel, CAMBRIDGE.  
Rev. C. C. Burnett, F.S.A., NEW-MARKET.  
Rev. R. A. Bertram, BARNSTAPLE.  
Rev. Elvery Dothie, B.A., LANCASTER.  
Rev. William H. Massey, FORTON, Lancashire.  
Rev. R. S. Ashton, B.A., WEYMOUTH.  
Rev. D. Robertson, Trinity Congregational Church, PETERBOROUGH.  
Rev. J. Parnaby, HULL.  
Rev. H. C. Long, Tabernacle Chapel, HAVERFORDWEST.

# *The Congregationalist.*

JUNE, 1872.

## *ON SOME ASPECTS OF MODERN PREACHING.*

### II.—THE MODERN CONCEPTION OF CHRIST.

ONE would think that to form a tolerably accurate conception of the character and teaching of our Lord Jesus Christ, ought not to be very difficult. All that we know of His earthly life is contained in four brief pamphlets, which may be read through in a few hours; and it is universally confessed that the portrait of our Lord contained in the four Gospels is singularly vivid and perfect. There is no uncertainty in the outlines; the colours have not faded. We who profess to be the ministers of Christ—we, especially, who declare that Christ, and Christ alone, is our Master, and that the supreme function of our ministry is not to illustrate and to defend any system of theology, but to persuade men to trust, to love, and to obey Him—ought to make it our chief concern to know Christ for ourselves, and to convey a just impression of Him to the people.

It is clear that in preaching Christ we are under all the restraints which lie upon all biographers and historians. We have to accept the facts of His Life and Teaching just as we find them, in the only documents from which we can learn anything about Him. In defining a doctrine, in illustrating and explaining a duty, we have a certain measure of freedom. We are not bound by the authority of any theologian or moralist. If Calvin's theory of original sin does not satisfy us, we try to construct a better theory for ourselves. If we are discontented with the principle on which Bentham tried to build up a system of ethics, we reject it, and try to build on what seems to us a surer and nobler foundation. But on any theory of the origin and authority of the four Gospels which is accepted by Evangelical Nonconformists, it is obvious that we are not at liberty to modify



the representation which they contain of our Lord. If any lines in the portrait seem harsh, we must leave them as they are ; we must not heighten the lights or soften the shadows.

There is no disposition to impeach the ideal perfection of the portrait ; but, if I am not mistaken, some of us are in danger of yielding to a tendency which, out of the materials contained in the New Testament, creates a very different Christ from that of the Evangelists and Apostles.

There is a disposition to speak of Christ as though He were genial and *good-natured*, and nothing more. In our popular literature—and, it is to be feared, in many sermons—Christ is represented very much in this way :

Here was a religious Teacher who did not shun the common delights of men. He affected no austerities ; He did not clothe Himself in camel's hair, or bind a leathern girdle round His loins, or live in the desert ; He "came eating and drinking ;" He accepted invitations to dinner-parties, and turned water into wine at a marriage-feast. He was gentle to little children. He took sides with the irreligious people of His time against the religious people, and made Himself the friend, the companion, of publicans and sinners. Women, whom society had cast out, came to Him without fear. Compassion always dwelt in His heart, and words of kindness were always on His lips. His life was spent in doing good ; He multiplied loaves to feed the hungry and the faint ; He gave sight to the blind and hearing to the deaf ; fever fled at His touch ; at His word the lame walked ; He raised the dead. —How kindly and how brotherly He was ! What musical words—words of hope, and comfort, and peace—He spoke to all who were sinking under the heavy burden of the world's sorrows and cares ! What a gracious representation He gave, in the Parable of the Prodigal Son, of the infinite mercy which our Father in Heaven is ready to show to all His children that have gone astray ! His death may be surrounded with mysteries which we cannot penetrate, but how magnanimous was the spirit which He manifested to His murderers when he prayed, "Father, forgive them ;" and how strange are the depths of love which are revealed in those words of His which declare that through the shedding of His blood, men are to receive the remission of their sins !

All this is true, but it is only part of the truth. He illustrated, as it had never been illustrated before, the love of God for His sinful children ; but it seems to be forgotten that when He spoke of the Father's mercy to the Prodigal, it was to the Prodigal whose heart was aching to be home again, and who came to his Father saying, "I have sinned against heaven, and in thy sight, and am no more worthy to

be called thy son." He was gentle to women who had grievously sinned, but it was when they were broken down with penitence and shame, and sank in tears at His feet. He took the part of the publican against the Pharisee, but it was when the publican, repenting of his crimes, promised to restore fourfold to those whom he had wronged, or when, bowed down with the consciousness of his sinfulness, he could not lift up so much as his eyes unto heaven, and smote on his breast, saying, "God be merciful to me a sinner." He had promises of rest for the heavy-laden, but only on condition that they came to Him and took His "yoke" upon them. He healed all manner of diseases, but it was when He found faith in His power; and we read of people among whom He could do no mighty works, because of their unbelief. He prayed for the forgiveness of His murderers, but in praying for their forgiveness He acknowledged their crime. His blood was shed for the remission of sins, but he declared that the day was coming when He would judge the world.

The modern Christ is a Christ of sentiment and fancy. He is One who is more troubled by human suffering than by human sin; He is a Philanthropist—and a Philanthropist of a very indulgent type—rather than a Prophet; He excuses, rather than condemns, wrong doing; He is an Apologist for the infirmities and imperfections of mankind.

It is the tendency of modern religious thought, as I tried to show last month, to emphasise the Brotherliness of Christ, and to ignore His Majesty and Authority; but the error on which I am now insisting is, if possible, still more fatal; it suppresses not only His Divinity, but everything in His Character and Teaching which seems inconsistent with a very unmasculine ideal of gentleness and charity. Cromwell insisted that the painter should paint the wens on his face;—to have given the Protector the smooth, soft face of a woman, would have been to misrepresent him to posterity; and it is not for us to misrepresent Christ. We have to tell men—not what we think He ought to have been—not what we think they would like Him to have been—but what He was: this is our profession. We say that He fulfilled the brightest and noblest form of moral perfection, and that what He taught is the very truth of God; but if we suppress any of the severer elements of His teaching, and cover with a soft haze of benevolent sentiment any of the more robust, or, as it may seem to us, the sterner aspects of His character, we implicitly acknowledge that neither His character nor His teaching was faultless.

To misrepresent Christ is the gravest offence of which one, who professes to be a Christian preacher, can be guilty; it is to tamper with historical truth; it is to pass off a creation of our own under the

august name of Him whom men confess to be God manifest in the flesh. The result must be fatal to religious faith, and must generate scepticism. Either men will find nothing in our representation of Christ worthy of their religious reverence and trust, and will be indifferent to the Christian revelation because we have never honestly told them what that revelation contains ; or else they will be attracted by the false Christ, and repelled by the true. If we think that there was roughness or hardness in the Lord Jesus as He is represented to us in the Gospels, we are bound to say so ; if we think that there was a severity in His teaching inconsistent with His Divine beneficence, we have no right to shrink from censuring it. In that case, we are also under the most solemn obligations to declare that we do not acknowledge that He was the brightness of the Father's glory, full of grace and truth. In any case, we can do no fouler dishonour to Christ than to try to persuade men to love and honour Him under false pretences.

It might be a useful exercise for some of us to look through the four Gospels, and to mark the passages on which we have never preached. If we find that we have systematically or instinctively avoided the terrible warnings addressed by our Lord to the impenitent ; have never ventured to speak of the day of judgment, when it will be more tolerable for Sodom than for those who have heard of Christ and rejected Him ; nor of "the furnace of fire" into which the angels of the Son of Man will cast "them which do iniquity ;" nor of the fatal folly of the man who, to gain the whole world, should risk the loss of his own soul ; nor of the exclusion from the kingdom of God on earth of those who are not born again ; nor of the final exclusion from light and blessedness of those to whom Christ will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ;"—if we have suppressed all that such passages as these are intended to teach ; if we have spoken only of the kindly miracles of Christ, of His pure ethics, of His compassion for the weak, of His eagerness to save the lost—we should ask ourselves whether we have not been handling "the word of God deceitfully," preaching "another gospel" which, indeed, is no *gospel* at all, not being "good news" which we have caught from the lips of God, and have endeavoured to declare faithfully to the people, but a mere dream and fancy for which we can claim no other authority than our own.

## THE NEW BIRTH.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."—JOHN iii. 8.

THESE words were evidently suggested by the astonishment and perplexity of Nicodemus when Christ said to him, "Except a man be born again, he cannot enter the kingdom of God." "How can a man," he exclaimed, "be born when he is old?" Again our Lord affirms the necessity of the New Birth, and still Nicodemus marvels. Christ admits that the New Birth is a mystery; but what then? Is the fact to be doubted because it involves and implies much that cannot be understood? The wind—what do you know about *that*? You feel it—genial and warm, or rough, boisterous, and cold; you see the trees straining under its power, the clouds sweeping hurriedly before it across the sky, the waves lashed by it into tumultuous strife; but you do not know in what caverns it was chained and sleeping only a little while ago, or by what angel's hand it was touched while it slept, and wakened and set free; and you do not know, when all is still again, whither the wind has gone.

Or, perhaps, as some thoughtful scholars have suggested, the word which our Lord uses in this place specially denotes the soft and gentle breath of the summer breeze, which rustles musically in the leaves, and to which the flowers gracefully bend, springing up you know not how or where, and in a moment sinking into rest; so that you cannot tell "whence it cometh or whither it goeth." Equally mysterious is the New Birth of the soul.

These words have been curiously misunderstood; they are often quoted as though our Lord meant to say that the action of the Divine Spirit is like the wind, uncertain and fitful; but they will not bear this meaning. He says that the wind is mysterious and inexplicable, and so is the New Birth. "The wind bloweth or breatheth where it listeth,"—Christ does not go on to say—*so are the movements of the Spirit of God*, but "thou canst not tell whence it cometh or whither it goeth: *so is every one that is born of the Spirit*." The new life received from the Spirit—the New Birth in which that life is given—are beyond your knowledge, like the wind.

The mystery of our nature neither begins nor ends with the mystery which encompasses the Divine life of the soul. "We are fearfully and wonderfully made." Why are my thoughts dim and dull when the air is sultry? Why am I haunted by unreal terrors when my nervous power is exhausted? Why was the imagination of Thomas de Quincey

filled with wild and gorgeous visions when his brain was under the influence of opium? Why does the heart beat more quickly when we are told that some dear friend, whom we thought was a thousand miles away, will call to-morrow? Why does grief fill the eyes with tears? We cannot tell: we only know it is so. If the action of one part of our nature on another is inexplicable, we cannot wonder that God's action upon the soul, and the results of that action, are inexplicable too.

You might ask me a hundred questions about the work of the Spirit to which I could give no answer, and when you had done I could ask myself a hundred more. Yet something may be known, and I shall try to state, as clearly as I can, what seems to me the truth. Those who are best acquainted with the innumerable controversies in which this subject is entangled—controversies partly philosophical, partly theological, partly exegetical—will best understand how impossible it is for me to attempt to discuss or refute the theories which by implication I shall reject.

Consider, first, what is in some respects the simplest form of the Spirit's action.

Here is a little child just born. All the faculties of its higher nature are sleeping; memory, imagination, judgment, conscience, and the affections, are as yet undeveloped. The physical and intellectual nature, like the stem and leaves of a plant, will begin to develop first, and then, like the flower, the beauty and fragrance of the moral life will be revealed. But the moral life, though latent, is in the child already, and its future growth may be seriously affected by the instinctive activity of the child's early and irresponsible years. Now I believe that the Holy Spirit can touch and hallow the secret and silent fountains of future thought and feeling before the streams begin to flow.

It is the faith of all Christendom that our nature must be penetrated with the life of God in this world, if we are to dwell with God in the world to come; and it is also the faith of nearly all Christendom that every little child that dies goes to dwell with God. Put these two articles of faith together, and you are obliged to believe that before the soul can recognise and rejoice in the coming of the Holy Ghost, He may fill it with His tranquil glory, may impart the germs of an immortal life before the inferior life has begun to manifest its power, may consecrate by His presence the soul which has not yet begun to sin. Little children—even infants—go to dwell with God when they die, and therefore even infants may receive the life which comes from the inspiration of the Holy Ghost, and without which the blessedness and glory of heaven cannot be known.

How often when a little child has gone home to God, we recall with wonder the unearthly innocence of the young soul that God has taken so early to Himself. There may have been no precocious manifestation of religious earnestness, nothing of the strife, the fear, the triumph which mark the return to holiness of those who have gone astray; but there was an ineffable purity and a Divine simplicity; sometimes it was as if an angel looked through the eyes which are now darkened and closed.

I do not think that these are the mere fancies of parental love intensified by grief; there are living children on whom we look with trembling anxiety—children who are “too good to live,” who seem to have been unstained by contact with the world: instinctively the heart of a mother tells her that the child who seems to belong to heaven rather than to earth, may soon go to its true home. I believe that a supernatural sanctity is given to all who die young, though it may not always reveal itself in the perfection of moral loveliness and beauty.

But it is not merely those who die in childhood who are thus early made the temples of the Holy Ghost. Are there not some persons who were filled with the Holy Ghost in their infancy, and have been kept in purity and perfect peace through all their after life; who cannot recall the time when they did not love God and find joy in the vision of His face; who have had no crisis, no struggle in their spiritual history, no bitter repentance, no violent effort to submit their will to God, and who, so far as they remember, never came out of darkness into light, but have been in the light from the beginning? They are not without sin, but their sins are the imperfections of childhood, rather than the crimes of maturer years. They are tempted, but there are no habits of evil to break, no bad passions to subdue; all they have and are they owe to Christ; but they thank Him that through His infinite mercy they cannot remember the time when they were not His. Such persons have about them an indescribable atmosphere of quietness and sanctity; the beauty of their moral life has no scars upon it; the brightness in which they live is not clouded by the shadows thrown forward from a former life of sin. This is the ideal blessedness of human souls on earth. It is what we should desire for our children—an infancy, a childhood, a manhood, and old age, all consecrated by union with Christ and the indwelling of the Holy Ghost.

Far different from this is it with most of us. The condition I have described is that of a soul which has yielded to the gentle power of the Divine Spirit before the very capacity of resistance was developed, and has rested lovingly in the presence of God ever since. “Heaven” may have been “about us in our infancy,” but as infancy passed away

and we acquired strength to choose or to reject the good, most of us struggled away from God, or perhaps indolently rather than wickedly, refused to listen to His voice. We became, not vicious perhaps, but undevout. The visible world was too strong for us ; its work, its joy, its sorrow, commanded all our strength, and we had none left for the world which is unseen and eternal. Without deliberation or definite choice, we gave ourselves to what was nearest, most obvious, and most pressing. Only now and then have we had any deep sense of our relation to God ; the home of our heart has not been with Him.

But we have not been left to ourselves. Every one of us could tell his own story of thoughts which have come to him in sleepless nights, or in sickness, or when alone among the mountains, or by the sea—thoughts unfamiliar, and perhaps not very heartily welcomed, but which if listened to and obeyed might have led the soul to a higher life. Whence did they come? How do you explain the moods of seriousness and devout reflection, which many of you can remember, the restlessness, the disquiet, the alarm which others of you have occasionally known? If I understand the teaching of Christ and His Apostles aright, there is a Divine hand from which no human soul can altogether escape ; there is a Divine voice to which at times every heart is obliged to listen ; there is a light that "lighteth every man."

Through year after year of religious indifference the power of the Holy Ghost acts upon the inner life, and acts according to every man's character and temperament. Every one hears in his own tongue the wonderful works of God—is appealed to separately and alone, according to the idiosyncrasies of his moral and intellectual nature. No rule can be laid down. There is no unvarying type to which the action of the Spirit of God conforms ; tempestuously in one heart, gently in another ; appealing in this case to the imagination, in that to the understanding ; manifesting to one man the *holiness* of God, to another His *love*, to another His hatred of sin ; speaking now to the affections, and now to the conscience ; kindling hope, awakening fear ; thus variously does the Spirit strive to bring us all to God. No circumstances or habits of life can altogether exclude Him from the soul. The drunkard in his hours of misery and shame is visited with other feelings than remorse ; the man who habitually neglects public worship finds himself listening moodily to Sabbath bells, and thinking of the prayers he used to hear, the hymns he used to sing, the quietness, solemnity, and awe which used to come upon him when he entered church ; the wretch who is bankrupt in character and in all that gives dignity to human life, looks wistfully back upon the years when he lived in honour and integrity, his heart aches for the past, and he wonders whether it is possible for him to become a good man



again. Religious people, who go about much among the poor, will tell you that they find everywhere, even among the most irreligious, the signs of better thoughts, and earnest but unavailing desires to live a life that shall please God. God finds out those whom we have suffered to drift away from the Church. *How* God reaches the soul we know not, we only know that, as Paul said at Athens, He is not far from any one of us ; that in Him we live and move and have our being ; that we are His offspring, and that until by our own final and irrevocable decision we separate ourselves from Him, there are methods and ways by which the Father of our spirits can speak to us without the intervention of human messengers or of His own material works.

Does not this give solemnity and awfulness to life ? We know not what we shall be—we know not what we are. But this I know, that there is not a solitary soul that God has not endeavoured to raise into blessed communion with Himself. Whether you have gratefully responded to His love—have received the Holy Ghost with joy—are living in the light of God's presence, I cannot tell ; but *you* know, and God knows too.

You will have perceived already that I take those words of Scripture in their plain and obvious sense, which speak of our resisting, grieving, quenching the Spirit. The mysterious influences of God upon the soul do not interfere with our moral freedom. We are at liberty to yield or to resist. We are not mere involuntary agents, passive instruments in the hand of the Supreme. The moral universe is not a vast mechanism with only one controlling will. Every soul is free. We are not bound by the chains of an external necessity ; nor are we swayed in our moral actions by subtle and inexplicable Divine forces, working in the dark and unfathomable abysses of our own interior life. The Divine influences of which I have been speaking—though very different in the mode of their operation—are analogous to the human influences of which we are all conscious. The eloquence that makes our dim and uncertain thoughts vivid and distinct—which, while we listen to it, almost prevails upon us to give up our most cherished convictions, and to abandon our settled purposes, which kindles a fiery excitement and passion, and which we say enchains us and carries us away—is over, and we are ourselves again ; we consider, we reflect, we determine, and perhaps we remain unpersuaded, and are astonished that we should have been so strongly moved. It is just so with the influences of the Spirit of God. The thoughts which He awakens in us, the sympathetic emotion which agitates us while He is very near, may sometimes seem to exalt us out of our common life : we are penitents, we are saints, we are apostles : a few hours pass away, and as the brilliant, gorgeous

lights of sunset melt into the grey cold twilight, all is over, and our dark, ignoble life is about us again.

But in innumerable souls there are happier and more lasting results. Beyond and beneath the evanescent excitement, the transient thought, the accidental mood of seriousness, there is the true answer of the innermost heart to God. The man not only thinks and feels, and longs and fears, but *wills*, and a new epoch in the history of his higher nature begins. All those appeals to the soul, which till now have come and gone, and left it really unchanged, evoke at last a clear and definite response: "God has been trying to bring me to Himself—now I will go. He has been asking me to receive the pardon of sin for Christ's sake, and to be made the brother of Christ by the regeneration of my nature; and I will say, 'Yes, Lord, let my sins be forgiven, and let me receive the Holy Ghost.'"

In that cry—definite and intelligible to God, though often confused to the ear of man—a cry sometimes almost of despair, but which He interprets as a cry of trust,—the old life ceases, the power of God penetrates into the innermost depths of the soul and remains there, a mysterious and wonderful energy, making itself felt throughout the whole nature.

This is regeneration—the actual entrance into the spirit of man of the Spirit of God—resulting in the permanent presence in a man of a moral and spiritual inspiration.

How this great interior change will reveal itself is determined by a thousand circumstances: by the previous moral character of the man, by his culture, by the traditions which have shaped his ideal of what goodness is, and how God is best served and honoured. With the ardent and impetuous, there will be excitement, vehemence, and a sudden transformation of manner, tastes, and pursuits; the old darkness vanishes from the heavens like the shadows of night at a tropical sunrise; with others, the dawn will be like the slow, uncertain struggle in these northern lands, of the new-born glory with the slowly-retreating gloom. In every case the sun has risen, and will shine more and more unto the perfect day.

I need hardly say that the doctrine of regeneration is one of the chief characteristics of the Christian Faith. It is the very essence of the Gospel that Christ came to save His people from their sins—not merely to teach them how to save themselves. His chief work does not consist in telling us what we ought to be, but in *making us that*. When the sun rises, he does not give us elaborate theories of the superiority of light to darkness; he drives the darkness away. He does not issue high-sounding edicts commanding the ice to melt, and the gaunt

naked trees of winter to clothe themselves in their beautiful foliage ; his fiery finger touches the frozen river and the waters flow ; his genial warmth caresses, day by day, the bare forests, and finds its way into the earth, and the trees begin to feel within them the swelling and the rising of vital forces, and in their joy at the returning summer they find that their robe of green is upon them. And so Christ comes by His Spirit to the souls that receive Him, not with theories and laws of goodness, but with the gift of an interior life which struggles to reveal itself in every vigorous virtue and in every beautiful grace.

Luther says truly that the words of Christ to Nicodemus about the New Birth, mean this : " My doctrine is not about doing and leaving undone, but of a change in the man ; so that it is not new *works*, but a new *man* to do them."

There is a very serious practical error in relation to the development of the life which the Spirit imparts in regeneration. It seems to be supposed by many that when once they are " born again," everything will go well with them without thought, or care, or labour. It is true that the Spirit abides with the soul that receives Him ; it is equally true that the harmony and perfection of the Christian character can be attained only by strenuous and unceasing effort—effort, however, which is sustained and made vigorous and triumphant by the Spirit's power. We are led by Him into all the truth, but only as we consider deeply the great facts of the new world into which He has brought us. Our love of God becomes more fervent, but only as we contemplate His bright perfections, and remember habitually the infinite love He has manifested to *us*. Our moral perceptions become more delicate, but only as we scrupulously avoid every evil thing which would make our moral sense hard and coarse. Our moral strength becomes greater, but only by the habitual doing of righteousness. We become more self-denying, but only by acts of self-sacrifice ; more generous, but only by acts of kindness and love. You are not to say, " Now that I have received life from God, the unfolding of the life is God's concern, not mine." The life is in *you*, and only as you observe God's laws will it penetrate your whole being and reveal itself in perfect holiness. Though the blind had received sight by Christ's supernatural acts, their sight would have become dim and weak, had they lived in constant darkness and never exercised their newly-recovered faculties in the light of day. Though Lazarus had been raised from the dead supernaturally, his physical life would have perished if he had not taken food ; his lungs required pure air ; he needed protection from the cold ; he needed sleep ; he needed exercise, like other men. The natural laws of life had to be observed, though the life had been supernaturally

restored. And so, all the laws of our moral and spiritual being must be honoured, although the new life has come to us direct from Heaven.

I know not how it is that Christianity is thought by many a base, a selfish, an ignoble thing. It is partly, perhaps, the fault of the preachers of the Christian faith; it is partly to be attributed to the failure of the Church—notwithstanding all its moral and spiritual triumphs—to avail itself of all the resources within its reach for attaining a lofty and sublime perfection. The promises of God seem contradicted in the history of Christian souls. It is our fault, not His. Too many of us are secretly anxious to make a miserable compromise with the old life, and do not venture to strive after the grander possibilities of the new. We are satisfied if we live at all, and are indifferent about robust and manly strength. We want to be only just good enough here, not to miss eternal blessedness hereafter. No matter—if we are saved—even if we are saved so as by fire. No matter—if we enter heaven—though we enter halt and maimed. This is not the temper and the spirit which render possible the higher forms of moral and spiritual excellence. Selfishness like this corrupts and paralyses every faculty and affection of the Christian life.

But if you will only dare to be greatly good, there is no limit to your glorious achievements. Born of the Holy Ghost, with the inexhaustible fountains of the Divine life ever flowing into your nature, to what health, to what vigour, you may come! The Divine promises were written in this Book not to be gazed at with idle wonder, but to be fulfilled. What manner of man would he be who should have all these promises translated into fact, in his character and history! The names which are given to the Holy Spirit from the forms in which He reveals Himself in regenerated souls, point to the gifts and perfections which are within our reach. He is the Spirit of truth—we are to know God as He is, at first hand. The Spirit of wisdom and revelation is ours. Power, love, and a sound mind come from Him. He is the Spirit of holiness, and He makes the souls that heartily receive Him white and stainless as the angels of God. He is the Spirit of Christ, and the obscurest Christian to whom the Spirit comes, may live again the life of Christ on earth, in its gentleness and purity and self-sacrifice, devotion to God's honour and to man's well-being.

This, this is what we say may be had by every man who will come to Christ and ask for the best and noblest gifts He has to bestow:—a regal command over every passion and a victorious power, which no temptation to evil shall be able to subdue; duty in all its forms shall become natural to the soul; the presence of God shall be with you; made partakers of the Divine nature, God's light and peace and glory shall be your eternal inheritance.

EDITOR.

## THE PHYSIOGNOMY OF SCRIPTURE PORTRAITS.

"Whilst others fish with craft for great opinion,  
I with great truth catch mere simplicity;  
Whilst some with cunning gild their copper crowns  
With truth and plainness, I do wear mine bare.  
Fear not my truth; the moral of my wit  
Is — plain, and true, — there's all the reach of it."

"How this grace  
Speaks his own standing! what a mental power  
This eye shoots forth! how big imagination  
Moves in this lip! to the dumbness of the gesture  
One might interpret."

### VI.—THE APOSTLES. JAMES AND JUDE.

SOME of our readers who have visited the Exhibitions of National Portraits at the South Kensington Museum, may remember a picture by our great portrait-painter, Sir Joshua Reynolds, which was a caricature. As we looked at it we were reminded of the *Characturas*, by Leonardo da Vinci; and we were led to entertain afresh the question of the relation of caricature to the delineation of character.

Da Vinci always took great pleasure in drawing the most grotesque figures and extraordinary faces, so that if he met a man in the street with any peculiarity of ugliness or deformity of countenance, he would follow him until he had formed a correct idea of his face. He seems to have made the degradation of

"The human face divine,"

a matter of profound and prolonged study. No expense of money or feeling was spared, if, by any means, he might catch the expression of the various vices of our fallen humanity. He was in the habit of inviting members of the criminal classes to sup with him, and he would sometimes even accompany those who had been convicted to the place of their execution; and would remain with them in their last moments, in order to witness for himself the contortions of their countenances.

Warnings are as necessary as examples. We must have sharp and clear notions of what we should avoid, as well as of what we should imitate, if we are to attain to excellence. The horror and abomination of evil must lay hold of us, if we are to understand the beauty of holiness.

Caricature—the exaggeration of the defects, and the concealment of

the beauties, in a face, whilst preserving the likeness—is a dangerous practice, and we have heard that students in art are duly exhorted to abstain from it. It would seem, however, that in art, as well as in other pursuits,

“Out of this nettle danger, we pluck the flower safely.”

Doré, in his illustration of Biblical subjects, and in his Scripture portraits, for instance, does not seem to be able to forget the grimace and the caricature which served him so well as an illustrator of “Don Quixote.” Our Hogarth, however, could paint his exquisite portrait of *Miss Rich*; and Da Vinci has given us his female heads, in all their saintly sweetness and beauty, and his portraits of “men of like feelings and passions with us,”

“Commencing with the skies.”

Guido, when asked for the model of his Virgin Maries and his Magdalenes, called his colour-grinder—a clown, with a heavy brutish expression—and bidding him sit down and turn his head, and look up to the sky, he took his crayon and drew a Magdalene after him, in the same attitude and with the same light and shadow, but as heavenly as an angel.

We have borne the image of the earthy, but we are to bear the image of the heavenly; and we have to thank all our ministers—whether they be painters or preachers—who stir our minds by way of remembrance, setting forth, evidently, the patterns which have been revealed to them.

James, and his younger brother, Jude, were near relations to our Lord, and, in sacred art, the family likeness is carefully preserved. *Family likeness*, in most cases, is to be found in expression rather than in form. It is to be seen sometimes in the same abiding cast of countenance, and more frequently in fleeting lights and shadows passing over faces, which may differ from each other in features, but are thus shown to possess something of the same spirit. It is this touch of nature, subtle and mysterious, which betrays kinship.

In Da Vinci's portraits of *The Brethren of the Lord*, there is to be traced, in a measure, that absence of evil which, in perfection, characterises the physiognomy of *The Christ*. Lurking in most faces, at some of the chief seats of expression,—e.g., the corners of the eyes, the setting of the nose, or the corners of the mouth,—indications of some family failing are to be found. A moral taint, or mental obliquity, has been hanging about the gossamer muscles of expression from one generation to another. We are all, however, familiar with faces which are strangely free from our common meannesses and vices. They look good. Some ancestor would seem to have achieved a victory; and the

descendants, to the third and fourth generation, inherit the divine blessing.

We can understand how Da Vinci's studies of depravity and deformity would have helped him in the conception of his ideal of the likeness in our Lord's family. He had mastered the signs of sin and sinfulness, and so he could paint Him, who was "holy, harmless, undefiled, separated from sinners."

James looks as if he had kept himself "unspotted from the world." He is spoken of by the Fathers as "James the Just." And if a man may be known by his words, his character is plainly revealed in his Epistle. The mind that was in Christ was also in him. As we read his letter, we are ever hearing the echo of our Lord's teaching. James, the brother of the Lord, more than any of the other Apostles, repeats our Lord; take, for instance, the following quotations from the first chapter of his epistle:—

My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

If any man among you thinketh that he is religious and bridleth not his tongue, but deceiveth his heart, that man's religion is vain.

Blessed are they who mourn: for they shall be comforted.

Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you.

Ye shall be sorrowful, but your sorrow shall be turned into joy.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a prudent man who built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for its foundation had been laid upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.



Pure religion and undefiled before him who is our God and Father is this, To visit the fatherless and widows in their affliction: to keep himself unspotted from the world.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Possibly, the practical characteristics which distinguished James, are to be attributed to our Lord's warning to His mother and His brethren. James writes, and he is said to have lived, as if the words were ever ringing in his ears: "Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."

According to an early tradition, James so nearly resembled our Lord that it was difficult to distinguish them. In Da Vinci's picture, the greatest difference is to be found in the lower part of the face; the lips are fuller, and the chin is more projecting. The resemblance, however, is sufficiently striking to account for the kissing of our Lord by Judas. Some such sign would seem to have been a necessity.

The varieties which are ever to be found in a family, may be seen in the brothers, James and Jude. The link connecting them was complementary. We can gather from the Epistle of Jude, short as it is, that he was of a speculative turn of mind, and of a fiery disposition. His portrait by Da Vinci reminds us how our Lord may have looked when He purged the temple. It is full of fire, and the same holy anger excited by the treachery of Judas, breaks out again in his Epistle—

"In the glasses of thine eyes  
I see thy grieved heart."

The main body of the Epistle is well characterised by Dean Alford as "an impassioned invective, in the impetuous whirlwind of which the writer is hurried along, collecting example after example of Divine vengeance on the ungodly; heaping epithet upon epithet, and piling image upon image, and as it were labouring for words and images strong enough to depict the polluted character of the licentious apostates against whom he is warning the Church; returning again and again to the subject, as though all language was insufficient to give an adequate idea of their profligacy, and to express his burning hatred of their perversion of the doctrines of the Gospel."

James repeats the Christ in His Sermon 'on the Mount; and Jude re-echoes the denunciation of the Scribes and Pharisees by our Lord.

## THE ORACLE OF DUMAH.

One crieth to me out of Seir,  
 "Watchman, how far is it in the night?  
 How far in the night?"  
 Saith the Watchman:  
 "Morning cometh, and also night.  
 If ye will inquire, inquire:  
 Return; come again." (ISAIAH xxi. 11, 12.)

A BRUPT in form, enigmatical in meaning, this Divine oracle has nevertheless a certain grandeur and sublimity even for those to whom its sense is obscure. He who has heard Mendelssohn's "Hymn of Praise" has at least one proof of its power to excite the imagination and rouse emotion. In that fine work of art, the tenor soloist demands, in sharp ascending minors, "Watchman, will the night soon pass?" and replies, "Though the morning come, the night will come also." The demand is thrice repeated in the same sequence of notes, but each time it is raised a whole tone in the scale, to denote the growing intensity and urgency of the inquiry; thrice the answer is given in the same sequence, but for the sake of added emphasis, it also is raised a tone the second time; while in reply to the third repetition of the inquiry, the soprano breaks in with the joyful proclamation, "The night is departing," and the chorus take up and swell and prolong the glad news. As we listen, we feel that the music, splendid as it is in itself, owes no little of its sublimity to the splendid dramatic force of the words to which it is set.

But impressive as the words are, even before we apprehend their meaning, and though the very obscurity in which they are shrouded may contribute to their effect upon our imagination, if they are to teach us any clear moral lesson, we must strip them of their obscurity, and endeavour to ascertain what they really mean. It is not easy to do that; but let us at least attempt to do it as well as we can.

The oracle is "the Oracle of Dumah." What, then, is "Dumah?" "Dumah" is a prophetic name for Idumea, and Idumea was the hill-country inhabited by the descendants of Edom. As you travel south from Palestine, the goodly land—its verdure beautiful with daisies, hyacinths, and red anemones—gradually fades into a sandy and barren strip of desert. As you cross this broad strip of sand, there rises before you a double range of hills, stretching on the west to the Mediterranean Sea, and on the east sloping down into the Arabian Desert. The higher and further range is composed of limestone rocks and downs; the lower and nearer range of red sandstone. This nearer range forms one of the most striking and picturesque scenes in Syria.

The hills run to about two thousand feet in height. The friable stone of which they consist is all worn and split into deep seams, abrupt chasms, precipitous ravines; while the broad rock-ledges are covered with a fertile soil, very prolific in grain and wild flowers. Travellers vie with each other in describing the profuse and gorgeous colours of these rocks, the beauty and fertility of the soil into which they crumble. You walk, they tell us, on sweet rich grass sprinkled with flowers, or on broad level platforms sprouting with corn, amid rock-terraces whose sides glow in deep crimson hues, streaked and suffused with purple and indigo and orange. All the epithets of wonder and admiration have been expended on the rich colouring of these red hills, the effect of which is no doubt enhanced by the background of white limestone cliffs and pale yellow downs which rises beyond and above them. Amid their chasms and ravines lie the caves and deserted rock-temples of Petra. The whole range has two names in Scripture, both taken from its characteristic features. The more ancient name, Mount Seir, or the Rugged Mount (*Seir* means "rugged"), is taken from the deep seams, the irregular ridges, the abrupt cliffs, which everywhere break up the surface; the more modern name, Edom or Idumea (Edom and Idumea are only two forms of the same Hebrew word, a word which means "red"), is taken from the prevailing colour of the rocks.

God "gave Mount Seir unto Esau for a possession."\* Esau, the "red, hairy" man, had the red, rugged, mountain-range for his home. The feud between Esau and Jacob was perpetuated by their descendants. The Edomites were "children of the sword," and their swords were always turned against Israel. Through all the vicissitudes of the Hebrew monarchy, they were its foes, though, as a rule, conquered foes. And when Nebuchadnezzar came up against Jerusalem to destroy it, the Edomites joined his army, took an active part in the sack of the city and the slaughter of its defenders, and strongly urged the Babylonians to "raze it, raze it even to the foundation thereof."† So that, if the first part of Isaac's prophetic "blessing"‡ on Esau—"the elder shall serve the younger"—was fulfilled in the long subjection of the Edomites to the kings of Israel, the second part of it was also fulfilled—"It shall come to pass that, when *thou* shalt have the dominion, thou shalt break his yoke from off thy neck." It was the memory of this long strife, and of the cruel haste of Edom to destroy Israel, which led the later prophets to denounce so many woes on the inhabitants of the Red Range. § "Because," say they, "he did pursue his brother with the sword, and did cast off all pity, and his

\* Deut. ii. 5.

† Psalm cxxxvii. 7; Obadiah 10, 14.

‡ Gen. xxvii. 40.

§ Amos i. 11, 12; Jer. xlix. 7-18; Obadiah 1-21.

anger did tear perpetually, and he kept his wrath for ever ;" therefore "Edom shall be a desolation ; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof."

Even this brief description of Mount Seir, and this slight allusion to the history of Edom, will help us to understand "the Oracle of Dumah." Isaiah stands in spirit on his watch-tower at Jerusalem, looking round on the adjacent lands, eager to catch any movement, any omen of change, in order that he may discover by what laws Jehovah governs the sons of men, and that he may warn the faithful of the things that will shortly come to pass. He has already seen—seen with a terror that unmans him—the great Persian host plunging into the darkness in which the city of Babylon is concealed, and issuing from it with the cry of victory.\* And now, as he broods over that night of wrath and terrors, a voice—quick, urgent, imperative—accosts and arouses him. It comes from the south, across the plains, from the first range of hills beyond the Border. He who cries to him, "cries out of Seir," out of the red, rugged mountains. Dean Stanley even thinks that he may have seen the very spot from which the cry issued. In advance of the Red Range there stands a lofty isolated rock with an excavated cave on its Judean front, intended apparently for a sentinel ; and from this "cave of the sentinel" he thinks it not improbable the Edomite watchman cried across to the watchman of Jerusalem, or that at least this is the scene suggested by Isaiah's poem.

For of course we are not to take Isaiah's words literally. No voice, no sound, could reach from Mount Seir to Mount Zion. Nor are we to suppose that the Edomites despatched an embassy to the prophet at Jerusalem to inquire of him concerning the future fate of Edom. Isaiah was a poet, and describes in a dramatic form the thoughts and questions which rose in his soul as he looked through the ages, and the shadows of coming events passed before him. He had already seen that the Babylonians would conquer Jerusalem ; and that they, in their turn, would be conquered by the Persians. But when the Babylonians came against Jerusalem, *the Edomites* would join them in despoiling the city and slaying its inhabitants. If the Babylonians were to be judged for their sin against Israel and the God of Israel, were the Edomites, who had shared their sin, to escape their judgment ? Were the very bitterest and most unrelenting foes of the holy people to go scot-free ? These were questions which would very naturally arise in his mind—questions to which he would long to get an answer, but to which, as we shall see,

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\* Isaiah xxi. 1-10.

he could obtain no very definite reply. Instead of telling us in so many words that these thoughts and inquiries were suggested to him as he considered the future, Isaiah uses the license of the poet and conveys his thoughts to us in dramatic and imaginative forms. He represents himself as standing on a lofty tower, like a watchman who stood at his post day and night. As he watches, he hears a voice; one cries to him out of Mount Seir, and asks how it will go with Edom in times to be; and as the Prophet, with all his questioning, has no clear light on the future fate of Edom, he returns an obscure and enigmatical reply. So long as we remember that the Prophet is giving poetical expression to his own thoughts and anticipations, their poetical form will only serve to make them more vivid and intense to our minds; but if we once forget *that*, if we take his poetry as narrative, and read it in a literal way, we shall forthwith be plunged into absurdities and contradictions.

The Prophet then longs to know what the fate of Edom is to be, what doom is to overtake it for its sins. And this longing he expresses under the form of a sentinel standing on the rock of Edom, and demanding of him, "Watchman, how far is it in the night? Watchman, how far in the night?"

It is worth while to point out—for the quality of poetry depends on such minute touches of art—that the sentinel not only repeats his question, but repeats it in an abbreviated form. "Watchman, *how far is it in the night?* Watchman, *how far in the night?*" expresses in English the Hebrew abbreviation, though in the Hebrew it is much more telling.\* And both the repetition of the question and the more brief and winged form of the question on the second utterance of it, indicate the extreme urgency of the inquiry, the extreme haste and impatience of the inquirer. He speaks as men speak when they are driven by the stress of a great danger, or an overmastering anxiety, when every moment is precious and not a word must be wasted.

And of course what he wants to know is, not, as our Authorised Version suggests, exactly what hour and minute of the night it is, or what sort of night it promises to be, but whether the night is nearly over, whether the darkness will soon be gone. His question is not, "Watchman, *what* of the night?"—i.e., what is the night like, or what hour of the night is it,—but "*how far* is it in the night?" how far has it gone? how nearly is it over? Just as a man, sick and sleepless in his bed, or lost in a dangerous district, or tossing on a wreck, longs for the morning, so the Edomite inquirer longs to have done with darkness and to behold the dawn.

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\* The Hebrew runs thus: "*Shomer, mah-milla'-lâh? Shomer, mah-millâ?*"

The precise historic period to which this question points it is impossible to determine ; and, indeed, its date is of little moment. From the days of Isaiah till the Mahommedans converted Mount Seir into a desolation, that is to say, for fourteen hundred years, there was hardly a period in their history which was not clouded with darkness. The Assyrians, the Babylonians, the Persians, the Nabathæans, the Greeks, the Jews under the Maccabees, the Romans, the Crusaders, the Mahommedans have each conquered them in turn, and reduced them to an abject bondage, the last leaving their cities heaps of ruins, their fertile corn-lands a mere jungle of wild flowers and weeds. From the time of Isaiah onward, these sons of the bold Esau, these brave "children of the sword," have sat in thick darkness, longing for a freedom never granted them, and still sighing, "How far is it in the night? how far in the night?"

Had the Prophet no comfort to give them? Not much; nor, I think, did he much care to comfort them. Neighbours and brothers, the Edomites and the Israelites hated each other as only brothers and neighbours can hate. And Isaiah was an Israelite. Probably he longed to see the indignation of God descend and consume them, and had no doubt that it would be a most righteous indignation. Elsewhere,\* and not without a certain tone of exultation, he describes that indignation as falling on the guilty race. He represents Jehovah as calling them "the people of my ban;" he describes the sword of Jehovah as drinking their blood till it is drunken as with wine. The mountain streams are turned into pitch, the dust of the crumbling rock into brimstone; both are fired, and the fire is not quenched day nor night, but its smoke goes up for ever. The palaces of Edom break out into thorns, its temples into nettles and thistles. Where nobles and princes once congregated, the raven dwells with the owl, the pelican with the hedgehog, the marten with the jackall; its streets, once full of vivid and intense life, are haunted only by wood-devils and afreets, and all the doleful company of the popular superstitions. For a people who deserved a fate so miserable, or whom Isaiah thought to deserve it, he has little consolation. As yet, indeed, he does not clearly foresee what forms the Divine judgment will take, or how long it will endure; all he can see is that, if beams of brightness shine upon them, they will soon be obscured. To the Edomite inquiry, "How far in the night?" the watchman replies only, "Morning cometh, and also night. If ye will inquire, inquire. Return: come again." The night of *Israel's* darkness is to have a bright and enduring morning. *They* are the people of the morning-land; unbroken, eternal day awaits *them*. But it is not thus

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\* Isaiah xxxiii. 5-17.

with Edom. They may have glimpses of morning, dawns rosy with hope. They may conquer, as they afterwards did, the southern cities of Judea; they may, as they did, subdue the Amalekites. They may, in the persons of the Herods, Princes of Idumea, usurp the throne of David, and seem to have all things at their feet. But if the morning comes to them, so also will the night. They will never be suffered to "continue in one stay." They are to be the mere slaves of change, and every change will further weaken and degrade them. The brighter the morning of their hopes, the briefer it will be, and the darker the night to which it will lead; until, at last, every gleam of hope will have faded out of their heaven, and final utter darkness will "devour them up."

Is there any sign of relenting, any tone of gracious warning in the closing words of the oracle?—

"If ye will inquire, inquire.

Return: come again."

I do not know. I am not sure. I am fain to believe that as, in thought, the Prophet dismissed the Edomite inquirer with a prediction so gloomy, he felt some ruth, some compunction. Was it inevitable that their night should be without a morning? was it certain even? No; it was neither certain nor inevitable. The Prophet cannot see beyond that night; but there might, nevertheless, be some promise of good beyond it, even for the Edomites. And therefore they might return and repeat their inquiries. Might? Nay, the Prophet hopes they will. He repeats his invitation, makes it more warm and urgent. "If ye will inquire, ye may," grows into the supplicatory, "*Return: come again.*" In that "*Return, come again,*" there may even be, as some of the Commentators suppose there is, "a significant though ambiguous hint," a hint that if the Edomites "return" to God, if they "come again" to His temple and Prophet, because they believe what they have already heard; if they forsake their idols,\* "*the gods of the children of Seir,*" their night may yet know a morning of gladness, and the morning usher in a day of perpetual peace.

In simple prose, then, the oracle of Dumah comes to this: Isaiah, looking onward to the future, longs to know what destiny awaits the Edomites. But the vision is not clear. All he can see is that the gleams of light which shine upon them will soon be swallowed up in darkness. He cannot contemplate their doom without a pang, and therefore he resolves to keep them in mind. By-and-by he may see their future more clearly, and see it in brighter colours.

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\* 2 Chron. xxv. 14, 15, 20; and Josephus, *Ant.* xv. 17, § 9.



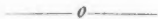
Perhaps, also, he has a faint hope that by repentance they may avert the Divine judgment, and secure a happier destiny. These are the facts and feelings he has to express. But instead of putting them into direct prosaic words, he suffers his imagination to transfigure them, and gives them a dramatic form. He stands on his high tower, surveying the nations which surround his native land. Looking through the ages, he sees what is coming upon them. A voice—urgent, piercing, passionate with suspense—cries to him from the red range of Seir, “Watchman, is the night well-nigh gone? well-nigh gone?” And he replies, “A morning comes, but it will soon darken into a night, whose end I cannot see. I may yet see it. Come again. Ask again. And Jehovah, return also to Him, that He may return to you, and send you a fair happy day.” On the whole, I do not think the poem loses its sublimity by losing its mystery. It rather gains, now that we understand the impressive dialogue to have been carried on between the Edomite sentinel on his red rugged rock and the Prophet on his watch-tower at Jerusalem; now we understand that even the sentinel and the watchmen are only dramatic figures, through which we behold the longings and anticipations, the alternate hopes and fears of Isaiah’s soul.

And now, may we not take this impressive dialogue as setting forth the Divine Providence, which bends over *us* and *our* relation to it? How often, stung by many miseries, sick with many fears, our despondent hearts dwelling in great darkness and the shadow of death, do we lift wistful eyes to heaven, to Him who neither slumbers nor sleeps. and cry, “O Lord, how far is it in the night? how far in the night? Is the darkness almost gone and the day at hand? Or are we never to be redeemed from our weakness and our sorrow? Are we always to be thus, sinful and ashamed of our sins, bemoaning the bad habits we loathe and yet cannot renounce, foreboding a loss we are not strong enough to bear, fearing a death we are not pure enough to meet? Is there no hope for us here or hereafter? Are we to sit in gross shadows till we pass into the ‘land of obscurity, dark as the shadow of death, where there is no order, and the very light is darkness’?”

How often do the heavens seem pitiless, and send no answer to our impassioned appeal but “Morning cometh, and also night.” However sad we are, however racked with suspense, though we have lost the friends we most loved, or apprehend the ill we most fear, the sun shines on, the birds sing, our friends eat and drink and are merry, we have to do our work, to take our food, to talk and smile, to listen to condolences, to endure remonstrance, to go through the whole daily

round as though nothing had happened to us. And when the day is over, the night comes, and we have to lie down on a couch which has no rest for us, to drag through the slow, weary hours, and long for the morning. At such times, in such moods, our life grows very dark to us. Nature seems to have no sympathy with us; friends and neighbours cannot even understand what our grief is like; our duties are burdensome to us, pleasure even more burdensome than duty. The strain is heavier than we can endure; it seems impossible that we should struggle on long under a burden so heavy. And yet the future holds out no hope to us but death. A few faint watery gleams of brightness, and then the great darkness will rush down upon us, the night that has no end.

This dull, despairing mood can hardly be unknown to any who have passed the bounds of youth. When shall we learn that through this very mood God is speaking to us, bidding us cease from our idols, purging us from an undue love of whatever comes between our souls and Him? He brings this horror of great darkness over us that we, deaf for the time to the world, may listen for His voice, and listening, may hear Him say, "If ye will inquire, inquire. Return: come again. My throne is always open to you. You may come to Me as often as you will, and the oftener you come, the lighter and more peaceful will be your hearts. Only return and come, renouncing all self-trust and trust in man, and your darkest night shall turn to brightest day." Whether Isaiah had, or had not, any such gracious thoughts for the Edomites, we cannot doubt that God our Father is full of grace and tenderness for us, and for all men. There is no night with Him, and there will be no night for us when once we are at one with Him; no night, but only clear, eternal day.



## COUNTRY MINISTERS.

### I.—THE MAN OF THE OLD SCHOOL.

THERE is more variety of character among Independent Ministers than among those of any other body. There are nevertheless some very distinct and definite classes or types, and there are several of such classes among the country ministers.

The old-school minister is often a fine and curious character. His failings lie in the excess of his virtues. Vigorous in body and calmly reposeful in mind, he is apt to be indignant at, and censorious of, the weaknesses and changefulness of his younger brethren. He is given to early rising, turning night into day by rising long before light,

in a manner which is almost rakish. He does the same things, in the same ways, at the same hours, week after week, all the year round; and has no pity for the unmethodical men who complain of being overworked.

He is gentle and grave in manner, and often has a quiet beauty in his large, well-lined face, "gray and white and dovelike;" but he is fierce as an old lion against heresies, and mightily scornful of new-fangled notions. It is grand to see him when some new revelation of the abominations of popery, or some new exposure of the insidious influence of German rationalism, has stirred his blood. He reads up some well-saved pamphlets of an earlier time, and some sermons of his own preached long ago, until he hears the sound of the trumpet and the roar of the battle afar off. His little study becomes crowded, peopled with his swelling thoughts. The speckled and dusky portraits from the "Evangelical," of celebrities of a former generation, which hang on the walls, frown and lower like living things. His thoughts rise hot and lumpy and unshapen, but the habit of many years enables him to put them in order and to make a sermon of the regimental pattern. The old man is weary when he has done it, but feels, as he well may feel, that to be thus wrought upon is to know a higher life, and to have fellowship with heroes and martyrs. It is grand to hear him preach that sermon. His slightest action is important that day. He gets to the vestry alone: he cannot bear greetings in the market-place. He hardly speaks to the deacons, and ascends the pulpit steps with more than his accustomed solemnity. And then he pours out his flood-storm of words. To the modern taste his manner is conventional and a little stilted. He canters through his sentences in such a pre-arranged and formal manner that the unaccustomed ear gets weary of its regular succession of swell, and rise, and fall. His arrangement, too, seems heavy and wearisomely symmetrical. He lays siege to his adversary in a scientific fashion, and advances by regular approaches; refusing to allow surrender until he has made his breach, or brought up his ladders, and told off his storming party, and fairly fought his way into the stronghold. Even then he will allow no quarter. He wars with the enemies of the Gospel after Joshua's fashion. The papists he blows up in one great explosion, but the rationalists—vermin!—he hunts them, he turns them, he hems them in, he follows them into holes and hiding-places, he smokes them out of caves in the most relentless fashion. Such a sermon, however, has often more of the real power of preaching in it than lies in a score of the "thoughtful discourses" now more generally attempted. The good old man has awakened his hearers to some perception of the reality of spiritual things. Motherly women who carry a house on their minds determine that John shall have the

best of education, even though he must be a boarder (which is a dreadful waste every way), for who knows but he may be called of the Lord to preach like that; and ruddy-cheeked farmers and smug tradesmen go off dreaming into centuries back, and hear the jingle of the jailor's keys, or the clank of the Ironsides' horse-hoofs, with a thrill of the same feeling which filled the hearts of martyrs; and old men and women, with tears in their eyes, see visions of the Apocalypse mingle their glories around them as they go down into the valley.

The little chapel-yard clears slowly that day, and the old pastor is greeted with more than usual warmth as he goes home with his wife, who has a quiet little conflict with her besetting sin all by herself,—she is so tempted to “glory in men,” and be proud of her husband. There are no such criticisms on the sermon in the households of that little flock, as may be heard around the tables of intelligent members of town congregations, but there is a general agreement that “You won't often hear a sermon to beat that.”

The old school minister's influence is not confined to his own neighbourhood. His young men go off to the towns, where they make the best workers the Churches possess. They do not shine in debating societies or take prominent positions, but they are the most persistent and untiring of labourers, and the friends of every good work.

In his own district the old man is a power for good, long after his strength has begun to decay. Despisers of religion have some reverence for him; and all denominations, even those most prone to ignore all who are outside their own communion, acknowledge him as a prophet. After he is dead, the neighbouring clergymen will sometimes canonise him, and forgetting his lifelong protest against the Establishment, will point to him as a type of the “religious dissenter.”

His life is one of continuous conscientious work with but little relief or reward. He humbly accepts his position and income as equal to his deserts, and by carefulness and the providential gift of a good wife, he lives with some comfort on an income ridiculously small, and is reported to have saved money. When he dies the very publicans are sorry, and put up their shutters as his funeral passes; and the rector stands at a street-end with his hat off, watching the procession squeeze awkwardly into the chapel graveyard; and the squire offers to subscribe towards a tablet in the chapel; and a score or two of elderly people feel that they don't care now how soon they die too; and in a generation he is forgotten, but his works live for ever.

## THE MINISTER'S CRITICS.

I WAS seated in a railway-carriage not long ago, when two of my fellow-travellers commenced a conversation on the ministers of the district through which we were passing. They had entered at the last station, and were evidently full of their subject; they spoke without reserve, and in a tone so loud that I could not help hearing. There was the most comfortable self-satisfaction in their criticisms; they discovered faults of manner in one preacher, faults of education in another, excellences in a third, and weighed each man with a confident nicety, as if they knew his worth within half-an-ounce. Probably every neighbourhood has its critics as exacting and as superficial. There was intelligence in their remarks, but no sympathy, and therefore only a narrow judgment. They set me thinking, as we rolled along, of the seventy-five thousand sermons which, according to Dean Ramsay, are preached every Sunday in Great Britain (nearly four millions during the year), and of the curious diversities of criticism with which they are received.

There is the criticism which judges all preachers by one standard of mind, and is never satisfied unless it finds the highest ability. It can be serenely scornful in its condemnation, and has no mercy upon mediocrity—witness the letters it sends to the *Times* every autumn. It expects all ministers to be of one stature and of equal strength, though every Philistine is not a Goliath, neither can every captain of the chosen people be a Saul among the brethren, or a David with invincible sling.

There is the criticism which judges all preachers by one man, substituting for an intellectual ideal some familiar embodiment of excellence. All honour to the power of a faithful minister by which he lives in the hearts of his people; there is no bond of union more worthy of respect. A true man will be always the first to condemn any comparison with himself by which another suffers, yet there is no habit more common than this prejudiced criticism. I have known a stranger enter the pulpit, and preach an excellent sermon, nothing wanting in all essential qualities, and yet seen many in the congregation restless under the unaccustomed voice, and listeners usually attentive turning to look at the clock. There are people, too, who are "wrapped up" in their minister with an indiscriminative affection that narrows the mind and takes the manhood out of their piety. There are others who recall the days when they sat under some great luminary, whose light shone into the darkest corners of their hearts with an overwhelming radiance, and now

it seems as if the glory had departed, and the skies would never brighten again. Ah, well, it is worth the thankfulness of a life-time to have heard some few words of penetrating wisdom, and to have felt the quickening throb of that diviner life which a master-spirit inspires. But it is a base and pitiful use of past privileges to go about carping at the stars because the sun has set, and to refuse the serviceable earthly lights that common hands may kindle. The prophets die, but the truth of God lives. Opportunities vary, but it is the proof of a wise ministry that it teaches us to profit in adverse circumstances, and to use the lesser opportunities of life as well as the greater.

There is the criticism that judges all preachers by one style. Many hearers—and may their number multiply!—like a “scriptural” sermon, though sometimes their ideas of what *is* scriptural are very superficial; or they like, as we all should, what is devotional and experimental; but why do some of them speak so disparagingly of “intellectual” preaching? There is indeed a cold intellectualism that has more of human pride in it than of Divine wisdom, but let them not forget that God designs to satisfy our whole nature, that mind and heart alike may rest in Him. There are great heights of truth to which only the strong intellect can climb—awful depths into which it alone may look down; and it is well if this strong travelled intellect can make us feel on our common level that there *are* things to which we have not yet reached. Other people have an open ear for argument, in which they exercise their ingenuity to find a flaw; or, give them a subtle metaphysician, and they are content. Some prefer what is “practical”—religion in common life, and are intolerant of doctrine. Many sneer at all poetry as “flowery”—unable to distinguish between the artificial flowers of borrowed language, strung for mere ornament’s sake, and the fresh natural growth of a poet mind. Others, again, are delighted when some strong appeal bows down their attention, or an earnest rhetoric stirs their feeling, but cannot appreciate the perfect culture and the exact thought which are often expressed in quiet simplicity. “Every man to his taste” is but a poor bigotry of opinion. Frederick Robertson never spoke more wisely than when he urged young men to “cultivate catholic tastes.” There are diversities of gifts suited to all the varieties of spiritual need; let us welcome them all, without undue depreciation of any. Let us have many styles in the pulpit—a greater freedom, I for one would say, than as yet rules; but let all styles be good, each in its kind. There are many forests, and many trees, and grasses that no man can number, and many-coloured flowers in richly various beauty; but when the wind of God blows, what music among all the branches! how gracefully the slender stalks bow at its touch everywhere over the fields! and how sweet the fragrance dispersed in the air! And when the sun shines, does not God look down and still

pronounce everything that He has made "very good"? Oh, for some such Divine blast sweeping through the manifold life of the Church!

Again, there is the criticism which judges always by the same external conditions, and which expects a man always to be at his best. It takes no account of physical depression; of the shades of feeling that must sometimes darken the mind; of the sense of weakness under which, like other men, a preacher must often bend; of the temptations with which he must strive; of the toilsome work with which he wearies. Such critics are prompt with their disparagements, and decisive in all circumstances alike. They, perhaps, are not "regular hearers," but they make a chapel a sort of "casual ward;" and it would do them good if they could be locked into the vestry till they had themselves broken a knotty text into its several sermonic parts. One likes to think, however, of sermons that have been preached—and with powerful effect—under great disadvantages; of Edward Irving, for example, standing up with the pale sweat of the cholera still upon him, or of "Theophilus Trinal" discoursing calmly with the death-grip at his heart.

There is the criticism also which judges a sermon solely by its own wants or its own special interests. For instance, a young man gets entangled in the controversies of the day—he is troubled in spirit as he finds the old foundations shaken beneath him, and he longs for a preacher who shall take hold of his difficulties with living sympathy, and lead him back to "the Rock which is higher" than us all. Weeks pass, and he wearies with chapel-going, for not once has the preacher really grappled with one of his questions, though sometimes there has been condemnatory allusion to them, and he is apt to become caustic over the sermons he hears, and to complain at last with bitterness. I give the heartiest sympathy to anyone so circumstanced, but may he not be looking in the wrong quarter for an answer to his doubts? Might not a preacher do irreparable harm by opening these grave questions of debate before a mixed audience, of various ages and different degrees of education?—could he speak with freedom, or hope to be understood by an average congregation? Let a minister provide opportunities by which the troubled spirits of his congregation may be helped in their inquiries; but he would be a rash man who entered the lists of sceptical controversy with women and children standing by, and an untutored crowd breasting his lance. In like manner, other people ask for novelty, even on subjects where it is impossible. It must often be the trial of a preacher to speak to those who are richer in experience and knowledge than himself. The longer a man lives, the more he reads, the more he thinks, the less likely is he to hear anything startlingly "new," and it often happens that many thinkers are best pleased when the preacher deals with the oldest truths and in simplest words:



Churches do not live upon the luxuries of thought, or the exhilarating wine, but upon the homely bread.

In conclusion, there is a criticism which sees with clear eyes and speaks with clear words, which does not say "I am of Paul," and "I of Apollos," but has a kindly heart for all God's servants. We cannot have too much of this criticism—it purifies, it elevates, it teaches. The pulpit need never be afraid of it. On the contrary, a strong preacher, skilful to divide the word of life, and anxious only for the truth, will delight in a discerning audience. And I am persuaded—this was the result of my moralising in that railway-carriage, and prompted me to write the present paper—that ministers are as much hindered by the false criticisms of their hearers, as they might be helped by a truer judgment. I cannot accept on their behalf, pious George Herbert's consolation—

"If all want sense,  
God takes a text, and preacheth patience."

We laymen are honestly of opinion that the pulpit often fails, and might attain a higher standard. Some of us, indeed, would like a few innovations. Why should our Christian worship stereotype into one set form of services?—might not the instructional and the devotional be sometimes separated, and different men found for different duties? Why should the pulpit be of less account than the professor's chair, that congregations should insist on filling it with a parson-of-all-work? Or, again, why should our ministers be always of the college type? We should rejoice to see more men in the pulpit ordained from mid-life, having known the world in a large experience—one perhaps from the receipt of custom, another from mending or casting his nets. Are there no such conversions now, we ask, no such men, in the prime of their days, competent to speak out of the fulness of a varied knowledge? Or, does not the custom of the Churches repress any such power as might thus be brought into their service? Was ever any great reformation wrought by an "order" *alone*? But, these questions apart, when a thoughtful organ of public opinion wrote the other day on "the Commonplaceness of the Pulpit," the clerical correspondent was justified who replied with illustrations of "the Commonplaceness of People," and their restrictive judgment.

Dr. Bushnell somewhere speaks of "preaching with the preacher." The Churches want more of this preaching. If the people glow with devotion, the preacher feels the influence and speaks with holier fervour. If they are open-minded, eager to be taught, and ready to apply the truth, he will have peculiar zest in his preparation for the pulpit, and a pleasure in preaching that will act as a spiritual tonic. If *they* think, *he*

will be thoughtful. A coldly critical temper is like a frost upon the pulpit ; a genial sympathy is like the south wind that makes the streams flow and the birds sing. Looking at the spiritual aspects of the subject, John Foster, in one of his essays, alludes to the many causes operating injuriously through the week on the characters of those who form a congregation, and the invading melancholy felt by a thoughtful man in his addresses "from the reflection that he is making a feeble effort against a powerful evil, a single effort against a combination of evils, a temporary and transient effort against evils of almost continual operation, and a purely intellectual effort against evils, many of which act on the senses." Such a thought should change our criticisms into prayers.

There is a passage in the "Life of Krummacher" that I may be pardoned for quoting here, and with it I will end. He says in his Autobiography respecting his experience at Elberfeld :—

"Of the manner in which we preachers were here borne up by the spiritual animation of the congregation, elevated and continually carried forward in our work, there was no experience in any other corner of the Church of our fatherland. Oh, those grand imposing assemblages, gathered together in the church every Sabbath-day—a great ocean of faces, and the men not fewer in number than the women ! How overpowering their full-toned choral singing ! It echoed far out into the streets, rendering the liturgical choruses and responses altogether superfluous. How earnest was the attention of the thousands as they listened to the words of the preacher ! The lively evidences of the deep impressions they produced on their minds were mirrored in their countenances ! And what shall I say of the grand solemn communions, over which, instead of light from the altar, the fire of a true devotion and of genuine worship diffused the radiance of a higher glory ! And then the responsive echo of the sermons listened to on the Sabbath, sounding all through the week in the homes of the congregation ; the hearty joy with which the pastor was welcomed whenever he visited them ; the animated and truly fruitful conversations on Biblical or ecclesiastical subjects, or on practical Christianity, which were wont to season such visits ; and, above all, the faith-strengthening evidences of the purifying and comforting power of the Word of the Cross, which was able to overcome the world, and to raise above the trials of poverty and the fear of death, of which one heard in so many of the houses of the poor and the sorrowing, and beside the triumphant death-beds of so many of the dying, both among the humbler and the higher ranks of society !—what a powerful stimulus !—what encouragements and incentives to offer his very best to such a congregation, could not the minister fail to experience from all these things !"

A DEACON.

### THREE MONASTIC GRACES: SIMPLICITAS-BENIGNITAS-HILARITAS.

#### I.--THE MONASTIC IDEA.

A HAPPY change has passed during these last years over the mind of Evangelical Christendom. We do not think ourselves so much wiser, stronger, better, more clearsighted, than the men of old time; the children of those "Dark Ages" on which it used to please our fathers to look down from the sunlight of their clear heights with such lofty scorn. It has dawned on the minds of us Protestant Englishmen of the latter half of the nineteenth century, that St. Anselm, St. Bernard, St. Francis, and Dante, lived quite as near to the sunlight as we live, perhaps nearer; and that they strove as earnestly as we can possibly strive, as nobly, to speak the word, to do the work, and to magnify the name, of Christ in their times. We are compelled at length to believe that there might lie hid under a monk's cowl or in a monk's cell, qualities of nature, virtues, graces, as beautiful in themselves and as dear to Heaven as the fairest fruits of our nineteenth century civilisation; ideas as pure, as lofty, as full of spiritual power as the selectest articles of that liberal creed which seems to be regarded as the most distinguished product of our age. And we are growing humbler, more distrustful, less enamoured of the magnitude of our achievements and the nobleness of our qualities. We are less disposed to vaunt the height of our standing-ground as compared with the levels of the past. And as we grow humbler we grow wiser; a film falls from our eyes, and we survey with clearer vision the horizon of a wider world.

The revival of interest in Mediæval history and in the records of Mediæval life, which is so marked a characteristic of the intellectual activity of our times, has no doubt a foolish, fantastic side of which it is hard to speak with tolerable patience. It is difficult not to laugh outright when a man in these days prostrates himself before the shrine of St. Thomas of Canterbury, and kisses the sacred dust. It is a symptom of moral hysteria in this nineteenth century, and is absurd. The vital action and interest of the world has transferred itself to quite other regions, and men simply reveal their weakness, not their strength, by groping among the ashes of long-extinguished fires. But in the thirteenth century the vital interest and action of the world was in that region, and such passionate homage might well have been the aid to the manliest and most heroic faith. So too with the lapse, for lapse we hold it to be, to the sensual pomp of the Mediæval religious services, the proces-

sions, the gorgeous apparel, the incense, and the glorious music. These things had a profound meaning and virtue in those times, when they offered literally the only vision of something fairer, grander, loftier, than the squalid wrangling world around them, which was accessible to the great mass of the industrial and even the middle classes of society. But in these days it seems a deliberate lapse of the Church to a lower level of action and influence; a wilful turning back from light, from truth, and all the powers of that higher sphere to which Christ is ever striving by His word and His spirit to lift mankind. And yet none can measure fairly the work and the worth of Ritualism in these days, who fail to recognise the intense Evangelic fervour with which it is not tintured, but saturated, and the elements which it has in common with all the great movements of revival which have left deep traces on the Church's history. Still the religion of millinery—as it has been called in strong contempt—has but a tawdry aspect in our Protestant Churches, which love and court the daylight, and is only redeemed by the genuine fervour and self-denial with which it is unquestionably associated from the kind of judgment, amused or scornful, which men pass on a parody or a masquerade.

But, on the other hand, there is a noble side to this fond recurrence to the Mediæval thought, word, and work, with which some of our wisest and strongest writers have sought to rebuke our folly, humble our vanity, strengthen our infirmity, and renew the springs of our personal, social, and national life. There has been much loving study of what used to be called the Dark Ages during these past years, and society is largely the better for it. The world is more instructed, more wealthy, more comfortable, than in the twelfth and thirteenth centuries, without question. But then those ages were ages of stern and intense conflict. Men lived morally and physically in harness. There was the force and the fire of a vivid and burning youth in the world's heart in those days. Men were easily seized by a passionate enthusiasm; they suffered themselves readily to be swept on in bold, strong courses by the influence of great thinkers, great leaders, or great ideas. They were not afraid of trying bold experiments in all possible directions. Life—the Christian life—was young, and full of faith in the future. The men of the Middle Age felt morally and mentally, much as the Americans now feel physically, that they had a wide world before them, and they had no sort of fear of exploring it. Reverses, difficulties, dangers, did not greatly daunt them, their faith was so exuberant in humanity, in the future, and in God. So that life was a strong thing in those old times, and developed striking features. It is because of its fulness, its buoyancy, its faith, its pure high joy in the ideas which the Incarnation had unveiled, and whose meanings and bearings were but partially explored,

that the life of those times is so worthy of patient and loving study, and has much which may both instruct and stimulate us in these more experienced, but colder, sadder, and wearier days.

The central figure in Mediæval life was the monk. For good or for evil,—surely we must say for both,—the monk during long ages played the chief part and wielded the chief power in the public life of Christendom. Probably monasticism had more to do than any other idea or any other institution with the moulding of those inner beliefs, aspirations, and reverences of men, which tell in the end far more powerfully than any thing of a more material kind on the life and the progress of mankind.\* The monk has been the most profoundly honoured and the most intensely hated man in Christendom, and he amply earned both the honour and the hate. In the days of its youth, while the fire of zeal and the passion of self-sacrifice burnt pure in the monastic heart, the institution, with immense counterbalancing evils no doubt, did the world most noble service. In its earliest youth it was the forlorn hope of the Christian host in its desperate struggle with the tyranny, the brutality, the avarice, the gluttony, the foul and shameless lust, which reigned in the world's high places, and which nothing but such an army as that of the celibate monks could have overthrown. Like the old Jewish prophets, they were the fearless censors of kings and captains; they were the terror of self-seeking bishops, and of lazy, sensual priests. Then, as ages rolled on, they became themselves the most tyrannous, self-seeking, sensual, idle, worthless class in Christendom, and were swept to destruction in these Northern countries by the burning indignation of mankind. But we have to do with them, with their ideal of the Christian life, and with their special graces and powers, in the days of their prime, when, in ways little suspected by the surface student of history, they saved the higher life of Christian society.

Before I proceed to glance at this monastic ideal, let me warn you against a very prevalent but most fallacious notion, that the cloister was chiefly a refuge for souls too weak, too dreamy, too sensitive, to bear the wear and tear of such a world as this. We speak familiarly of the cloistered virtues as at the opposite pole to the manly ones, and with some truth. But it would be a grand mistake to suppose that they were other in the main than manly men who cherished them. The Orders numbered among their members the most busy, energetic,

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\* I feel painfully that I can but touch most imperfectly the outlines of a great subject in this paper. I have tried to handle it more at large in an Essay on "The Religious Life and Christian Society," in a volume of Essays entitled "Ecclesia," to which I may perhaps be permitted to refer the reader who wishes to study the subject in fuller detail.

learned, politic, and powerful men of their times. Select the moving spirits of European progress from the sixth to the thirteenth centuries; you will be startled to find how many of them belong to the monastic Orders. This is not the place to examine it at length historically, but those who wish to take a just view of monachism during the healthiest period of its history, must account fairly for the fact that the cloister did somehow manage to attract and to engross, age after age, a fair share of the very finest men and women in Christendom, and that it did offer a field of Christian activity, which they at any rate felt to be a very noble one, to such men as Benedict, Gregory, Boniface, Dunstan, Anselm, Bernard, Becket, and Francis, each of whom was fully the equal in intellectual power, in mastery of men, in the possession of all the qualities which mark men out as leaders, of the very ablest statesmen, monarchs, or commanders of their times.

And yet their idea of the Christian life seems to contradict the very plainest commands of the New Testament. Celibacy, abstinence, bodily mortification, hatred of the endearments of home and kindred, supreme contempt for the world and its affairs, the notion that the body is a beast to be beaten into subjection, and that the busy world is one huge trap for souls, baited with wealth, pleasure, power, and a woman's smiles,—all this seems to run directly counter to the Saviour's teaching, to deny the first principles of the constitution of the kingdom of heaven, and to draw down the withering anathema which 1 Tim. iii, 1-5 records. But there can be no shadow of a doubt that these men, who adopted the practices thus denounced, were as a rule filled with the most passionate love to the person of the Saviour, and were ready in troops, in throngs, in great armies, to face bonds and death for His name's sake; that they studied His Word with the most minute attention, and made it, as they read it, the guide of their pilgrimage, in a measure and with an earnestness which in these days seems quite to have died out of the world. How are we to account for this?

And there is no doubt, I imagine, of another remarkable fact, that these men, by thus separating themselves from the life of the world around them, burying themselves in the cloister, denying themselves marriage, property, position, and influence in the world, did earn for the Christian graces of humility, simplicity, fidelity to truth, self-denial, and charity, a homage from the men of the world which nothing else seemed able to earn for them, and did work into the texture of Christian thought and life elements inestimably precious, of which in these days we are reaping the fruit, though we little recognise the source from which it comes. How is this? How can we account for it, that men so devoted in spirit and in heart to Christ and to His kingdom, adopted an idea of the Christian life so contrary to all that St. Paul strove for as

Christian, and to the inner meaning, as we read it, of the life of the Lord?

These questions cover an immense space. Discussion of them here is impossible. Some few suggestions may be helpful to some of my young readers who are searching for historic truth. To understand it we must consider that—

1. Monasticism sprang out of that wonderful stirring and fermentation of ideas which the Gospel of the kingdom set working in the world. It is to me a matter of perpetual wonder that the tremendous revolution in human beliefs, ideas, and hopes, which was wrought by Christianity, did not shatter in pieces the framework of society. Think of what Christianity had to teach about slavery, about liberty, about the right and the duty of personal judgment in the most sacred matters, about the glory of martyrdom, about the equality in the Christian sense of the classes and the sexes, about the universal brotherhood of mankind, and remember that it preached all this everywhere with wonderful fire and fervour, as a word from God's own lips, and it will remain one of the standing wonders of history that it not only did not shatter, it actually saved, society. But the fermentation in men's hearts, in homes, in societies, in States, was tremendous; and the spirit which was born of the fermentation was always struggling for vent in new forms of action and passion; trying ever new modes of human experience, but finding within itself still something that could not be expressed. Simeon Stylites, spending his life on the top of a pillar in the desert, is the most striking and extravagant figure of those times; but he only represents a resistless tendency of this new spirit which was at work in man to break forth into new deeds, to make a new life by attempting things which had never before been tried or dreamt of by man.\* For ages it was as though the ordinary bounds of society could not contain the new genius which quickened and inspired the more ardent souls. The new wine working in the old bottles of heathen society burst them at every seam, and the spirit streamed forth to seek for itself new vessels more continent of its life. Add to this the revelation of immortality, the vision of a bliss and a splendour, eclipsing the spirit's most daring dreams, from which but a veil divided the believer, and with which, in the first joy of the vision, the soul was fairly inflamed—on fire with ardour and hope—and you will not wonder that the limits of sound wisdom were transgressed so easily, and that enthusiasm made the field of life its own. The monk originally was the man who, as Charles Lamb says of Coleridge, had a hunger for eternity.

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\* A close study of the history of the great heathen religious faiths reveals how little there is new after all in the most extravagant of monastic austerities.



His soul was so filled with visions of the future—visions so fair, so blessed, in contrast with the coarse and brutal conditions of life around him—that he could not wait to work out patiently life's problem. He must have at once, if he plucked it half-ripe, the fruit of the tree of life, the bliss and the glory of eternity. The domestic relations, the business of life, the joys of home and friends, the politics of this world, made him bitterly impatient. He had not learnt, what we have mastered mainly through his experience, that this passionate grasping at the perfection of life and blessedness simply mars it; that the faithful discharge of the duties of this world is the one sure way to possess it in its fulness at last. No; to him the cares and concerns of this present, instead of being God's preparation were the devil's hindrance, to be swept sternly out of his path. A tinge of this feeling burns in the beautiful but dangerous and fallacious sentiment of that verse of Keble:—

Sweet is the smile of home, the mutual look  
Where hearts are of each other sure;  
Sweet are the joys which crowd the household nook,  
That haunt of all affections pure.  
But yet on earth even these abide, while we  
Above the world our calling boast.  
Once gain the mountain top and thou art free;  
Till then, who rest, presume,—who stay to look, are lost.

The monk then, you will understand, was the man who was fairly drunk with this new wine of the kingdom; who shook himself free from what he felt with short-sighted folly to be earthly trammels, that he might pass swiftly on dancing and shouting towards the bourne he sought.

2. A second and immensely powerful influence on the monastic mind, urging it strongly towards the ideal of the Christian life which the monks established as supreme, was the imitation of Christ Jesus. Monastic literature culminated in the most popular of Christian books, the *Imitatio Christi*. It is the key to the thoughts and aims of all the finer spirits in Christendom throughout the Middle Age. It is strange, but it is true, that seeking to imitate Christ they contravened the fundamental principles of His Gospel, and established an institution which became in the end its most deadly bane. "Religion" was with them entire abstinence from the business, the pleasures, and the interests of this mortal state. The monks and nuns were the "religious," and the monks and nuns alone. To "enter religion" was to cut oneself off from the outer world which Christ made, which Christ rules, which Christ came to redeem, into which Christ sent His disciples, and to live in an interior artificial world, of which no pattern is given in the Scripture, and which seeks to frustrate the purpose for which the Saviour

came not to the deserts, not to the cells, but to the great busy throbbing world of His time.

And yet it was the passionate desire to imitate the Saviour which led them there; their dream was always to be more like Him. How is this? It is very easy to imitate the form of a man's example, and yet contravene the whole spirit of his life. The monk, fascinated by the thought of the life which God Incarnate lived in our world, sought to imitate it, not by carrying its pure, unworldly spirit into all his aims and actions, but by copying its outward pattern, and making himself as penniless, as houseless, as meanly clad, as poorly surrounded as was He. Refusing to look into the Saviour's saying, "The spirit quickeneth, the flesh, the letter, profiteth nothing;" it was just this letter of the Lord's life which they strove to copy, and the letter of His word. They seized on His poverty, His mean attire, His fastings, His freedom from domestic bonds, and copied them with rigid fidelity, while they sought out in His words the sentences which looked most strongly in the same direction, and obeyed them literally, as though the whole mind of God were therein expressed.

And there are some wonderful and startling words from the lips of Christ which they could plead for their fanaticism. Antony entered a church while the Gospel was being read, "If thou wilt be perfect, sell all that thou hast and give to the poor, and come follow me, and thou shalt have treasure in heaven." His mind had been occupied on his way to the church with the self-sacrifice of the Apostolic band and the Pentecostal Church, and the words laid hold on him so powerfully that he literally obeyed them, and became the most famous of monks in his austerities and in his influence over men. St. Francis, after the lapse of centuries, repeated precisely the same experience, with the same results. They read about home and friends such words as these, Luke xiv. 25-27, ix. 57-62, and they straightway steeled their hearts to forsake and even to hate them, regarding them, because of the very love which they bore them, as their most seductive and dangerous foes. I have just touched the broadest features of the imitation which they so passionately pined for. They made themselves, as they fondly imagined, like Him whom they supremely loved; but it was only the shadow of Him which they copied, the living form escaped them. There were multitudes of rough laymen, peasants, nobles, aye, even soldiers, who were more like the living Christ than these monks, with all their passionate desire to be found faithful imitators of their Lord.

But here are these startling words in the New Testament. We have to take them into the harmony of the whole teaching of the life and the words of the Saviour, and to weave them into the texture of a life which shall present a complete and not a partial or distorted image of

Christ Jesus to the world. These men and women took the words, and tried what they could make of life by literally obeying them. They made in the end a great shipwreck of their enterprise; but while it lasted in its pristine vigour it scattered blessings broadcast in Europe, and made life far richer, larger, deeper, and more aspiring for us in these modern and essentially unmonastic days.

3. There was a third key to their intense devotion to what we may call the ascetic virtues, to that form of life which tends to remove a man from the world's busy paths, to drive him to solitude, meditation and prayer, as the one training which could be helpful to a soul in such a world as this, and which leads to the magnifying of patience, gentleness, submission, humility, self-denial, and charity, as the cardinal Christian graces. It was the energetic protest of Christianity against the brutality, the tyranny, the wrong, the lust, with which a world calling itself Christian suffered itself to be defiled. The world was full of wrong and violence, of bloodthirsty ferocious passion, of treachery and hate, of wantonness, drunkenness, and lust. Wonder not that there were multitudes of pious, earnest, faithful souls who believed in Christian ideas, and who worshipped the Christian graces which shone like a halo of celestial splendour around the form of their Divine Lord, who were driven by the sight of all that was around them into passionate antagonism, into a desert or a cell, whence they could denounce freely gluttony, harlotry, drunkenness, and war—where they could live apart from it all and “touch not the unclean thing,” could eat herbs, drink water, submit to violence, and never look upon a woman's face.

They should have remained in the world and denounced it all there, you say. Surely, most surely. They paid a terrible penalty for forsaking the world. But we can little imagine the desperate difficulty of living in such a world as that, simply, purely, gently, benignly; and therefore we are little able to give due honour to the spirit which in such fierce times drove men out of society into the wilderness, to clothe themselves in camel's hair, to live on locusts and wild honey, that they might thunder their denunciations with more tremendous emphasis, and keep themselves unspotted from a world which they believed was rotting before their eyes for the final fire.

They failed in their enterprise miserably, and they deserved to fail. They failed just as more modern religious parties have failed—because they misread the fundamental principle of the Divine Counsels, that Christ came to save the world, and not a few favoured ones out of the wreck. The ideal of the Christian life presented in the New Testament is that of a man “in the world yet not of the world;” abiding with God *in* his calling, not flying from it into the deserts; loving and cherishing home as the fountain of life's sweetest waters, and cultivating

by Christ's spirit the robust graces and virtues which will fit him to play a hearty and fruitful part in all the busy life of his times. "The Son of Man came eating and drinking." The monks, like John, set their life in the ascetic key. And as John waned before Christ, so must the ascetic spirit in all the forms of its manifestation wane before the Christian, which handles every creature of God as good, and to be received with thanksgiving, being sanctified by the word of God and by prayer; which regards the world not as the devil's but as Christ's dominion, and the life of earth as the noblest "training" for the work and the joy of heaven.

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### "IT IS THE LORD!"

MORN breaketh;—o'er the Sea of Galilee  
The light is still uncertain. On the shore  
There standeth One who looketh patiently  
Towards a group of fishers bending o'er  
Their empty net. They drop that net once more  
Into the sea. Spending the night in toil,  
They have caught nothing . . . they who heretofore  
Never cast net in vain. With patient moil  
They spread their net once more, and yet they take no spoil.

They do not heed the Stranger on the coast  
Watching their fruitless labour, (ah, how nigh  
The Lord may be to those who love Him most,  
And they not know Him!) Sorrow dims the eye,  
And dulls the ear, and clouds each faculty  
Of holy observation; even though  
His well-known voice is heard, it passeth by  
Unrecognised. A solitary "No!"  
Is all their sad response. O dull of heart and slow!

O doubly dull and slow of heart! He spake  
A promise to be with them when they met  
Again, beside the Galilean Lake!  
Or anywhere; and now they are beset  
With doubt and care and grief! Their eyes are wet  
With faithless tears! They do not know the Lord;  
But still at His command they drop their net  
Once more into the deep, when lo! 'tis stored  
With a great shoal of fish at His prevailing word.

O mighty Word! no sooner is it spoken,  
Than the deep sea its silver treasure brings;  
And marvel more,—each mesh is still unbroken,  
Through all the net, down to its slenderest strings!

Each eager fisher marvels while he clings  
To this huge living burthen, "Who is He  
Who speaks one word, and lo! these wondrous things  
Are wrought; our empty net is filled, and we,  
Long-wearied watchers, win this treasure from the sea!"

Of Power Divine, of Love most manifest,  
Can earth or heaven one clearer sign afford?  
So shall he see Him first who loves Him best;  
And John be first to cry, "It is the Lord!"  
John sees with love's keen eyes; his sweet reward  
Is to see clearly. Peter's is to feel  
Joy in quick action;—so, without a word,  
He leaps into the waters.—Ere the keel  
Touches the shore, he at the Master's feet doth kneel.

Love sees, Zeal hastens; but with love as true  
And zeal as fervent, all with joy behold  
Their gracious Saviour, and will hasten too  
To kiss His feet;—and yet not lose their hold  
Of all that their great net doth now enfold  
Of Christ-given treasure. Not till on the shore  
Their freight is landed and its number told,  
Will they leave working.—They will praise Him more  
When they have made true record of that wondrous store!

So loving eyes may see the Saviour's face  
Sooner than others ("blessed are those eyes!"),  
And zealous feet run quick to His embrace,  
(O blessed feet to win so rich a prize!)—  
But while we these commend, they too are wise  
Who ply the labouring oar, or hold the net,  
Or count their converts with a glad surprise;  
For all were needed, and are needed yet,  
And all from His dear lips sweet commendation get.

Oh, Church to-day! If in that morn's grey light,  
Those dim-eyed fishers recognised the Lord,  
What shall *we* say, who, with still clearer sight,  
Behold His glory,—as with conquering word  
He brings, not fish but nations, to be stored  
Within His mighty net? What can we say  
But "Lord, 'tis Thou! Be evermore adored.  
Whether we look, or run, or work, or pray,  
'It is the Lord!'—Command us, Saviour, every way!"

C. E. M.

## CONVENTIONAL MORALITY.

DURING the last few months American society has been scandalised by the discovery of serious crimes committed by men who had a high reputation for integrity, and in some cases for religious earnestness. A New York assistant-postmaster is found to have defrauded the Government of over one hundred thousand dollars, and a Washington paymaster of half a million or more, both of them men standing high in the confidence of their associates and employers. A cashier in a bank of fourteen years' service, and a teller of nineteen years' service, have appropriated between them many thousands of dollars. A clerk in the Boston Post-office is charged with robbing the letters which passed through his hands; he had carried on the operation for years, and accumulated a fortune. A young man, a member of the Young Men's Christian Association and a teacher in a Sabbath-school, has been supporting a widowed mother and his sisters by systematic burglary, carrying with him in his pocket a Bible—which Bible, by the way, saved his life from the ball of the police.

The Boston *Watchman* has an article on these melancholy cases, which deserves the attention of Christian people in England. We give the following extracts from it:—

"We are every little while astonished by some great crime committed by a person standing high in the confidence of his friends and the community. On the trial of such, unimpeachable witnesses attest their reputation for integrity and general excellence. How is this to be accounted for? Have these men been sheer hypocrites, seeking gain from their seeming goodness? Or have they been persons of real virtue, who have fallen in an hour of weakness? Neither, as a general thing, we think. Our conclusion is that we have everywhere a vast deal of virtue which is akin to that godliness which has the form, but lacks the power thereof;—a mere assent of the head to right moral principles; an empty conformity, in thought and act, to the prevailing standards; a loose acceptance of the Christian sentiment of the community. It comes of a Christian education which has little of real education in it—that is, a careful out-drawing and nurture of the inward sense of right and obligation.

"Christian homes have had something to do with this condition of things, having allowed the children to float along up to manhood with little of trained resistance to wrong, and with a goodness very amiable but very negative. Our Sabbath-schools have had something to do with it, in which the lessons have had all hardness taken out of them, and the scholars have been lured along with soft words, story-books, prizes, theatricals, and picnics. Pulpits have had something to do with it, wherein the preacher, instead of uttering the word from God's mouth, whether men would hear or forbear, have deferred rather to those who said, 'Prophecy to us smooth things.'

The tendencies of the age in general have had something to do with it,—its magnifying of sentimentalism above law ; its omnivorous novel-reading ; its craving of sensationalism ; its worship of success ; its easy forgiveness of crime in men of rank and wealth ; its eagerness to be rich ; its shame of honest labour. There are, doubtless, other elements at work, but the result of all is a grand respectability from which is ever and anon bursting on us these startling crimes, like thunder-claps from the clear sky.

"Sad as are these cases in themselves, they are far sadder as symptoms. They are but eruptions on the surface that prove the impurity within. Where is the disease to break out next ? Whose character is to come down crushing those that had trusted it ? The heart of what father, mother, wife, sister or brother is to be agonised at seeing one whom they had looked up to with fond pride borne away to prison ?

"Are we not substantially correct ? Then our duty is plain.

"First let us face the fact, squarely. Let us see and admit that, with all our very nice moral appliances, and all the propriety, and decorum, and amiability around us, we are failing to raise up for the moral contests of life men and women of hardy, inflexible virtue, but rather such soldiers as we first sent South, who tripped it across the Potomac as to a picnic, only to be routed and slaughtered at Bull Run.

"In the next place we must change our methods. We must give vastly more attention to the cultivation of the moral principle,—the sense of right, of justice, of reverence for God and the supreme authority of His Word. It must be ingrained in the very being of our youth that, as Dr. Wayland has expressed it, nothing better can happen to one than to have done right, and nothing worse than to have done wrong ; and that the first question in every thing, always and everywhere, should be, 'Is it right ?'

"In the third place, parents and pastors, Sabbath-schools and common schools, academies and colleges, should unite in this work. We must have trained consciences. We must give as much care to improving the moral stock of our race as our first-class farmers do to the stock of their horses, cows, and sheep. We want men as stern and unyielding in morals as the Spartans were in patriotism. It is a shame if our Christian civilisation is to culminate in a feeble negative goodness. Let us have the stuff that heroes are made of. We can have it only by building up character solid from the solid rock."

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### *NONCONFORMIST ADVOCATES OF RELIGIOUS EDUCATION BY THE STATE.*

**B**ETWEEN five and six hundred ministers and laymen have attached their signatures to the following Declaration :—"As strenuous efforts are being made to exclude the Bible by law from public elementary schools, we, the undersigned (not connected with any Established Church), believing that such exclusion would be a great national evil, feel it to be our duty publicly to record our disapproval thereof."



The Declaration, with the signatures, has been advertised in the *Times*, the *Daily News*, the *English Independent*, and in several provincial newspapers. The *Spectator* regards it as showing the existence of a serious "split amongst the Dissenters." The manifesto is not without its significance, but it hardly proves that the "split amongst the Dissenters" is as "serious" as the *Spectator* imagines. Five hundred signatures to such a document as this do not count for very much. In the course of ten days the Nonconformist Memorial in 1870, against Mr. Forster's Bill, signed by *ministers alone*, received—not five hundred—but upwards of five thousand signatures. For ourselves, we frankly acknowledge that we are pleasantly surprised to discover that the Nonconformist dissentients from the principles of the Manchester Conference appear to be so few. It cannot be alleged that the five hundred are men of such distinction as to compensate for their want of numbers. Among them are some very distinguished names, but for the large majority of them no claim to an exceptional position can be preferred. Eighteen hundred ministers and laymen took the trouble to travel to Manchester in mid-winter to affirm the principles of the Manchester Conference; five hundred have taken the trouble to sign the "Declaration."

And we rather doubt whether all the five hundred had a clear understanding of what they were doing. The *Spectator* interprets their act as indicating that they believe in "religious education by the State;" and that is the interpretation which will be put upon their signatures by all who are contending for State endowments of religion. For purposes of controversy and of political conflict, the "five hundred" will be quoted for the next three or four years against all who are moving for the disestablishment of the English Church. Mr. SAMUEL MORLEY and Mr. CHARLES REED will be appealed to against Mr. EDWARD MIALL and Mr. HENRY RICHARD. The lecturers of the Liberation Society will be confronted with the names of Mr. SPURGEON, Mr. NEWMAN HALL, and Dr. STOUGHTON. "Religious education by the State" is, in the judgment of the *Spectator*, what "the five hundred" desire; and it will be argued very fairly that those who believe that the State is competent to provide religious education for children, must also believe that the State is competent to provide religious instruction and the institution of religious worship for grown people. But it is perfectly certain that very many of the men who have signed this document did not intend to affirm that the State ought to provide religious education. The reasons which led some of them to sign it, came out in the interesting debate in the Congregational Union, on Tuesday, the 7th May.

"There is an interference of exclusion," said Dr. PARKER, "as well as of inclusion. I ask you to adopt as your watchword—No legislative interference, prohibitory or patronisingly, of the Word of God." He

said again, "The Bible ought not to be the subject of any legislation whatever." "Is it not," asked Mr. URWICK, "putting the hand of the State into the province of religion, when the State, by Act of Parliament, forbids the use of the Bible in our day-schools?" We believe that the curious misconception underlying these appeals has imposed upon the minds of some men who ought to have been keen enough to detect its fallacy. We perfectly agree with Dr. PARKER, when he says that "the Legislature must be called upon to let the Bible alone." This is precisely what is meant by those "strenuous efforts" which the "five hundred" condemn.

The Legislature, under Mr. Forster's Bill, does not "leave the Bible alone." The "Regulations" of the London School Board declare "that in the schools provided by the Board *the Bible shall be read*, and there shall be given such *explanations and instructions therefrom* in the principles of morality and *religion*, as are suited to the capacity of children." A similar clause appears in the "Regulations" of the School Boards of Liverpool, Manchester, Sheffield, and other large towns. But the School Board is a corporate body called into existence by Parliament, invested by Parliament with legal authority, with power to levy rates, to compel children to attend school, and to determine *within certain limits* how the money of the ratepayers and grants from imperial taxes shall be expended, and "five hundred" Nonconformists are anxious that these *limits* should be so drawn as to enable the Board to provide religious teaching at the public expense. The School Board is not in any sense a voluntary body. It is the creation of the State, and exists to carry out the policy of the State. Behind every act of the Board there is all the power which belongs to imperial law. The "strenuous efforts" which have troubled the gentlemen who have signed the "Declaration" are directed against the vicious principle that the State should provide for the reading and explanation of the Bible. Whether the State makes this provision by a clause in an Act of Parliament, or by the "Regulations" of a School Board for the management of its schools, is, in the judgment of most Nonconformists, a distinction of no practical significance. They object to any Act of the Legislature by which provision is made for the giving of religious instruction at the public cost and by public officers.

It is not the Birmingham League or the Manchester Conference that calls upon Parliament to "touch the Bible;" the League and the Conference maintain that the question whether the Bible should be read or not, lies beyond the scope of national legislation. It is the "five hundred" who insist that School Boards, which are secular organisations, created by the secular power, armed with the force of secular law, sustained by local rates and national taxation, should be enabled, by the authority of Par-

liament, to enact that "the Bible shall be read, and there shall be given such explanation and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children." The State, as represented by the London School Board, declares that in its schools certain kinds of instruction shall be essential :—(a) The Bible and the principles of religion and morality... (b) Reading, writing, and arithmetic... (c) Systematised object-lessons... (d) The History of England, &c., &c. This is what some of the "five hundred" call *leaving the Bible alone*. They might as well call it leaving reading and writing alone. We think that if it were worth while, another Declaration might be drawn up to the following effect :—"As strenuous efforts are being made by certain Nonconformists to maintain the power conferred on School Boards to provide for the reading of the Bible at the expense of the nation and under the authority conferred by Parliament, we, the undersigned, feel it to be our duty publicly to declare that in our judgment the State is not called upon to provide for the religious instruction of the people." To this Declaration, we venture to say that within a fortnight we could secure at least a hundred thousand Nonconformist signatures, quite as distinguished as those which appear to the *Spectator* to indicate a serious split among Dissenters in relation to religious education by the State.

It seems to be supposed that some of us are asking for a clause in an Act of Parliament, declaring that the Bible should not be read in elementary schools, and a very natural sentiment leads many excellent persons to recoil from such an enactment with horror. They recoil from it as from an act of national apostasy. "Why," we are asked, "do you single out one book, and that the greatest and holiest of all, and forbid it by Act of Parliament to be read in the common schools of the people?" This is the question which is perpetually on the lips of those who sympathise with the "five hundred." It may be answered by another question, *Who asks for an Act of Parliament excluding the Bible from the common schools of the people?* What we ask for, is a definition of the power conferred by Parliament on School Boards,—a definition declaring that it is the function of School Boards to provide secular instruction, and secular instruction only. It is not necessary to enact that Town Councils or Boards of Health shall not expend the money of the rate-payers in subscriptions to the Bible Society, or in supporting Town Missionaries, or in establishing Sunday-schools. No brand is put upon the Bible, or on Evangelistic work among the poor, or upon Sunday-school teaching, by the various Acts under which Municipal Corporations levy and expend the rates; but the purposes for which the rates are to be levied and spent are defined, and the definition restricts the expen-

diture to certain objects of common and secular interest. Let a similar definition restrict the expenditure of School Boards, and the object of the Manchester Conference, so far as the rate schools are concerned, will be accomplished.

Boards of Health and Town Councils have powers enabling them to provide for making sewers, for repairing roads, for lighting the streets, for the employment of the police, and for similar purposes. They have no powers enabling them to distribute Bibles to poor ratepayers:—Is this an insult to the Bible? They have no power to build Mission Churches in poor districts:—Is this an outrage on the sympathies and convictions of those who are anxious for the evangelisation of our great towns? Let School Boards have powers enabling them to provide for the secular instruction of children, and for that alone; then, and no till then—so far as rate schools are concerned—will “the Religious difficulty” be solved.

Mr. EUSTACE CONDER, who is strong on the “logic” of the question, insists that the School Boards “cannot help interfering with the Bible. It is a mere ‘fetch’ to say, if they let the Bible alone it will not come into the school; but they cannot let it alone.” This is certainly a curious theory. Cannot Town Councils let Sunday-schools alone? Is it a mere “fetch” to say that a Board of Health, having definite powers, cannot help determining for or against using the rates to support a Bible-woman, or to build a Church in Madagascar? Define the power of School Boards, and the question of reading the Bible will never be raised.

The difference between ourselves and those who have signed the Declaration, with a distinct apprehension of what it means, may be stated in a single sentence: *They* believe that Parliament ought to invest local corporations with powers which enable them to make provision at the public cost for the religious instruction of the people. *We* believe that local corporations created by Parliament should be invested with no such powers.

There is another objection to the Manchester platform which is continually cropping up in the speeches of those who sympathise with the “five hundred.” It is maintained that to deny to the schoolmaster the freedom of reading and explaining the Bible to the children, is to interfere with his religious liberty. All our principles, all our traditions—so it is said—are hostile to “sealing the lips” of the teachers who may desire to illustrate religious truth and enforce religious duty.

We have tried hard to place ourselves in the intellectual position of those who urge the objection, and we have altogether failed. As a bit

of rhetoric it can be made effective enough ; but the rhetoric, so far as we can make out, covers no principle that any reasonable man would care to maintain. If the most devout and religious Chairman of the Watch Committee of a Town Council found that four or five of the police, instead of perambulating the streets on a winter's night, were holding prayer-meetings and delivering religious addresses, he would certainly "seal their lips." If a dozen of Mr. MORLEY's clerks, during the hours which he employs them to keep his books, agreed to read the Bible together, and address to each other religious exhortations, he would "seal their lips." Mr. SPURGEON would "seal the lips" of his cook if she were praying in her bed-room when she ought to be making a pie. Every man who hires himself to do a certain work, surrenders his liberty to do something *else* during the hours for which he is employed. We do not interfere with the religious liberty of a German master when we require him to keep to his German during the time he is paid for giving a German lesson. It is not his business to explain the prophecies to his pupils, or even to expound to them the doctrine of the Atonement. And if a schoolmaster is employed to give instruction on such subjects as reading, writing, and arithmetic, elementary geography, and elementary drawing, we confess ourselves unable even to conceive what is meant by those who say that his religious liberty is violated, because in the school time-table no half-hour is appropriated to "the Bible, and the principles of religion and morality."

Further, have the champions of the religious liberty of the schoolmaster considered whether his religious liberty is respected, when, *as a servant and officer of the State*, he is *required* to read the Bible and to give "such explanations and instructions therefrom in the principles of morality and religion as are suited to the capacities of children"?

Mr. EUSTACE CONDER, in the course of his speech, took the ground on which some Nonconformists supported the original platform of the League, which provided for the reading of the Bible without note or comment. He said : "Put it in this way : there is a book which shall be nameless ; there is a book which has a closer connection with the history of mankind than any other book, whatsoever ; there is a book which has had a greater influence upon the history of this nation of ours than any other single influence which can be named ; there is a book, controversy concerning the freedom to read which in every English home and school has been connected with the greatest passages of our history ; a book the taking away of which, if it were possible, as in the 'Eclipse of Faith' has been so ingeniously shown, would leave blanks over all our literature, that would go far to destroy its poetry, its eloquence and

its meaning; there is a book which, if it were to be closed and its contents unknown, the history of England would be left without its noblest meaning; and this book you are never to open in your schools,—you are to take from your scholars the key to the literature of England.” There are, however, two great difficulties in the way of those who argue for the introduction of Bible-reading into elementary schools for such reasons as these:—1. The English people persistently decline to regard the Bible as “the key to the literature of England;” if it is read at all, they insist on its being read as the record of a long succession of Divine revelations, and as the supreme authority of religious faith and practice. 2. Although Mr. CONDER refuses to regard the Bible as a sectarian book, the Roman Catholic Church insists that the reading of the Authorised Version is just as sectarian an act as the teaching of the Church Catechism. Nor is it on secular grounds that most of the “five hundred” are contending for the introduction of the Bible into common schools. They want it introduced—not because it is connected with the greatest passages of our history or because it is essential to the illustration of our national poetry and eloquence—but because it is the ordinary evangelical text-book of religious instruction.

There was one argument advanced by Dr. PARKER which filled us with amazement. It is quite true, as he said, that, “we can never fight Popery on secular grounds,” and that “if you are to fight Popery, you must fight Popery with an open Bible;” but we never supposed that it was within the province of Parliament to establish schools, to be partly supported by Roman Catholic ratepayers, for the purpose of destroying the Roman Catholic faith. For Nonconformists to wish to use the schools of the State as organisations for the propagation of Protestantism is a startling novelty.

These “five hundred” gentlemen have delivered their protest. We ask them now to define their policy. Let them tell us whether they want the Bible read without note and comment; if they do, they will permit us to remind them that it was largely owing to some of themselves that the proposal of the League in 1870 to agree upon this as a compromise was rejected then, and has now become for ever impossible. If they want the Bible read and explained, let them first modify the terms of their Declaration, and then tell us what are to be the limits of the explanation they would permit. In the judgment of tens of thousands of Englishmen, the doctrine of Baptismal Regeneration is an essential part of the Christian faith; it is regarded as specially “suited to the capacities of children:”—Is Mr. SPURGEON willing that the money of Baptist rate-

payers should be employed to maintain schools in which this doctrine will be industriously taught? To large numbers of Broad Churchmen the doctrine of the Vicarious Atonement is immoral:—Is Mr. NEWMAN HALL prepared to consent that the death of Christ shall be habitually represented as being nothing more than a bright example of patient suffering? In hundreds of rural parishes Wesleyan preachers are regarded by the men who will sit on School Boards, and appoint the schoolmasters, as unauthorised intruders into the sacred office of the ministry:—Will Dr. JAMES, the President of the Wesleyan Conference, listen with tranquillity when he is told that simple Scriptural instruction means pointing the story of Korah, Dathan, and Abiram, with exhortations addressed to the children of Methodists, warning them of the doom which impends over their parents and ministers? Or do the gentlemen who have signed this "Declaration" desire to institute a great Evangelical conspiracy for seizing the schools of the State, and employing them for teaching the Evangelical Creed? They have told us what they condemn; let them tell us what they approve.

We trust that it will not be regarded as disrespectful to the ministers and laymen whose names are appended to this document, and for many of whom we entertain the most cordial esteem, if we say that their protest against the resolutions of the Manchester Conference is not, in our judgment, likely to have much influence on the action of Nonconformists. It will help to mislead the Government, but it will not issue in the reversal of the policy which was agreed upon at Manchester, and which we believe has been accepted by the vast majority of Nonconformists throughout the country. It will do nothing to arrest the dissolution of the Liberal party, should the Liberal Leaders determine to stand by Mr. FORSTER; it may do something to delay the re-organisation of the party on sounder and more equitable principles. The "five hundred" will not save the seats of half-a-dozen of those Liberal members whom Nonconformists have resolved to forsake because of their votes on Educational questions; but they have probably done something towards diminishing the chances of a few of the candidates at the next election, who will profess their faith in the Manchester programme.

Politically, they have done something to impair, for the moment, the influence of the Manchester Conference—not on the minds of its friends—but on the Parliamentary policy of its opponents. Religiously, their action will be interpreted as an expression on the part of five hundred Nonconformists of their want of faith in the power of the Christian Church to do the work which Christ has committed to it. The crisis of the Establishment controversy is rapidly approaching, and the "Declaration" will be regarded as a confession on the part of those who have signed it, that in their judgment the evangelisation of England



and the religious instruction of her people can never be effected unless the weakness of the Church is supplemented by the power of the State.

[We have endeavoured to analyse the signatures to the "Declaration." The difficulties of the task, however, are well-nigh insuperable, inasmuch as although a few of them are those of well-known men, a considerable number are those of men who, so far as public life is concerned, are quite unknown. In our examination we have obtained the kindly assistance of gentlemen belonging to various religious denominations, but there still remains a large *residuum* of names about which we can learn nothing. There are in the first, second, and third lists, rather more than 500 names of 293 of these there are :—

	MINISTERS.		LAYMEN.
Wesleyans .....	99	...	53
Congregationalists ...	42	...	45
Baptists .....	20	...	14
Presbyterians .....	8	...	2
Quakers .....	—	...	10
Total .....	169		124

It will be observed that more than half of this number are Wesleyan Methodists. The signatures also include some of the most Conservative members of that body—gentlemen who have never been accustomed to take part in general Nonconformist movements.

There do not appear to be any well-known men belonging to the Unitarians, United Presbyterians, or the numerous smaller sections of the Methodist body. A careful examination of the names that are known to us shows that in nearly every instance they belong to men who from the first have upheld the Government policy, and opposed the Nonconformist agitation. They do not represent any secession from the great and growing party which, for the last two years, has been contending for religious equality in education.

There are upwards of 70 members of the House of Commons "*not connected with any Established Church*;" of these, seven have signed.

Many are not only Denominationalists in education, but Conservatives in politics. There are among them gentlemen who were Conservative candidates at the last general election, and others who proposed Conservative candidates on the hustings.

There are also members of School Boards—most of them elected in Denominational interests.

Of the ministers, some of them are not connected, as pastors, with any congregation. The number of those presiding over influential Churches is remarkably small.

Altogether, the more closely the signatures are examined, the less important does the document become as a manifestation of Nonconformist conviction and policy.]

## DENOMINATIONAL MEETINGS IN MAY.

CONGREGATIONAL UNION.—The first "business meeting" under the new constitution, was held on Monday evening, May 6th, in the Weigh House. Only representative members can be present at this meeting. There was a very large attendance. After a very brief introductory speech from the CHAIRMAN, the Secretary read the Report, which was distinguished by the clearness and vigour that characterise everything coming from Mr. HANNAY.

The Report contained a statement of the action of the Committee in relation to the Educational policy of the Government, to which the Committee of the Union have offered a very firm resistance. Mr. BINNEY felt it his duty to say that "he accepted the Report with the exception of a great many expressions on the Education Question." Dr. STOUGHTON also declared that there were many things in the Report of which he did not approve. To have permitted the Report to be received with these protests would have been to enfeeble the Committee in its future action, and to give some colour to the singular delusion that the resolutions adopted at the Manchester Conference do not fairly represent the opinions of the overwhelming majority of Congregationalists. The EDITOR of this Magazine, therefore, rose and proposed the following rider to the resolution adopting the Report:—"And that this Union desires especially to thank the Committee for its action in relation to the Educational policy of the Government, and to express hearty concurrence with the great principle affirmed by the Manchester Conference, that in any system of National Education, secular instruction alone should be provided for by the State, and that the care of Religious instruction should be remitted to parents and Churches." The rider was seconded by the Rev. G. S. INGRAM, and provoked a short but sharp debate, which was sustained by Rev. T. BINNEY, Mr. G. LEMON, Rev. J. MACGREGOR, Rev. Dr. STOUGHTON, Rev. ALEXANDER THOMSON, Mr. JACK, of Bristol, Rev. B. WAUGH, Rev. Dr. RALEIGH, Mr. DANIEL PRATT, and Rev. J. G. ROGERS. On being put to the vote the rider was carried by an overwhelming majority, its opponents not numbering one tenth—perhaps not one twentieth—of the meeting.

The wisdom of proposing the rider to the Report was shown within ten minutes after it was carried. The Chairman for next year, nominated by the Committee, was the Rev. E. R. CONDER, M.A., of Leeds, who, as is well known, differs from the majority of his brethren on the Education Question. His election was opposed, on the ground that "it was of the utmost importance that nothing should be done to weaken the hands of those who were earnestly fighting the battle of unsectarian education in various parts of the country." The Rev. J. G. ROGERS, however, and the EDITOR of the *Congregationalist*, supported the nomination, contending that by adopting the rider to the Report the Union had completely and most explicitly cleared itself from the possibility of being supposed to sympathise with Mr. CONDER's opinions on the Education Question, and that it would be perilous to introduce "test-questions" in connection with the election of the Chairman. Mr. CONDER's personal character and ministerial services, give him a claim to whatever honour the Union can confer, and it is not the habit of Congregationalists to ostracise a man who happens to differ from them even on important questions of public policy. Mr. CONDER's election was carried with a very few dissentients.

On Tuesday morning, May 7th, the Union met in the Poultry Chapel. Dr. KENNEDY's address on "Our Place in Christendom, and in the Catholic Church," sustained the honourable traditions of the Chair. There was great pungency in some

of his criticisms of the "Catholic" theory. The address has been published, and we commend it most heartily to the serious attention of our readers.

Not less earnestly or less emphatically do we call attention to Mr. HEBDITCH'S admirable paper on "Genuine Revival," which we regret did not secure longer discussion.

Mr. HEBDITCH was followed by the Rev. J. G. ROGERS, who read a paper on the question, "How can the Churches provide for the Religious Instruction of the People?" The paper was intended to be of a strictly practical character, but as notice had been given by the Rev. Dr. PARKER of his intention to invite the assembly to declare itself hostile to the Manchester programme, Mr. ROGERS thought it his duty to give special prominence to the position that, with our theory of the nature and purpose of Religious instruction, such instruction cannot be provided for by the State, and it is our impression that he omitted a considerable number of paragraphs which deal with the practical difficulty. Mr. H. RICHARD, M.P., moved—"That in the opinion of this meeting the responsibility of Churches to provide for the Religious instruction of the young cannot be materially affected by any provision which may be made for that purpose in public schools; and in view of the state of things which the operation of the Elementary Education Act is likely to create, it urges upon all the Ministers and Churches connected with the Union the importance of efforts for the improvement of the Sunday-school system, and the supplementing of it by voluntary agency for the increase of Scriptural teaching on week-days." His speech was obviously intended to anticipate Dr. PARKER'S motion, and was a vigorous and magnificent defence of the theory of the Manchester Conference. After a brief speech from the Rev. JOSEPH FLETCHER, who seconded the resolution, Dr. PARKER moved—"That in providing for the Religious element in primary education, no method will, in the opinion of the Union, be satisfactory which proceeds upon the exclusion of the Bible from public schools by Act of Parliament, both on the ground that not only would such exclusion violate the principles of Religious liberty and inflict grievous dishonour on the Bible itself, but greatly extend the worst influences of sectarianism." He supported the amendment in a good-humoured and characteristic speech, to which the assembly listened, on the whole, with very excellent temper. The amendment was seconded by the Rev. W. URWICK, who was listened to less patiently. The EDITOR of the *Congregationalist*, Rev. E. R. CONDER, Rev. Dr. STOUGHTON, Rev. Dr. HALLEY, Rev. EDWARD WHITE, and Rev. J. G. ROGERS, took part in the debate which followed. As it was clear that nine-tenths of the assembly were hostile to the amendment, the mover proposed to withdraw it. To this there seemed to be considerable opposition, but on being reminded that the Union had already committed itself to the Manchester programme, the assembly consented to the withdrawal of the amendment, and the resolution was adopted unanimously.

Friday morning was occupied with the new "Standing Orders," and an interesting discussion originated by a paper by Dr. MULLENS, on "Councils of Reference."

The Union Meetings were closed by a *Conversazione* at the Cannon-street Hotel. There was a very large attendance. Mr. HUGH MASON, of Ashton-under-Lyne, was in the chair, and very able addresses were delivered by the Rev. J. BALDWIN BROWN, and the Rev. ALEXANDER THOMSON, of Manchester. A choir, composed of members of the congregations of Union Chapel, Islington (Dr. ALLEN'S), and Hare Court, Canonbury (Dr. RALEIGH'S), sang several hymns and chants in the course of the evening.

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THE MEMORIAL HALL.—On the afternoon of Friday, May 10th, the foundation stone of the Memorial Hall was laid by Mr. REMINGTON MILLS. The Rev. THOMAS

BINNEY offered prayer, and a very vigorous address was delivered by the Rev. Dr. HALLEY. The Rev. Dr. KENNEDY, Mr. SAMUEL MORLEY, M.P., Mr. JOHN CROSSLEY, Mr. CHARLES REED, M.P., Mr. ALFRED ROOKER, and the Rev. DAVID THOMAS, addressed the large assembly which had gathered to witness the ceremony. We heartily congratulate the Committee that the great difficulties, which they have met with singular patience and courage, are now nearly over. The site selected is perfect. It is in Farringdon-street, within two or three minutes walk of the station on the Metropolitan Railway. The Hall, erected to commemorate the ejection in 1662, will stand on ground once occupied by the Old Fleet Prison. We extract from the *Nonconformist* the following sketch of the associations, with the site of the Memorial Hall and the history of Independency. Referring to the ceremony of last Friday, it says—"The assembled congregation stood on the most sacred spot connected with the history of Independency in England. There once stood the Old Fleet Prison. In the Fleet Prison the earliest martyrs of Independency were confined, and from that prison they were hurried to the scaffold. Whitgift's controller, in stating the nature of the indictment against Barrowe and Greenwood, narrates how they were brought before the Star Chamber in 1586, and 'enlarged upon bonds but all in vain, for, after their liberty, they burst into further extremities, and were again committed to the Fleet, July 28, 1588, where they published their scandalous and seditious writings, for which they were proceeded against at Justice Hall, near Newgate.' From the Fleet, in 1590, Greenwood issued his answer to Giffard, signing himself 'Christ's poor afflicted prisoner in the Fleet at London, for the Truth of the Gospel.' Then he and Barrowe were tied to a cart and borne to Tyburn. To the Fleet, Johnson was committed in 1593, and thence issued the memorial from the various Independent prisoners in the London gaols, stating their 'miserable usage,'—'laden with as many irons as they could bear'—'aged men, aged women, and young maidens' being confined for years amongst the vilest prisoners. Later on, in 1637, Prynne, Bastwick, and Burton were committed by Laud to the Fleet, from whence they were taken to the pillory, branded with hot irons, and their ears cut off; sent back again to the Fleet, and thence to their respective prisons. Have we not all heard of the crowd that lined the streets and roads of London from the Fleet 'till beyond Highgate' when Prynne was conveyed to Lancaster Castle? On the ground where these men had suffered, which they had trod for weary years, the Congregationalists of England, little more than two hundred years later, are erecting their Memorial Hall."

THE HOME MISSIONARY SOCIETY held its fifty-third annual meeting in the Poultry Chapel, on Tuesday evening, May 7th. Mr. SAMUEL MORLEY, M.P., was in the chair; there was a large attendance, and the speaking was very effective. We very much like the following sentences in the speech of the Rev. Dr. PARKER. Referring to the movement among the agricultural labourers, he said:—"Now that the agricultural mind has been waked up, we must take care what sort of men we send. There are critical men in the villages—men who have their heads on their shoulders while they are following the plough. The men who organise such movements as these will bring their common sense with them when they come to the village chapel on Sundays. I believe we shall go right if we send there men who are deeply learned in the original language—human nature. Human nature is the universal tongue; he who can speak to the human heart speaks all languages. (Cheers.) Tears have no grammar—pathos cannot be declined as a substantive, or conjugated as a verb. There is an accent about a true life which men instantly know, and to which in general they instantly respond. The men whom we send must be men who know human life, who have been knocked about in the great world, have been broken and chipped—have suffered much, and are able to speak to men words which go straight into the heart. I don't wish to send men who shall be able to compete with the Established clergy in social

status or technical culture. In some cases we are none the worse for a contrast. Sometimes the simplest man may cause those who have been slumbering out their little day, and have not realised the necessity of toiling through their golden hours, to arouse themselves—may provoke these to see what they can do in their way to serve the interests of the Church of Christ; and sometimes when these greater men make the attempt they find themselves unexpectedly worsted in the contest."

The Rev. J. H. WILSON, the Secretary reported that "the Society has sustained, or assisted in sustaining, an Evangelistic and permanent agency, consisting of 130 home mission pastors, and 100 lay Evangelists, who preached the Gospel and did other Christian work in more than 1,000 villages and hamlets; and they occupied 137 Mission-stations, containing 694 Chapels and Mission-rooms, and had an average attendance of 45,000 hearers. This paid agency was ably supported by 266 voluntary lay preachers, 2,400 Sunday-school teachers and Christian visitors—who, with the Evangelists, visited 44,700 families, distributed 250,000 tracts, sold 2,000 copies of the Scriptures, disposed of 110,000 periodicals; and more than 1,000 persons have been added to the fellowship of the Churches."

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THE IRISH EVANGELICAL SOCIETY held its Annual Meeting at the Weigh House, on Wednesday May 8, Mr. CHARLES REED, M.P., in the Chair. The Report, read by the Secretary, the Rev. W. TARBOTTON stated, among other facts, that schools had been established in nearly all the principal towns in Ireland. It is not very much to the honour of Congregationalists that this Society has not a larger income. The total receipts for the year were only £2,902 3s. 3d.; the expenditure was £3,393 19s. 5d.

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THE CONGREGATIONAL BOARD OF EDUCATION also held its Annual Meeting on Wednesday evening, May 8th, at Lower Clapton Congregational Church, Mr. J. FORSAITH in the Chair. The Report stated that Homerton Training College has forty-six students. After the business was transacted, the Rev. HENRY SIMON preached.

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THE LONDON MISSIONARY SOCIETY met in Exeter Hall on the morning of Thursday, May 9th, ALFRED ROOKER, Esq., in the Chair. The meeting was said to be the largest morning meeting that had been held during the month. Dr. MULLENS, as usual, read a most interesting and eloquent Report, and the Treasurer's showed that the Society had received more "new money" during the past year than in any previous year. We cannot give any adequate account or any just impression of the meeting, which from first to last was a perfect success, and we earnestly recommend our readers to read the full report, which will appear as usual in the *Missionary Chronicle*.

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THE COLONIAL MISSIONARY SOCIETY held its Meeting on the evening of Thursday, May 9th, the Rev. T. BINNEY in the chair. The meeting of this Society is always an effective one. We regret to learn that the Treasurer's Report showed a deficiency of £1,143. This ought not to be. There is no Society which better deserves the support of English Congregationalists.

## NOTES.

It is due to Mr. GLADSTONE to insert the following extract from a letter addressed by him to the Salford Nonconformist Association. It explains the language he employed in reference to Mr. SYNAN'S amendment on the second reading of Mr. FAWCETT'S Bill for the reorganisation of Trinity College, Dublin—language on which we animadverted in our last number :—

"DEAR SIR,—I am obliged by your letter, especially as it contains a quotation which explains manifestations that I should otherwise have been at a loss to understand. That quotation has reference to Mr. Synan's amendment on the second reading of Mr. Fawcett's Bill. I have not said that I should not be deterred from supporting that amendment 'by finding that it pledged the House to concurrent endowment.' I did say that I should not be deterred from supporting it on the ground of its pledging the House to concurrent endowment, and this for the simple reason that it involved no such pledge. A slight and doubtless accidental change in the words has entirely altered the sense. The context, as reported in the *Times*, shows the sense I attached to the amendment, which was a perfectly different one. To concurrent endowment, when proposed by the late Government in 1868, I at once objected, and I have never ceased to entertain and proclaim a corresponding opinion."

The following Analysis shows how Liberal Members voted on Mr. CANDLISH'S motion for leave to bring in a Bill repealing the Twenty-fifth clause of the Elementary Education Act :—

Liberal members, including pairs and tellers, who voted with Mr. Candlish .....		132
Liberal members, including pairs, who voted against Mr. Candlish.....		132
Liberal members, who did not vote.....		106
Members of the Government who did not vote .....		9
Members of the Government who voted against Mr. Candlish .....		13
Excluding members of the Government, the majority of Liberal members voting in favour of Mr. Candlish's motion was .....		18

An analysis of the votes of English, Welsh, Scotch, and Irish Liberal members, gives the following result :—

	FOR.	AGAINST.	MAJ. FOR.	MAJ. AGAINST.
English .....	101	70	31	...
Scotch.....	14	13	1	...
Welsh.....	13	3	10	...
Irish .....	4	46	...	42

showing a majority of the English and Welsh Liberal members in favour of the motion of 41, a fact it will be necessary to bear in mind when the subject of Irish Education is under discussion.

The representative value of the votes given for and against is as follows :—

	VOTERS.	POPULATION.
Liberal members voting <i>for</i> Mr. Candlish's motion represent .....	1,160,933	9,395,954
Liberal members voting <i>against</i> Mr. Candlish's motion represent .....	414,715	5,128,132
Majority in favour of the motion .....	746,218	4,267,822

The following are the members of the Government who did not vote :—

Baxter, W. E.	Hibbert, J. T.	Lowe, Robert.
Campbell, H.	Jessell, Sir G.	Stansfield, J.
Duff, M. E. Grant.	Lefevre, G. J. Shaw.	Winterbotham, H. S. P.

We have received the interesting report of the ENGLISH CHAPEL CONGREGATIONAL BUILDING SOCIETY for 1871-1872. The Society—which is doing an excellent work—greatly needs increased support. What strong claims it has upon the generous liberality of Congregationalists will be seen from the following passages in its report :—

“The Society started with the idea of aiding in the erection of ten places of worship a year, which limit would have made the present total 180. Instead of that, the number of churches erected, and in course of erection, with the Society's aid, is 400. This growth of the Society's work is, in fact, its present difficulty. It not only renders necessary an additional income, but it indirectly tends to lessen rather than increase its own supplies. Each new enterprise, besides coming before your Committee, is generally presented directly to the well-known principal supporters of the Society; and thus, means that might otherwise have increased its treasury, go into other, though kindred channels.

“The Committee, to meet this growth of the work, and to respond to earnest appeals for *grants*, have been tempted to incur a debt. They have borrowed moneys for this purpose, not from without, but from their own Loan Fund. To repay this money, and so keep that valuable fund intact, and also to keep fairly abreast with the work itself, your Committee have decided on a special effort to raise, if possible, an extra sum of £10,000 by the end of 1873, or at the latest, 1874.

“To realise this large sum, in addition to the ordinary income, the Committee will no doubt be dependent, as hitherto, upon the princely help of the few; but their special aim is to elicit, to a much larger extent than hitherto, the smaller contributions of the many. For this purpose they are directing their special attention to local gratuitous agency in obtaining annual subscriptions, and to the important matter of periodical public collections.

“Considering the many benefits attendant upon the work of suitable Free Church extension in these times, it is hoped that Congregational collections and subscriptions will, ere long, be as common and regular in aid of this work as in support of Home and Foreign Missions. In fact, aiding this work is indirectly and effectively, in course of time, aiding Home and Foreign Missions, Schools, and all other good things.

“Happily, some hopeful commencement has been made towards this extra and necessary £10,000 Fund. The collections (that weak point hitherto in the history of the Society, even though all Churches aided are under a moral obligation to make some return in that way)—the collections last year exceeded those of the year before by £170. The extra contributions paid and promised for specific and general objects, up to this time, amount to nearly £3,000. In addition to this, the Committee have been duly notified of two reversionary legacies of £1,000 each.

“If, as the stone has thus begun to move, some generous friend or friends would now give it a helping hand, by some good challenge—offering to



give certain sums if the proposed £10,000 be realised, or duly secured, by the end of next year—this necessary additional help may be obtained.

"In this connection it may be proper to state that W. Somerville, Esq., of Bristol, has engaged to pay to the Loan Fund next year, the sum of £1,000, on the condition that the Society pay £4 per cent. interest during his lifetime; the principal, without any further obligation in the way of interest, remaining the property of the Society at his death.

"The Committee are prepared to enter into an arrangement of this kind almost to any extent."

A correspondent writes:—"One of the reforms urgently required is a total abolition of the power to levy what are miscalled voluntary church-rates. In most country towns and villages these imposts are virtually compulsory, and are paid more through fear of offending 'our betters,' than for any love towards the gospel of florists, chandlers, milliners, and architects." We suspect that there is a great deal of truth in this. The remedy, however, is obvious. Parliament will do nothing. Let those Nonconformists whose position enables them to refuse to pay the rate without fear of offending their "betters," consider themselves the natural protectors of their less fortunate brethren. Custom, in many parts of the country, is likely to have the force of law, and the custom of paying a church-rate, even though it be a voluntary one, ought not to be strengthened by the concurrence of men who are strong enough to break through it. If they wish to show their liberality to the Church, there are many other ways besides paying the "voluntary" rate in which this can be done.

The following paragraph from the *Dundee Advertiser* records so excellent an example, that we think it deserves special notice:—"BROUGHTY FERRY CONGREGATIONAL CHURCH.—It is gratifying to know that the two sections of this Church, between whom there have unfortunately been some differences for a short time back, which have separated them, have amicably and cordially arranged matters, and agreed harmoniously to unite together in worshipping in the chapel with the Rev. A. J. Bedells, late of Sheffield, as pastor. The union is to be consummated on Sabbath first, and we hope there is a prosperous future before the Church. The differences referred to had arisen before the Rev. R. C. Jessop came to Broughty Ferry. In the true spirit of Christian self-sacrifice he voluntarily resigned, in order to promote union, and to prevent the formation of two Independent Churches, for which there was no room in this place. As an able, scholarly, and acceptable minister of the Gospel, we heartily wish Mr. Jessop 'God speed.'"

There are American Colleges from which it is an honour to any man, however distinguished, to receive a Degree; but judging from the testimony of Americans themselves, there must be some Colleges where the authorities have a curious idea of the qualifications which give a man a claim to literary titles. What do our readers think of the following paragraph which appeared in a recent number of the *Congregational Review*?—

"As we think over the list of these degrees in the past and the present, we see that a degree sometimes means that a man has lived inoffensively in

the ministry for many years, and has a large circle of wealthy friends or parishioners. In one case it meant that a man had been a good college agent in raising money. In one instance it meant having a very rich parishioner; in another, a rich father-in-law; in a third, being the son of a retiring, aggrieved functionary. In one case a Doctorate of Laws signified ten thousand dollars virtually contracted for, as some persons maliciously said, and cheap at that. In another case a gentleman informed us he was assured by a college treasurer that a much less sum would buy a Doctorate of Divinity. The gentleman wisely did not think it worth the money. In one instance it means that a rector has been abused by his bishop. In another an honorary degree means that a man has been a lawyer without a tinge of literature, but has accumulated a good little fortune at the law, and now grows old. In one instance it means that a man's friends have resolutely dogged a Board of Trust till they surrendered. In one case it signifies a good Presbyterian or a good Congregationalist, or a leading Baptist. In another case it signifies that a man is in charge of an academy that sends boys to college. Some of the minor honorary degrees in one college mean thus: Success in the wholesale grocers' business, coupled with advanced years; success in the dry goods' business, ditto; a fortune accumulated in railroads, ditto; an election as Governor after a close struggle; in several instances membership in the State legislature and great activity in party politics where State legislation was desired, and so on. These things have heaped more discredit on colleges than all else. The institutions have degraded themselves. We have no conscientious scruples against conferring literary honours. The passage in the New Testament, often quoted, is simply a rebuke of personal ambition, and does not touch the case of honours, *not sought*, but *bestowed*. But let literary honours be literary honours. Let not the institutions of learning thus cheapen their own wares and make themselves ridiculous before the world. If these things are to continue, it would be well to modify the degrees a little after Jack Downing's hint. Let A.M. be occasionally changed to A.P.M., Master of Political Arts; A.B. to W.B., Wealthy Bachelor, or, in view of the coming woman, Widow of Beauty. D.D.G. might stand for Doctor of Dry Goods; F.M. ambiguously for Father in the Ministry or Fair Maid; F.R.S. might be conferred, meaning either Son of a Retiring Functionary, Son of a Fortunate Railroad, or Friend of a Rich Sinner. Plain D.D. unchanged will do for Dignified and Devout, Dry-as-Dust, Doubtful Doctor, Desirous of Distinction, or Dogged in Demanding. LL.D. is already understood to cover the cases, Devoid of Literature and Learning, as well as Destitute of Legal Lore. The degree of A.B., by a little artful extension, would have expressed 'Abused by his Bishop,' just as well, without the trouble and waste of a D.D."

We have received the following letter from our able Correspondent who wrote the article on the Reform of Endowed Schools in our last number:—

*To the Editor of "The Congregationalist."*

DEAR SIR,—In case you will grant me a few lines space, I trust I shall be able to show that the fear you express in your editorial note to my paper in the May number of *The Congregationalist* may be safely dismissed. Should school-mastering be constituted as I propose, a substantive independent

profession, University graduates might enter upon practice as under-masters at 22 *ætat*. Every able master ought to attain to a head-mastership, or a sufficiently lucrative lieutenancy, to render him undesirous of change in this department of his profession, by the time he has reached, say 28. In case he exceeds the proposed limit of fifteen years service by a few years, he will still be but 45, or thereabouts. Surely no man of superior intelligence should be fossilised, as neither should a man of fair constitution have suffered any serious deterioration of bodily vigour, for some ten years at least after this age; and after 60 absolute retirement, with a small annuity, might be, if you please, made compulsory. The duties of an examiner, though laborious and perhaps trying in a certain sense, are not so in the same sense, or most assuredly not in anything approaching to the same degree, as those of the teacher of a daily class. They involve no strain worth mentioning on the temper or the nerves. Surely, for the display of practical wisdom, grounded on experience and well-stored knowledge, the years of life from 45 to 55 or 60, are unsurpassed.

Be it remembered also that not every head or senior-assistant master would even desire to cross over into the examinatorial department of the profession; whilst it is presumed that only masters of distinguished merit as to attainments and success would be selected for the promotion I advocate.

Yours truly,

THE HEAD-MASTER.

### NOTICES OF NEW BOOKS.

*Labourers Together with God.* By the Rev. GORDON CALTHROP, M.A.  
London: Elliot Stock.

Mr. CALTHROP has not been very felicitous in the title which he has given to this little book; there are not many who would suppose that it is a book for Sunday-school teachers. Mr. Calthrop's spirit is intensely evangelical, and the counsels and encouragements which he addresses to teachers are characterised by great practical sagacity. We very much like the following passage:—"To me it is painfully repulsive to find a child taught hymns which bring prominently before his mind the awful idea of hell. The knowledge of sin is, like sanctification, a matter of growth; and it is only by degrees that the mind awakens to the full horror of moral evil, and grasps the thought of the righteousness of the retribution which attends it. 'The worm that never dieth;' 'the fire that is not quenched;'—what can a child comprehend about these things? what ought he to comprehend? Let him hear of them

cursorily in the Word of God . . . but do not take the awful idea and isolate it, and hold it up persistently before his view, and interweave it with his hymns, and so run the fearful risk of hardening him against the terrors of the law, or of leading him to use a religious phraseology to which he attaches no honest, or, it may be, even, no definite meaning."

*The Martyr Church: A Narrative of the Introduction, Progress, and Triumph of Christianity in Madagascar.* New Edition. By Rev. WILLIAM ELLIS.  
London: John Snow & Co.

Mr. ELLIS has a wonderful story to tell, and every one knows how well he is able to tell it. The book is worth a dozen volumes on the Evidences of Christianity.

*The Rivulet.* Fourth Edition. By THOMAS T. LYNCH. London: Strahan & Co.

THE first two editions of the *Rivulet* contained only one hundred hymns; the third and fourth contain one hundred and

sixty-seven. Those who remember the vehement hostility which this little book provoked on its first appearance, and contrast it with the affectionate admiration with which its author is now regarded by most Congregationalists, cannot but wonder at the singular changes which twenty years have brought about in the theological atmosphere.

*The Oneness of the Race in its Fall and its Future.* By EUGENE BERSIER. Translated from the French by ANNIE HARWOOD. London: Hodder and Stoughton.

M. BERSIER, one of the most eloquent of living preachers, has written a very striking essay, to which he gives the title *La Solidarité*. It illustrates the harmony of the Christian theory of the Sin and the Redemption of the human race with the idea of the "solidarity" of mankind which has so greatly fascinated many European thinkers. The book is full of original and profound thought.

*Silver Spray, and other Sketches of Modern Church Life.* London: Elliot Stock.

THIS is a book of sketches intended to illustrate the virtues and vices of Church life among Dissenters. The sketches are interesting, and the lessons are wholesome.

*Mrs. Gibbons' Parlour Maid.* By M. S. HOGG. Edinburgh: Oliphant and Co.

MRS. GIBBONS' pretty Parlour Maid was too fond of fine clothes, and got into sad trouble. The story is specially dedicated to domestic servants, but contains a few practical hints for their mistresses.

*Children's Friend Series.* London: Seeley, Jackson, and Halliday.

*Grumbling Tommy and Contented Harry* would be a very good book to give to boys and girls who have not the grace to be satisfied with what their parents are able to give them. *Buster and Baby Fem* is a pathetic story of two American boys rescued from a life of crime by Christian kindness and wisdom.

*Friendly Visitor for 1871.* London: Seeley, Jackson, and Halliday.

THIS is an excellent periodical for distribution among the poor. Large print,

vigorous woodcuts, and great simplicity and variety in the articles, make it exceedingly attractive.

*The Higher Ministry of Nature.* By J. R. LEIFCHILD, A.M. London: Hodder and Stoughton.

WHEN will theologians and men of science understand each other? In the book named above we have a most creditable effort to make the higher teachings of science minister to theology. But we cannot help an uneasy feeling that theologians will consider that too much is surrendered, and men of science that too much is assumed.

Mr. Leifchild states the opinions of his scientific opponents with great candour, impartiality, and judgment. He is not afraid to handle, with some amount of approval, names and theories which many would fear to touch. And his aim is to make the advanced teaching of physical science the handmaid of evangelical theology.

Scientifically, he chiefly concerns himself with three subjects—the so-called "argument from design;" the theories of Darwin and others with regard to the origin of species and the descent of man; and the recent discussions as to life, protoplasm, and vital force.

We cannot go quite so far as Mr. Leifchild in his view of the validity of the argument from design. He resolves Mr. Herbert Spencer's treatment of this argument into a resurrection of Hume's protest that we cannot logically go beyond experience, and that the utmost the design-argument can prove is a finite cause, not one infinite and all powerful. The reply to this is easy, as Lord Brougham has shown, that pure experimentalism must put an end to all true inductive science. And our author proceeds to argue that the proof of design in nature must lead the mind *towards*, but not *to*, a Divine artificer. It must prove the existence of the Designer, though it fall short of arriving at an adequate conception of Omnipotence.

Mr. Leifchild does not distinctly state that he upholds the doctrine of design in all the breadth of its "Bridgewater

Treatise" acceptance; but he more than suggests that he regards it as valid in proving the presence of "goodness" in the Divine artificer. He speaks of "coal and metals having been stored and arranged conveniently for the use of man." But surely if we attribute benevolence to the Deity because our coal-fields lie in basins and are therefore more easily accessible, we might, with equal justice, infer His malevolence because the miner is often baffled by hard dykes of igneous rock, or blown to pieces by the violence of explosive gases. Moreover, the very agencies which have caused the coal to lie in basins conveniently for the use of man, have also brought about the denudation and destruction of more coal than now exists. We fancy the coal workers and miners would have another word to say about the "convenience" of coal-getting.

Nor do we quite understand what is meant by styling Darwin's Fertilisation of the Orchids "an appropriate addition" to Paley's Natural Theology. The doctrine of the "survival of the fittest," leaves scant room for the ordinary argument from design. But if driven from one place, it finds a surer standing-ground in another, for even the evolutionist in his first varieties and primary conditions must ultimately reach a self-conscious choice and design. The old argument of Chalmers from the "Collocations of Matter" should come to the front again in these days of development.

Mr. Leifschild rightly enforces the limitation of the design-argument, that it can never give us full and adequate conception of the designer. What are ends to us may be means to God. In the Divine plan there must be "a series and succession of purposes of which at present we are only permitted to discern a part, and perhaps the first portion"—a progressive series of ends which shall culminate in the "ascent of man" to the full glory of Divine Sonship and the full fruition of immortality.

This leads us naturally to the evolution theories. Mr. Leifschild does not hesitate to avow himself an evolutionist in the sense that evolution is but a method of Divine action. "What can we say of

evolution? If we treat it reverently, and not atheistically, we can only say that it presupposes an evolver, and that such an evolver must be Divine. The more I can understand of the manner of evolution the more am I impressed with its unity of purpose, even in full view of its multiplicity of parts, and manifoldness of stages. From increase of such knowledge, I rise into higher perceptions; I see rhythm in every motion on the earth, rhythm therefore in combined motions, a wonderful rhythm pervading the Cosmos. The manner is Nature's music; the end is Divine harmony."

There is a fascination in this idea of the Divine Personality evolving itself through material manifestations of beauty and wonder till the grand end and issue at length is reached. But it is difficult to keep such a Pan-en-theistic theory clear on the one hand of Pantheism, and on the other of Materialism. And if our author fails in some things to command conviction, this is doubtless due more to the difficulty of the subject than to the want of scientific accuracy, or clearness and force of expression. His discussion is most suggestive, and manifests a much wider scientific knowledge and real scientific grip than is at all usual in the theological opponents of evolution.

We have noted several things in which, if we have not misunderstood him, we venture to differ. For instance, what can be the meaning of the following:—"If all variations have to contend with repressing powers, it is hard to see upon a correct theory of probabilities, why useful variations alone in every case prevail. If they do in every instance so prevail, then their perpetual prevalence must be beyond any natural principle, and can be due only to some supra-natural control." Now if a regiment of soldiers, armed with Martini rifles, encounter another armed with the old "Brown-Bess," we should imagine that the repressing power of the bullets from the former would be much more potent than the repressing power of those from the latter; and that in every case, on a true theory of probabilities, the former would prevail, altogether apart from any supra-

natural control. Indeed, in page after page, our author argues that the existence of variations apparently *useless*—such as the naked skin of man, the relatively large brain of savages compared to that of apes—in like manner proves the existence of supra-natural control. It is rather curious to make two opposites prove the same thing, and looks somewhat like the old formula, “Heads, I win; tails, you lose.”

The treatment of the life-theories of Professor Huxley and others is practically an exposition of Dr. Lionel Beale's views.

But we must take our leave of this most suggestive book. We think that the form of some of the reasonings will tend to discredit them with men of science. But we most fully agree with the author that much of the discrepancy between revelation and science rests upon difference of primary intuitions or beliefs. If men of science will refuse to admit the facts of religious consciousness, and theologians will persist in ignoring the clear inductions of science, all hope of true reconciliation is at an end. The path of true knowledge for both is not in dogmatism but in humility. “If any man will do his will, he shall know of the doctrine whether it be of God.” Only “the pure in heart shall see God.”

*An English Grammar.* By ALEXANDER BAIN, M.A., Professor of Logic in the University of Aberdeen. London: Longmans.

*First Steps in English Grammar.* By the same Author. Thirteenth Thousand.

*First Notions of Grammar for Young Learners.* By the same Author.

*English Grammar; including the Principles of Grammatical Analysis.* By C. P. MASON, B.A., Fellow of University College, London.

THE growing disposition to make the study of the English language a substantial element in the higher as well as in the secondary and primary schools, renders it important to commend to the notice of teachers sound manuals of instruction on the subject. We are able to bestow high commendation on the Grammars whose titles are prefixed above, the

two first-named being complete treatises, suitable for the use of the more advanced students in secondary schools; the two latter of a much more elementary character, and adapted to the capacity of young children, and for use in primary schools. “First Notions of Grammar,” which is quite a new publication, strikes us as admirably suited to make the dry and difficult subject of Grammar clear and even interesting to the minds of children. Abstract definitions of the parts of speech are purposely omitted, with scarcely sufficient reason in our judgment, save in the case of the verb, of which no doubt it is difficult to give a short definition conveying any real information to a child. Of the two larger treatises, Mr. Bain's comprises valuable sections on the use of certain words, which are habitually confused by persons above the rank of *tiros* in English Grammar and Composition. Among the words discriminated are the relatives *that*, *which*, and *who*, the distinction between which is real and important, though it is constantly neglected, even by writers of some pretension. Both Mr. Mason's and Mr. Bain's Grammar contain a correct and well-expounded theory of the analysis of sentences, in which the nomenclature is on the whole accurate and consistent—though we do not quite see why if the expression “noun or substantive” sentence be adopted, “adverb”, and not adverbial, sentence should not be the analogous term. We mention this little blemish because we wish to bestow high praise on Mr. Mason and Mr. Bain's consistent terminology on a subject the difficulty of which is certainly enhanced by a loose, ill-defined, incorrect nomenclature. Copious examples are given in both Grammars of the treatment of sentences involving peculiar difficulty either from elliptical or other obscure constructions. Altogether, we have no hesitation in recommending all the above manuals to the attention of teachers of every grade, believing, as we do, that a more perfect knowledge of our own native tongue, and a greater interest in its history and development, etymological and syntactical, are likely to form an

important element in culture, as conceived of in the years to come, and that they will be promoted and facilitated by the substitution of manuals of this kind for the very indifferent English Grammars it has been our lot to see extensively adopted in schools.

We are aware that the correctness of

Mr. Bain's account of verbals in *ing* at page 95 of his Grammar, has been questioned. The point is a difficult one, and cannot be satisfactorily discussed in a short notice. Even though he should be proved partially incorrect on this item, we must still bestow praise on his Grammar, as one of genuine merit taken as a whole.

## CONGREGATIONAL REGISTER.

MAY—JUNE.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### CHAPEL FOUNDATION LAID.

STAINLAND, Halifax, by Messrs. Shaw.

### NEW CHAPEL OPENED.

April 23. BIRDBUSH, near Salisbury.

### CALLS ACCEPTED.

Rev. W. Ridding, GREASBOROUGH, near Rotherham, Yorkshire.

Rev. John Wilson (of Parton, Cumberland), STAITHES, Yorkshire.

Rev. J. E. Rosoman, LEATHERHEAD, Surrey.

Rev. J. C. Jones (of Offord Road Chapel), Bedford Chapel, OAKLEY SQUARE.

Mr. G. Drayton Bird (of the Bristol Institute), TROEDYRHIN, Merthyr.

Mr. Josiah Booth (of the Bristol Institute), ULEY, Gloucestershire.

Mr. J. E. Flower (of New College, London, and Glasgow University), BASINGSTOKE.

Rev. A. F. Joscelyne (of Sheffield), SHEP-TON MALLET.

Rev. G. W. Swann (of Keswick), BOLDAN AND TYNE DOCK, Durham.

Rev. James Burgess (of Fenstanton), MARCH, Cambridgeshire.

Mr. W. Taylor (of the Nottingham Institute), PARK HEAD CHURCH, Cumberland.

Rev. W. Stowell, B.A. (of Camden Town), RYTON, Blaydon-on-Tyne.

Rev. J. C. Bedolfe (of Falmouth), UPPER BANGOR, North Wales.

Mr. T. H. Blackshaw (of Airedale College), TOTTINGTON, near Bury, Lancashire.

Mr. J. F. Cottingham (of Airedale College), OTLEY, Yorkshire, as colleague of the Rev. J. S. Hastie.

Rev. W. M. Fell (of Wellington, New Zealand), CHORLEY, Lancashire.

### ORDINATIONS.

Rev. G. R. Howatt, WOOD GREEN.

April 16. Rev. W. H. Cole, CASTLE HEDINGHAM.

April 17. Rev. W. D. Ground, PERCY CHAPEL, Bath.

April 23. Rev. John Pate, ISLEWORTH.

April 25. Rev. H. Day, UPSTREET INDEPENDENT CHAPEL, near Canterbury.

April 22. Rev. A. S. Trotman, JARROW-ON-TYNE, Durham.

April 28 & 29. Rev. C. T. Plank, COCKERTON.

May 7. Mr. J. T. MAXWELL (of Cotton End), MOAT CONGREGATIONAL CHURCH, East Grinstead.

May 8. Rev. W. Parry, Fairland Chapel, WYMONDHAM, Norfolk.

May 14. Rev. A. GRAY MAITLAND (Western College), CHURCH-IN-THE-GROVE, Sydenham, London.

### RESIGNATIONS.

Rev. Joseph Williams, COLLEGIATE CHURCH, Leicester.

Rev. G. T. Ennals, HARVEY LANE CHAPEL, Leicester.

Rev. G. Osborne, DULVERTON, Somerset.

Rev. James Stark, ELGIN.

Rev. G. Gowan, THATCHAM.

Rev. G. Allen, STOCKTON.

Rev. Daniel Horscraft, NEW HAMPTON.



# *The Congregationalist.*

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JULY, 1872.

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## *ON SOME ASPECTS OF MODERN PREACHING.*

### III.—ITS WANT OF URGENCY.

IT is now just five-and-twenty years since Mr. James, of Birmingham, published a well-known volume on "An Earnest Ministry the Want of the Times." In his Preface he raised the question whether evangelical preaching at that time had lost, and was still losing, any of its power; and, looking back a quarter of a century, it seemed to him that there was grave reason to fear that during that period "the modern pulpit" had become less efficient "as regards the great ends for which the Gospel is preached; that is, the conversion of sinners, and the spiritual advancement of believers." He sustained this conclusion by an appeal to the acknowledgments and confessions of all the great Evangelical Churches in England and Scotland, and quoted a remarkable sentence from an article by Dr. Chalmers which had recently appeared in the *North British Review*, in which the great leader of the Free Church said—"As things stand at present, our creeds and confessions have become effete, and the Bible a dead letter; and the orthodoxy which was at one time the glory, by withering into the inert and lifeless, is now the shame and reproach of all our Churches."

Now that another quarter of a century has passed by, there are very few of us who would be disposed to say that evangelical preaching has recovered any of its strength. If, on Mr. James's authority, we may take it for granted that when he wrote, the evangelical pulpit had been gradually losing its power for five-and-twenty years, we must conclude that its efficiency has now been declining for half a century, and I believe that this is very near the truth. Its triumphs culminated nearly fifty years ago.

Mr. James, as the title of his book indicates, believed that the cause

of the decline was to be found in the diminished earnestness of the ministry; and with characteristic fervour and energy he appealed to the young preachers of that day to recover the intensity of earlier times. "An Earnest Ministry" would, as he believed, change the aspect of the religious life of our churches, and recover the whole country from religious indifference.

But the strain of his argument showed that he wanted—and rightly wanted—Earnestness of a special kind. There are, no doubt, some ministers who are not in earnest at all—careless, indolent men, with no real intellectual activity and no depth of moral or spiritual life. That the preaching of such men produces no worthy results is not surprising. A minister may preach sentimental sermons which please weak women and weaker men; he may be "gushing;" he may be "unctuous;" he may be refined in his manner; he may be rhetorical. With the help of a pretty-looking church in a "respectable" neighbourhood and with a good choir, he may have a congregation of six or seven hundred people and a comfortable income. But if there is not earnestness of some sort or another, his preaching will not only have no "power" in the sense in which Mr. James used the word, but he will do more harm than good. There may, however, be great earnestness, and yet that "power" may be absent. I think I know ministers who are intensely in earnest, and who yet acknowledge that somehow they have never achieved the kind of success which they most desire; and without entering into wide discussions about the differences, for which we are not responsible, between what may be called the theological atmosphere of 1872 and that of the beginning of the century, it may, perhaps, deserve consideration that there was an "urgency" about the preaching of the great leaders of the Evangelical Revival which seems to be wanting in the preaching of their successors.

In our times there is often intense earnestness in trying to make clear and plain what our Lord meant to teach in His discourses, and what the Apostles meant to teach in their epistles. Men are nervously anxious to make sure that their apprehension of the meaning of the New Testament is accurate and just, and to convey what they believe to be its meaning to their hearers. They have a kind of rapture in the visions that come to them occasionally of lofty and glorious forms of truth, which are remote from the common thought of the Church, and they are eager to share their rapture with their people. Or they are oppressed and dismayed by their sense of the perils which menace the great articles of the Church's Creed—the Incarnation, the Atonement, the necessity of Regeneration—and are moved to the very depths of their souls while they endeavour by elaborate argument and vehement appeal to sustain the faith of their congregations in these

central truths. But their earnestness, even when at white heat, is earnestness about the Truth, not about Men. It is for the Truth, not for Men, that they are alarmed. It is for the defence of the Faith that they are so passionately concerned, not for the salvation of their people. Their hearers are often perplexed by the vehemence of their excitement and by what seems the superfluous energy of their logic in the maintenance and illustration of a great spiritual principle or law. Sometimes, indeed, the earnestness of the preacher may become contagious, but very often it is a mere spectacle on which the congregation gazes without any moral interest. If the hearers felt that the preacher's earnestness was about *themselves*, and not merely about what he believes to be the truth, the impression would be altogether different.

Young ministers are often wounded by complaints that their sermons are "intellectual," and "cold," and "wanting in heart," and "deficient in earnestness." They are conscious that their great desire is to preach the very truth of Christ, that they are intensely earnest in preaching it, that their whole nature is aflame while they are maintaining that Jesus Christ was indeed God manifest in the flesh, or illustrating the impossibility of entering into the kingdom of heaven without the New Birth. They cannot understand what the complaints mean. The real explanation is, that their hearers instinctively perceive that the whole or the main interest of the preacher is in the *Truth*; this they may admit, if challenged, is "intellectual" earnestness, but it is not earnestness about themselves and their children; they may acknowledge that there is fire of a kind, but they do not feel that the preacher's heart is warm towards *them*.

It was different with the men who came before us, and who have now almost passed away. The common impression is, that they cared more about the Truth than we care; I doubt it. I doubt whether the best of them took the same pains as are taken by the best of their successors to be sure that the substance of their preaching was a reproduction of the thought of Christ and the Apostles. Our fathers were not less earnest than we are in maintaining what they believed to be the Truth, but they were not more earnest. And they gave less time and thought and strength and painful anxiety to discover what the Truth really is; many of them, without taking very much trouble about the matter, were certain that they had it.

But they cared more about the people than we care. They were very zealous to save orthodoxy, but they were passionately in earnest about "saving souls." They felt that it was not so much the Truth that was in danger, but the men and women who thronged the pews before them. Their great concern was not to construct a satisfactory proof of the trustworthiness of the four Gospels, the possibility of miracles, and the

reality of the Divine intervention in the affairs of men in the person and history of our Lord Jesus Christ, or to destroy objections to the reasonableness of prayer or the vicariousness of the Atonement, but to show that there were *overwhelming reasons* why men should repent of sin, trust in the Lord Jesus Christ for salvation, and live a devout and Christian life. These reasons they pressed home upon men with persistent and inexhaustible energy, with pathetic appeals, and sometimes with tears. They could not endure the thought of failure. They were determined to bring the great question between God and man to an issue. Their main controversy was with *men*—with men's vices, sins, and religious indifference. They appealed to men's hopes and fears, to their consciences, to every emotion that could be drawn to the side of Christ. They exhausted their ingenuity in varying the representation of those great Truths by the power of which they believed that men might be filled with shame, with terror, with sorrow for sin. They tried so to put the case as to force men, or to draw them as by an irresistible spell, to receive the Gospel. Rhetoric—in the higher meaning of the word—counted for very much more with them than logic.

They did not speak like mere lecturers on military science—though it is possible for lecturers to speak with enthusiasm; they spoke like statesmen addressing a country in imminent danger of invasion, and insisting on the necessity of increasing the strength of the army, manning the fleet, casting cannon, and throwing up new lines of defence. They “meant business.” *Truth* wins its way slowly, works patiently, through year after year, and age after age, to complete recognition; but if individual men are to be saved, the time is short, and there must be immediate action.

There was “urgency” therefore in the preaching of our predecessors. They thought very much more about their congregations than about their creed. If they preached against Unitarianism, it was because they wanted to crush an erroneous type of doctrine, which they believed prevented their hearers from trusting in Christ, receiving the pardon of sin, and the gift of eternal life. They denounced Antimonianism, argued against it, riddled it with shots from Holy Scripture, because it interfered with the effect of their entreaties that Christian men would keep God's commandments and imitate the example of Christ. I repeat, that in their preaching the theological interest was not supreme; it was secondary to the human interest, as that interest appeared to men who were under the power of the transcendent glories and terrors of the Christian Revelation. To prevail upon men to repent of sin, and to commit themselves to the infinite mercy of God in Christ in order to escape perdition; to stimulate them to vigorous efforts to cultivate all the perfections of the Christian life and character, in order to

please God and to become fit for heaven,—this was their incessant aim.

With us the chief interest often lies in another direction. We are earnest in the investigation and defence of Truth, and in the vindication of what seems to us the Ideal of the Christian character ; but in trying to get men to do and to become what this Truth which we teach, and this Ideal which we vindicate, require, we are less earnest.

The two interests may be blended. They were blended in one who is the highest type at once of the Christian theologian and the Christian preacher. St. Paul, who, in the vehemence of his love for the Gospel which had been committed to his trust, exclaimed, "If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed," also exclaimed, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

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## RIGHTEOUSNESS AND GREAT MOUNTAINS.

"Thy righteousness is like the great mountains."—PSALM xxxvi. 6.

IT is scarcely possible for any man to read the Scriptures, either of the Old or New Testaments, without being forcibly impressed with the abundance of similitudes by which they are filled. And these are not confined to the merely poetical portions of the Sacred Word. They are intermingled with its prophecies and histories, and meet us when we least expect them. Sometimes a whole cluster of them is found together, like flowers in a garden-bed, and sometimes a single one appears, smiling through the surface of an otherwise dry historical detail. There is no book in the world so rich in illustrations as the Bible, and it has been a treasury from which uninspired poesy has enriched itself with its greatest beauties of thought and expression. There, as in a mine unexhausted and inexhaustible, it has dug for its gold and silver and precious stones ; and if some of our poets could be divested of all the imagery and spirit which they have derived from the oracles of truth, they would be like wells without water, or like a sky that had lost its moon and stars. Viewed in this light alone, had the Bible no other or higher claim, it would be entitled to the respect of mankind, and it may be confidently asserted that even as literature—to say nothing of its imperial authority as a special revelation from Heaven—it will live through the coming ages, and as long as imagination forms a part of the human mind it will come and drink of this fountain as the best and purest in the world.

It is the rich and varied imagery which pervades the Bible which,

among other considerations, serves to show the Divinity of its origin, on account of its adaptation to the common mind of humanity. You can easily conceive of a Revelation which would have been destitute of all imagery whatsoever. You can conceive of its having presented to us spiritual truths and moral duties in cold, abstract, colourless language. You can conceive of its having described the nature of God according to the speculations of philosophers, carefully eschewing every term that was not reduced to the lowest degree of metaphysical remoteness from concrete ideas and illustrations. You can conceive of its having set forth the Kingdom of God, or the Gospel economy, without the rich and edifying parables of the grain of mustard-seed, or the leaven in three measures of meal, or the treasure hid in a field, or the pearl of great price, or the sheep that was lost in the wilderness, or the prodigal son, who was dead, and lived again, who was lost, and again was found. You can conceive of such a revelation; but it is certain that, except by a few, it would be left unopened, and men would wonder, as well they might, that a revelation from God to the whole race had not been made more attractive and more intelligible, by a wiser adaptation to the imagination and affections of man. But, as in this outer world we live in the midst of images, meet with them every day, see them in shining heavens, green earth, and swelling sea, as they come in to us through every opened sense, and even in our dreams,—so God has married earth with heaven, time with eternity, the visible with the invisible, by enshrining spiritual truths in the grosser forms of material things. And hence, as we walk through the ample and varied pages of Revelation, we feel that we are not altogether in a strange world, but that we are meeting with familiar things, and familiar things which God has charged to teach us higher truths than we ever met with before. In our text, God's righteousness is declared to be like the great mountains. Let us trace some of the analogies between them.

I. In the first place, like them, it is durable.

The mountains of the earth have been often employed as emblems of permanence and stability. It is by them that men have sometimes sworn. And there are cases in which one has heard of the tenure of property being made coeval in point of duration with the hills. Sometimes God *compares* Himself with the mountains, and then we read that "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Sometimes He *contrasts* Himself with the mountains, and then we read that the "mountains may *depart*, and the hills be removed, but that his kindness shall not depart from his people." It will, of course, be obvious to you that the mountain can be only a very imperfect and relative symbol of permanence. It is only durable when compared with the things that pass and perish

around it. It is durable when compared with the clouds that sleep on its breast, and there weep themselves away, or rise like things of life into the upper heavens. It is durable when compared with the trees that clothe it with their soft leafy vestment, and then perish. It is durable when compared with the generation of men who, in succession, inhabit the quiet hamlet at its base. Ah! how many of these has it seen spring into life, play in childhood, work in manhood, and lie down in old age in the quiet churchyard. It is durable when compared with the existence of fashions, opinions, governments, dynasties, kingdoms. But while it has this relative permanence, it is absolutely transient. The mountain is not the same that it was a thousand years ago. The frost has shivered many of its proud rocks, and sent them in fragments to its base. The rains have moulded its softer parts into fresh outlines. On the face of that noble monarch are furrows which once were not there. And there is not a year which passes over it that does not vary its features, however slightly and insignificantly; and thus prove that it is one of the things that must perish. But so slowly does it perish, that it is deemed not unworthy to shadow forth, however feebly and faintly, the enduring righteousness of God.

The permanence of God's righteousness follows of necessity from the inherent unchangeableness of God Himself. "I am the Lord, I change not." It is in this way that He raises Himself far above all created things and beings, and equally above the seraph as above the grain of sand. "I change not." My essential being remains the same for ever. Years add nothing to my life. I fill eternity. In it there is for me no yesterday; neither is there any *to-morrow*. "I change not." My purpose remains the same. I saw the end from the beginning. No new thing can start up from unexpected spots to modify my plan of the future, or to divert me from my aim. All human thoughts, desires, schemes, events, I saw before the men themselves were born, and they shall be used, frustrated, or overruled, for the accomplishment of my sovereign and gracious counsels. "I change not." My character remains the same. No temptation can reach me. Nothing can present an illusive aspect to me. I see all things. I can see through all things. Such is God, and because he is such, "his righteousness is like the great mountains."

His righteousness is exposed to none of the circumstances or accidents which bring peril to the righteousness of man. In man there are passions which are sometimes roused to the injury of his righteousness. He turns aside from the right because of some momentary gratification which he expects thereby to secure. But there are no such passions in God. Not that He is the cold and spectral abstraction which some theologians have represented. He can love; He can feel; He can



sympathise. He can brood over us with more than a mother's tenderness, and watch us with more than a father's care. But there is within Him no passion which can be roused into activity and cloud His sense of the right, or paralyse His power to do it. As he is all wise, He sees what is right; as He is all holy, He loves what is right; as He is all powerful, He will do what is right; and as He is without changeableness, His righteousness is like the great mountains.

II. His righteousness is like the great mountains in its mysteriousness.

There is a mystery about *all* mountains, but the loftier the mountain, the greater the mysteries; yes, and the greater the danger, too, of seeking to explore them. Who has not been appalled as he has stood at the base of the Alpine mountains, and looked upwards to those lofty summits, that seem to threaten the very heavens themselves. They seem not to pertain to the common substance of this earth on which we tread, but, clad in their spotless garment of snow, rise up before us like ancient priests to intercede for a world which sin has cursed and sorrow desolated. Some of them refuse to be trodden by human feet, or scrutinised by human eyes. Their lofty solitudes have never echoed to the voice of man. The sunlight has flushed them with its golden glory, and the moon has shed on them its silvery brightness, and the weird mists have flitted round them, and the clouds have rested on them as if weary with the journey of the day, and the lightnings have smitten them with their fiery bolts, and the thunders have rattled from crag to crag, but adventurous man has been compelled to stand at their feet, wondering and sad that there was a summit he was forbidden to climb.

And if there are "great mountains" which are mysterious, untrodden, unexplored, so in this respect the righteousness of God is like unto them. Indeed, it is not only His *righteousness*, it is Himself, in all the essentiality of His being and perfections, that is a mystery. While it is true that *all* legitimate thinking moves on toward Him, that all creation speaks of Him, that His name is inscribed on all things, and that every voice in the universe, from the whispering zephyr to the roaring sea, proclaims a God,—yet, when we reach Him as the first and necessary cause, we reach a mystery in which all our thoughts are drowned. When we have risen up in our thoughts to God, we have come into the presence of the greatest fact, but we have come also into the presence of the greatest mystery. His existence implicitly explains all things, but it is in itself unexplained. It is high, we cannot attain unto it. It is deep, we have no line that can fathom it. It is longer than the earth, it is broader than the sea. As Milton has said—

"Dark with excess of light, His skirts appear."

When we contemplate closely the being of God, we feel that we need the wings of the seraphim, that we may veil our faces with them.

And what is true of His person is true of His righteousness. Who, by searching, can find out that? To whom has it been given to pass through life and to read the history of the world, or even to observe the facts which lie around him, and not to be visited with strange questionings respecting the righteousness of God? Psalmists and prophets have wondered and doubted. They have seen the wicked spreading themselves like the green bay-tree, and not being plagued like other men. They have seen the righteous trodden down, while the vilest were exalted. They have seen men of sin on thrones, and men of God in prisons; and their faith has sunk and trembled, and their feet have well-nigh slipped. And in our age, as in every age that is past, these confusions and inequalities and intricacies still continue to perplex the thoughtful, and to summon faith to the aid of a staggering reason. Where there is no such faith, where reason insists on meeting all these difficulties alone, it must succumb to a withering infidelity.

But it would be as foolish to deny that there is a great mountain when it soars to heights above our vision or our reach, as that there is righteousness in God when we fail to see with our poor eyes all the windings it takes in order, at the last, to give every man as his work shall be. Would it not be strange, think you, if we *could* see the full extent of the "righteousness of God"? Is not the eye of the soul very much in this respect like the eye of the body, very *defined* and *restricted* in its power of vision, and even within this limited sphere very prone to error? You have often looked over an extensive landscape, and then traversed it on foot. Have you never been struck to find how poor a judge the eye was at a distance both of the relative magnitude of things and of their relative positions? Have you not discovered that objects that seemed to be connected were really far apart, and that what seemed nearest to you has been in reality the farthest? And the vaster the landscape becomes, the less is the eye to be relied upon as a sufficient judge. Trees and fields and houses become confused, and you have to bring reason in to the aid of sense. It is just so with the righteousness of God. There is a landscape, but only think how far it reaches on every hand. The government of God, over which that righteousness presides, extends to worlds unknown to you, and requires for its full development thousands of years. It comprehends a multitude and variety of interests of which, at present, we can have no conception whatever. It may be that if the righteousness of God were more clearly displayed than it is at present, one of the highest purposes would fail to be accomplished. It may be that the mystery is needful as an element in our discipline and probation for another and a higher world. It may be—aye, surely it is—that as reason supplements and corrects mere sense when we gaze upon the landscape, so faith is to come in to the aid of reason

when we contemplate the righteousness of God as it slowly, but surely, accomplishes its purposes in the government of the world. And if it be so, then it is not needful that we should *now see* the full details of God's righteousness. We can believe—we can wait—we can say, "Clouds and darkness are round about him, but justice and judgment are the habitation of his throne."

III. God's righteousness is like the great mountains, because, like them, it has heights which it is dangerous to climb.

To how many, mountains have proved a destruction. The adventurous traveller has gone too high, and the chill air has frozen him to death; or an avalanche, loosened from its precarious footing by the warmth of the sun, has swept him away; or he has pursued his way until the mist has enveloped him, and he has shot down the sheer precipice to a destruction which he never felt. And sure I am that where the spirit of a careless and wild hardihood has slain one man upon the mountains, the same spirit has slain thousands of rash speculators concerning the "righteousness of God." There is in man, and especially in some men, a spirit of adventure for its own sake. There is a restlessness which will not content itself with ways that are beaten and with things that are known. And there is a daring which is never so highly quickened as when it hears of anything that is hazardous or impossible. Tell it there is danger; for that very reason it will go. Tell it that it is impracticable; for that very reason it will try. There is undoubtedly a creditable and praiseworthy side to this spirit. It is from such men that we obtain our inventors, and our explorers, and our reformers; and it is such as they that extend the spheres of our knowledge and our arts. But enterprise soon becomes presumption, and daring soon becomes foolhardiness. And in the region of religion it is certain that we soon reach the boundaries beyond which it is perilous to pass. Since the days of the Apostles we have made the most extensive advancements in science. In fact, the sciences have all been born and brought to their present state of perfection since they were gathered to their fathers. Every year the torch of truth is carried further into the domain of darkness. But what progress have we made in religious knowledge since the last document was added to these scriptures? What new truths have we discovered? Who has seen farther into the love of God than John, or who has gone more profoundly into the doctrinal truths of the Gospel than Paul, or who has comprehended more fully their practical applications than James? Nearly eighteen centuries have fled since the last Apostle ascended to heaven, and yet not one mystery which then hung around any truth has been dispelled. Almost every age has had its profound thinkers, who have tried to grapple with the ancient mysteries, but they have left them unsolved.

They are heights which they have striven to climb, but have not succeeded. And had this been the worst, it had been well. But many of them have not returned. They have pushed their way through the blinding mist and the bewildering storm until they have sunk faint with the bootless struggle, or have fallen into some terrible chasm of unbelief or despair. And thousands of young ardent spirits are at this very moment striving to climb the inaccessible mysteries which the great men of the past, not less ardent than themselves, have essayed in vain. Oh ! that they were safely down again. Oh ! that they would hear and heed one's fervent counsel to return. Some of them, we fear, will never be seen again upon the grand highway of saving truth. If they return from their hazardous excursion, it may be with a soured and discontented heart. They may reject the plain, because they cannot comprehend the mysterious.

And it is well to remember that if we *could ascend* to those dizzy heights, we could not live upon them. Men can climb the summits of Monte Rosa and Mont Blanc, and other mountains, but they do not build their homes there. It is not there that they buy and sell ; it is not there that they sow and reap. The elements are too wintry for man to make his abode there. It is far beneath, yonder, on the lower slopes and in the plain, that God has appointed man his dwelling-place. It is there that he can surround himself with the yellow grain and the purple cluster. The towering hills will bless him most when he is content to look at them from afar, and to enjoy the influences which they send down into the spreading vale. Let him remain where he is, and they will collect the clouds, and they will temper the air, and they will carry on their secret processes of transmutation, and they will make the lightning discharge all its mischievous fire on them, and thus will they bless towns and villages that are far away. And it is ever so with the higher mysteries of the Gospel. We cannot comprehend them, and if we could, it is more than doubtful whether any corresponding benefit would be derived from them. "Though we understood all mystery and all knowledge, and had not love, it would profit us nothing." Men can no more live on the high mountains of theology than they can on the high mountains of the earth. The greatest starvelings in the Church of Christ are such as are ceaselessly speculating and speaking on the recondite doctrines. I dread the men that can think and talk of nothing but the metaphysics of salvation. Give me the man that wants to find the new and living way, the man that feels his sin, and is weary of it, and is anxious to be brought face to face with his Saviour ; the man who desires to know what he ought to be and to do now, and here in this world. Yes, give me such a man. He shall not long seek the Saviour. Christ will meet him, and say, "Be of good cheer, I am He." The new and

living way shall start into view before him. He shall follow that way with God as his guide through all its windings, until at length, when perchance he thinks not of it, the pearly gates and the walls of precious stones shall stand before him, and welcome him to his everlasting home.

IV. God's righteousness is like the great mountains, because, like them, it is a bulwark and a defence to all who regard it with reverence and faith.

The mountains of Switzerland, for example, while perilous to the too adventurous traveller, are the defences and bulwarks of the Republic. No bastions that man could erect can vie with them. Often from their summits has terrible death been rained down on invading foes. And it is even so with the righteousness of God. While it has heights on which the presumptuous speculator is sure to be lost if he should attempt to climb them, these very heights, if he will remain in the position which God has assigned to him, will be his surest defence and guard. I know of no truth which furnishes a more solid basis for the soul than the righteousness of God as it is revealed in the Scriptures. Were it not for this, I should look at the present state of the world with a heart sickened and dismayed, and should feel disposed to exclaim with the poet—

“I gin to be aweary of the sun,  
And wish the estate of the world were e'en now done.”

When I see the vast extent to which darkness covers the earth and gross darkness the people; when I see wars waged with all the ferocity of tigers; when I see false religions brooding like vampires over the fairest territories of the globe, and stifling man's noblest aspirations; when I see the slow pace at which the Gospel wins its way, my spirit sometimes sinks within me; and were it not for the righteousness of God, my hope would expire like a lamp in a mephitic tomb. But like a ship driven with the wind and tossed, one can cast anchor, and find holding-ground in the righteousness of God. I call to mind His promises; I repeat them to myself with loving faith. They are such as these—“As I live, saith the Lord, the whole earth shall be filled with my glory.” “He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.” “The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.” And as I read these assurances, I remember that He is faithful who has promised. His righteousness is like the great mountains. It shields me from doubt. When the night is darkest I can say, “The morning cometh.” He hath said it, and He will do it; He hath spoken it, and He will make it good.

Has not this righteousness of God been your stay full often in the course of your life? Have you not had to pass through strange providences which for a season led you to indulge hard thoughts of

God, and to charge Him in spirit, if not in words, with dealing unjustly with you? And then years afterwards, when you had forgotten the sorrow, you have been met with some event which has been the key that has unlocked the mystery, and you learn that it was in mercy, and not in wrath, that God led you by a way that you knew not, that He might bring you to a city of habitation. And if within the brief compass of our present life you have both challenged and vindicated the righteousness of God, wait a little longer for the clearing up of all the mysteries that remain.

My fellow sinners, who have never yet come and found shelter in the Cross of your Saviour, you may think that the righteousness of God contains no comfort for you, that if there be one attribute of God you have to dread it is this, for it is against it you have chiefly sinned. You feel that if God be righteous, you must be condemned. But this is not so. The righteousness of God, instead of being against you, has come to your side. Not that it has overlooked your sin, and thereby broken its own sceptre; not that it has relinquished its claims. But it has devised a new and living way. It has honoured the law by the obedience and sacrifice of Jesus Christ our Lord. He who knew no sin has been made sin for us, that we might be made the righteousness of God in Him. Think not that the special home of righteousness is on Mount Sinai, amid the thick darkness, whence it hurls the consuming bolts of Divine vengeance upon sinners. It dwells now on Calvary, amid the softened radiance of a compassion which loves the world and has died for it. Yes, the righteousness of God is there, uttering promises, pronouncing pardon, bestowing grace. Confess your sins, and believe in the Lord Jesus Christ, and you will find that He is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness.

ENOCH MELLOR, D.D.

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## THE PHYSIOGNOMY OF SCRIPTURE PORTRAITS.

“Thy face and thy behaviour,  
Which (if my augury deceives me not)  
Witness good bringing up, fortune, and truth.”

“False face must hide what the false heart doth know.”

### VII.—THE APOSTLES. SIMON AND JUDAS.

**S**IMON the zealot, was coupled by our Lord with Judas the traitor. The ardour and zeal of his associate would tend to thaw the icy selfishness of the apostate Apostle. This was, possibly, the Divine purpose. The association was one of the many manifestations of the

grace of our Lord Jesus Christ, and the issue was one of the instances in which His grace has been received in vain.

In Da Vinci's *Last Supper*, Simon is one of the three Apostles who are seated at the extreme end of the table. The trio are debating between themselves the question of the treachery. It is probable that Simon's close intercourse with the traitor would have excited his suspicion, and in interpreting the language of his hands, Simon seems to be saying, "Did I not tell you so?" His right hand is open, and he appears to have struck its palm, in the excitement of the moment, with his left hand.

Following the tradition that Simon was one of the shepherds to whom the angel and the heavenly host revealed the birth of the Saviour, Da Vinci represents this Apostle as a very old man. There is a strange resemblance between Simon and Judas about the nose, but their physiognomies are as distinct as light from darkness. Looking into Simon's face, you can read his past. Notwithstanding his enthusiasm, he has kept under his body and brought it into subjection. He has been through life—

" Spare in diet,  
Free from gross passion, of mirth, or anger,  
Constant in spirit, not swerving with the blood;  
Garnished and decked in modest compliment."

" Though I look old, yet I am strong and lusty:  
For in my youth I never did apply  
Hot and rebellious liquors in my blood;  
Nor did not with unbashful forehead woo  
The means of weakness and debility;  
Therefore my age is as a lusty winter,  
Frosty, but kindly."

In early sacred art, Judas is at once to be distinguished from the other Apostles. His physiognomy, according to the early artists, would have been sufficient to have convicted him as the traitor. Had he looked as evil as he is usually represented, there would have been no reason for the Apostles "looking upon one another, doubting of whom the Lord spake" when He said, "Verily, verily, I say unto you, that one of you shall betray me."

Mrs. Jameson says—"Separate representations of the figure or life of Judas Iscariot are not, of course, to be looked for; they would have been regarded as profane, as ominous—worse than the evil-eye. In those Scripture scenes in which he finds a place, it was the aim of the early artists to give him a countenance as hateful, as expressive of treachery, meanness, malignity, as their skill could compass; the Italians having depended more on expression, the German and Spanish painters on form. \* \* \* The same feeling which induced them to



concentrate on the image of the Demon all that they could conceive of hideous and repulsive, made them picture the exterior of Judas as deformed and hateful as the soul within ; and, by an exaggeration of the Jewish cast of features, combined with red hair and beard, they flattered themselves that they had attained their desired object. But as if this was not enough, the ancient painters, particularly in the old illuminations and in Byzantine art, as directly and literally possessed by the devil : sometimes it is a little black demon seated on his shoulder and whispering in his ear ; sometimes entering his mouth ; thus, in their simplicity, rendering the words of the Gospel, ' Then entered Satan into Judas.' "

Judas was chosen by our Lord to be one of the Apostles, and while, like the other Apostles, he was mistaken in his ideas of the kingdom which our Lord came to establish, he must have been, at first, a sincere disciple. The character of our Lord, and the records of the Gospel history, alike forbid us to accept the ideal of

" A fellow by the hand of Nature mark'd,  
Quoted, and sign'd, to do a deed of shame. "

Our Lord treated Judas in the same way as He treated the other disciples. He called him to be with Him, He sent him to preach the Gospel, and He gave him power to work miracles. In the same indirect manner, our Lord dealt with the sin that was besetting Judas, as He did with the besetting sins of the other disciples. The well-known utterances in the sermon on the Mount respecting the impossibility of serving God and mammon, must have been specially intended for the disciple who was laying up for himself treasures upon earth. And the parable of the unfaithful steward, with its application, would have been another of the many warnings given by our Lord to Judas, in His desire to bless him, by turning him away from his iniquity.

The mystery which hangs about the treachery of Judas, would have been, in all probability, found in his countenance. Da Vinci, as if conscious of the obscurity belonging to his character and purpose, has placed Judas in shadow. The traitor has seated himself beside the beloved disciple ; and Peter, in speaking to John, is obliged to lean over him, and thus Judas is thrust out of the line of light. This idea seems to have been an after-thought ; for, in an early study of Leonardo's for *The Last Supper*, Judas is represented (in conformity with the conventions of the time) seated opposite to our Lord, the only Apostle on this side of the table.

The portrait of Judas perplexed Da Vinci as much as the portrait of our Lord, and the two heads were left for some years unpainted.

Bottari, in his "*Lettere Pittoriche*," speaks of the impatience of the Prior of the Dominicans, for whose refectory the picture was being painted, at the command of the Duke of Milan. The Prior complained of Leonardo's indolence to the Duke, who, in order to satisfy him, inquired about the picture, and found that the artist never passed a day without working at it at least for two hours. Still, however, its progress did not keep pace with the Prior's impatience, who continued to persecute the Duke with his complaints until he prevailed on him to send for Da Vinci, and remonstrate with him on his delay.

Da Vinci is reported to have said—"There remain, sire, only two heads unfinished in the whole picture. That of Christ I have long despaired of ever being able to complete, as I am quite convinced of the utter impossibility of finding a model on earth capable of representing the union of divinity with humanity, and much less can I hope to supply the deficiency from my own imagination. Nothing therefore is wanting but to express the character of Judas, and I have for some time sought without success among your prisons and the very refuse of the people for a countenance such as I require; but if your Excellency is so impatient that the picture should be finished, I can take the likeness of the Dominican Prior, who richly deserves it for the impertinence of his interference."

The humorous threat was, of course, never put into execution; and Da Vinci, who would appear to have been for a long time hindered by the orthodox conception of the traitor, eventually altered alike the conventional countenance and position of Judas.

The portrait of Judas is a handsome profile, hardly Jewish, for the nostril is cut cleanly from the cheek. The head is thrown back in well-affected amazement. The pursed lips, however, excite suspicion, and the suspicion is increased by the furtive glance of the sunken eye:

"Which is the villain? Let me see his eyes,  
That, when I note another man like him,  
I may avoid him."

The forehead is low and lowering, but it is full, and with the high, well-developed nose, betrays intellect. The full-set jaw betokens purpose, and the physiognomy is that of one who can not only conceive but execute a policy; and of one, whose

"Policy sits above conscience."

The key to the character of Judas is covetousness. He, with the rest of the Apostles, was a man of like feelings and passions with ourselves. All of us have our besetting sins:

"Every man with his affects is born,  
Not by might mastered, but by special grace;"

and

"The means that Heaven yields must be embraced,  
And not neglected ; else if Heaven would  
And we would not, Heaven's offer we refuse ;—  
The proffered means of succour and redress."

God, having raised up Jesus, has sent Him to bless us, in turning away every one of us from our iniquities. Association with Christ does not involve our salvation. His ministry of mercy may be baffled by our continuance in our sin. Our conversion is the *sine qua non*. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophecy in thy name, and in thy name cast out devils, and in thy name do many wonderful works ? And then will I confess unto them, I never knew you, depart from me, ye that work iniquity."

Christ came to Judas, and came to Judas in vain. The sin of his heart was, doubtless, for a season kept in check, but he acquired the habit of being with Christ, of listening to His teachings and warnings, and of "holding the truth in unrighteousness." His love of money rooted into his fresh circumstances, and brought forth its evil fruit. The means of grace around him became opportunities for sin. Called to hold the bag, he became a thief. The savour of life unto life was to him, in his disobedience to the heavenly vision, a savour of death unto death.

Judas was clever, possibly more clever than the other Apostles. He was daring as well as clever. All the Apostles were expecting a temporal kingdom, and they were anticipating, through their connection with Christ, worldly advancement. None but Judas, however, could have conceived his plan of hastening the coming of the kingdom, or would have for a moment entertained the idea of compassing the object through treachery to Christ ; but

"If money go before, all ways do lie open."

Judas did not know what he was doing when he betrayed our Lord. He did not believe in the certainty of shipwreck, when a good conscience is put away. The suggestion of Satan seemed to him, in his desperate venture, as a divine policy. The end would justify the means. He could bring good out of evil. He had allowed himself to drift into the treacherous waters of worldliness, where

" Oftentimes, to win us to our harm,  
The instruments of darkness tell us truths,  
Win us with honest trifles, to betray us  
In deepest consequences."

Judas is ever represented with hair of the colour of bistre, and dressed in dingy yellow—bistre and yellow being colours of treachery. "In Spain this colour is so intimately associated with the image of the arch-traitor, as to be held in universal dislike; both in Spain and in Italy, malefactors and galley-slaves are clothed in yellow. When a yellow colour is communicated to dull and coarse surfaces, such as common cloth, felt, or the like, on which it does not appear with full energy, the disagreeable effect alluded to is apparent. By a slight and scarcely perceptible change, the beautiful impression of fire and gold is transformed into one not undeserving the epithet foul, and the colour of honour and joy reversed to that of ignominy and aversion."

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### "MEASURE FOR MEASURE."

THAT "example is better than precept" now seems a mere commonplace. It has become so in a great measure through the "Illustrative Teaching" of which our Great Example gave us so many specimens in explanation of His precepts. To Him we owe, if not the introduction, at least the popularisation, of the parable. As we might have expected, no portion of the Great Teacher's influence was lost upon the widely-sympathetic nature of Shakespeare; but it is very remarkable that the parables of Jesus exercised an extraordinary effect upon him, and that he touches up some of his finest conceptions, characters, and incidents

"With old odd-ends stolen forth of Holy Writ."

He most undoubtedly felt that his creative faculty was God's gift, and looked upon the stage as the parabolic representation of human life; hence he affirmed that

"All the world's a stage,  
And all the men and women merely players."

If we ask *him* for an explanation of the mystery of his plots, he seems to take his cue from One who was mightier than he, "whose shoe's latchet," he would have been the first to confess, he was "not worthy to unloose." "Without a parable spake he not unto them" (Matt. xiii. 34) is noted as a characteristic of Jesus; and Shakespeare appears to answer our query regarding his plays in the words of his own Launce—"Thou shalt never get such a secret from me *but by a parable.*"

In one of his earliest plays Shakespeare shows that he had been deeply impressed by the words which Jesus spoke in His Sermon on the Mount, for we find Biron in *Love's Labour Lost*, saying—

"Sow'd cockle reaped no corn;  
And *justice* always whirls in *equal measure*;"—IV. 3

and in *Measure for Measure*—founded on, and illustrative of, the text, "Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged, and with what *measure* ye mete, it shall be *measured* to you again" (Matt. vii. 1, 2)—he affirms that

"He, who sword of Heaven will bear,  
Should be as holy as severe;"

thus recalling—and in the reign of James I. be it remembered—the Divine law which overrules the right Divine of Kings: "He that ruleth over man must be just, ruling in the fear of God." (2 Sam. xxiii. 3.)

*Measure for Measure* has a double basis and a double plot. One is of the earth, earthy; the other of the heaven, heavenly. To take the latter, as is proper, into the earlier consideration, we may note how the main incident affiliates itself to the parables of the Divine Teacher. In the cases of "the householder who planted a vineyard" (Matt. xxi. 33—41, Luke xx. 9—18), "of the lord who entrusted the talents to his servants" (Matt. xxv. 14—30, Luke xix. 12—27), "the faithful and unfaithful stewards" (Luke xii. 41—48), we have the same incident as is brought into play when Duke Vincentio leaves Angelo and Escalus as vicegerents in Vienna during his absence, and for the same purpose, too—one of moral probation—affording the self-same lesson, personal responsibility.

"Heaven doth with us—as we, with torches do;  
Not light them for themselves:—for, if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not. Spirits are not finely touched,  
But to fine issues; nor nature never lends  
The smallest scruple of her excellence,  
But, like a thrifty goddess, she determines  
Herself the glory of a creditor,—  
Both thanks and use."—I. 1.

This lesson impressed upon Angelo and Escalus, the Duke pursues his plan, and indicates the intention of it to Friar Thomas in these words:

"Hence shall we see  
If power change purpose, what our seemers be."—I. 4.

And that we are to take the whole matter into the palace-hall of the conscience, and apply the measure to our own souls, for farther effectiveness is indicated by the Duke's promise:

"We'll show  
What's yet behind; that's meet you all should know."—V. 1.

The earthly side of the drama is derived from George Whetstone's *Promos and Cassandra*, 1578, constructed from a tale by Giraldi Cinthio in his *Hecatommithi*, and printed, "but yet never presented on the stage." The story is one which appears and reappears in many forms, but in all the narratives a luckless woman sacrifices her personal

honour to secure the promised safety of one she loves, and is deceived by the traitorous promiser. The tale has been told of an officer of Charles the Bold, of Oliver the Devil, Louis XI.'s favourite; of a Duke of Ferrara, and, subsequently to the appearance of this play, of Colonel Kirk—unfoundedly, as Macaulay thinks, (*History*, Vol. I. p. 301)—in our own country. Cinthio tells it of Juriste, Governor of Innspruck, to whom the relatives of a young lady complained against Lodovico for a violation of her person. The defaulter was seized, confessed, and was sentenced to death. The lovely Epitia, his sister, sued for his life; Juriste, enraptured by her beauty, offered to spare Lodovico if she would sacrifice herself to him. She rejected the proposal as an indignity, but Lodovico besought her to consent. Juriste promised marriage, she yielded, and Juriste afterwards brought her into the presence of her brother's dead body. She was stung to revenge. She carried her case before the Emperor Maximinus, and Juriste was compelled to marry Epitia, and then ordered to be executed. Epitia besought his life from the Emperor, and her request having been granted, Juriste, touched by her nobility of forgiveness, devoted himself to her happiness and welfare.

Whetstone modifies the plot by making the offence of "Promos' fleshy will," a guilty indulgence with his betrothed, and saving the offender by the production of the head of another person who had suffered death. Shakespeare adopts both of these expedients to soften the harshness of the original story; but he does far more; he sets the incident in a new framework of Scriptural morality; he shows the interplay of passion and responsibility; and he exhibits the exceeding sinfulness of sin by bringing the dark devices of men into the light of the Divine law. "Throughout this very extraordinary drama," as Charles Knight says, "in which the whole world is represented as one great prison-house, full of passion and ignorance and sorrow, we have glimpses every now and then of something beyond, where there shall be no alteration of mildness and severity, but a condition of equal justice, serene as the valley under the unfolding Star, and about to rejoice in the Day-spring" from on high. It is everywhere reminding us of

"The words of Heaven,—on whom it will, it will;

On whom it will not, so; yet still 'tis just;"—I. 3.

pertinently putting before us in its pith the strong saying of St. Paul, "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout

all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Rom. ix. 14-18.)

The illustrative story, or visible parable, which Shakespeare wrote in exposition of the motto selected for dramatic treatment,

"Haste still pays haste and leisure answers leisure,  
Like doth quit like, and Measure still for Measure,"

may be briefly told, and may not prove uninteresting if we note its singularly apposite Scripture reference.

Angelo, a gentleman esteemed of great grace and worth in Vienna, on account of his austerity of life as

"A man of stricture and firm abstinence—I. 4.  
 . . . . . One who never feels  
 The wanton stings and motions of the sense ;  
 But doth rebate and blunt his natural edge  
 With profits of the mind, study and fast.—I. 5.  
 . . . . . Lord Angelo is precise :  
 Stands at a guard with envy ; scarce confesses,  
 That his blood flows, or that his appetite  
 Is more to bread than stone."—I. 4.

He boasts of an unsoiled life, and the Duke of Vienna says to him—

"There is a kind of character in thy life,  
 That, to the observer, doth thy history  
 Fully unfold : Thyself and thy belongings  
 Are not thine own so proper, as to waste  
 Thyself upon thy virtues, them on thee."—I. 1.

Yet about five years prior to the opening of this drama he had been affianced to "Mariana, the sister of Frederick, the great soldier, who was wrecked at sea," between the time of the contract and the limit of the solemnity of the nuptials appointed, having on board with him "the portion and sinew of her fortune, her marriage dowry," As she had lost her fortune, he "left her in her tears, and dried not one of them with his comfort." She retired to that "Moated Grange"—of which Tennyson sings with such musical melancholy—to mourn in forsaken maidenhood the coldness of her "husband on a precontract." Upon this gentleman of probity and worth, avouched by personal claim and general rumour, the Duke of Vienna fixed to have him act as his viceroy, along with old Escalus as his "secondary," if upon trial had, he should be found unchanged in heart by change of place.

The Duke of Vienna was of a retiring and timid disposition, mild in temper, and deficient in the stern repressive power required in a ruler. He shrunk from popular ceremonials, and was much given to theoretic and speculative claims to submissiveness as due and proper to his birth and office. He wished to reserve his power and conserve his popularity,



and, wanting in firmness to enforce the law, he desired to appoint one who, as he says,

"May, in the ambush of my name, strike home,  
And yet my nature never be in sight  
To do it slander."—I. 4.

He is anxious to inaugurate a reign of terror through another, because he had, himself, by remissness "let slip" the demand for obedience, till his decrees being

"Dead to infliction, to themselves are dead;  
And liberty plucks justice by the nose."—I. 4.

Proclamation is thereupon made, that private business requiring the Duke's absence in Poland, he has conferred his "absolute power and place" on Lord Angelo, that he may be governor and dispenser of

"Mortality and mercy in Vienna."

The Duke, to behold his sway, goes to a monastery, and, getting disguised as a friar, determines to "visit both prince and people."

At this juncture it happened that Claudio had, "upon a true contract" of betrothment, privately married Julietta, but did "the denunciation lack of outward order," because her dower was in the hands of her friends, from whom they had concealed their union till their minds should take a turn favourable to them. This comes to Angelo's ears, and he, acting on a law (which had been in abeyance fourteen or nineteen years—for the date is given differently) for the protection of female chastity, has Claudio taken to prison; the punishment of the crime—no extenuating circumstances being regarded by the ascetic Angelo—was death.

Claudio asks Isabella his sister, just about to take the vows of a nun, to plead for his life from the severely censorious Angelo, who affirms—

"We must not make a scare-crow of the law,  
Setting it up to fear the birds of prey;  
And let it keep one shape, till custom make it  
Their perch, and not their terror . . . —II. 1.  
The law hath not been dead, though it hath slept:  
Those many had not dared to do that evil,  
If the first man that did the edict infringe,  
Had answer'd for his deed: now, 'tis awake!"—II. 2.

She pleads with all the eloquence of love and beauty, with splendid argument and close appeal. He repels all rhetoric, as if his heart were made of "unwedgeable and gnarled oak," till he finds himself under the temptation of a "cunning enemy, that, to catch a saint" (by profession), "with saints doth bait his hook." The stern, strict dispenser of justice gives way to his passion, and bids her come to him to-morrow. She exclaims, hopeful of success from his hesitation—

"Heaven keep your honour safe!"

and he replies—

"Amen, for I  
Am that way going to temptation,  
Where prayers cross."—II. 2.

On her return, he glides guilefully from hint to proposal till he reveals his vile purpose. She recoils in horror, and thus resolves:

"I'll to my brother:  
Though he hath fallen by prompture of the blood,  
Yet hath he in him such a mind of honour,  
That had he twenty heads to tender down  
On twenty bloody blocks, he'd yield them up,  
Before his sister should her body stoop  
To such abhor'd pollution."—II. 4.

On Claudio's being told, he at first bluntly says—

"Thou shalt not do 't!"

but then, turning his thoughts on death, his mind changes, and he exclaims—

"'Tis too horrible!  
The weariest and most loathed worldly life,  
That age, ache, penury, and imprisonment  
Can lay on nature is a paradise  
To what *we* fear of death."—III. 1.

"This warped slip of wilderness," actually supplicates the chance of

"So receiving a dishonoured life,  
With ransom of such shame."—IV. 4.

The Duke, in the garb of a friar, having previously visited Claudio, overhears the conversation, and proposes to take Angelo in his own snare, by bringing the affianced Mariana into the place of Isabella; and thus to bring her and her "combinatè-husband" together, since the justice of her title to him justifies the deceit. Isabella and Mariana agree to the Duke's plot. Angelo makes all the arrangements, Isabella consents to them, and Mariana personates her. Meanwhile Angelo, fearful lest Claudio

"Might in the times to come have ta'en revenge,"

commands the prisoner to be executed, and his head to be brought to him by five in the morning. The Duke proposes to the gaoler that a loutish, drunken, brutal Bohemian named Bernardine—a character entirely without example in the story of Cinthio, or the drama of Whetstone, and introduced by Shakespeare with strong ethical propriety as showing the unfitness of our cruel laws for influencing uneducated criminals—should be substituted for Claudio. A prisoner, however, named Ragozine, having died that day, it is resolved to send his head to Angelo as the head of Claudio. Events having reached this point, the return of the Duke is announced; Angelo is amazed at being overtaken, but determines to outbrazen accusation, trusting to Isabella's

shame to tie her tongue, but fortifying himself in his pharisaical deportment :

"For my authority bears such a credent bulk,  
That no particular scandal once can touch,  
But it confounds the breather."—IV. 4.

Angelo, "with such men of sort and suit as are meet," go out to the city gates to greet the Duke on his return. He gives many and hearty thanks to his deputies, which Angelo especially disclaims. To him the Duke replies, with soul-galling praise—

"O, your desert speaks loud ; and I should wrong it,  
To lock it in the wards of covert bosom,  
When it deserves—with characters of brass—  
A fortified residence, 'gainst the tooth of time,  
And rasure of oblivion !"—V. 1.

His accusers confront him, he is compelled publicly to confess his guilt and to marry Mariana ; Claudio is pardoned, and ordered to set Julietta right in the eye of the world. Bernardine, although

"Said to have a stubborn soul,  
That apprehends no farther than this world  
And squar'st thy life according,"—V. 1.

has his faults remitted, that he may "provide for better times to come." The other characters are rewarded, or promised reward according to their work, and Isabella, instead of passing into the sisterhood of St. Clare, is asked to take her place in the ducal palace of Vienna, as mistress of the owner's heart and court.

Of the under plot, or of its characters, we need say nothing here. We have said that we think this is a parabolic drama, having a significance such as befitted the great mind who regarded the purpose of playing, both at the first, and now "to hold as 'twere the mirror up to Nature, to show Virtue her own feature, Scorn her own image, and the very age and body of the time, its form and pressure."

How much the character of the Duke resembles that of James I. has been remarked by Malone. Here are characteristic traits :

"I love the people,  
But no not like to stage me to their eyes :  
Though it do well, I do not relish well  
Their loud applause, and *aves* vehement ;  
Nor do I think the man of safe discretion,  
That does affect it."—I. 1.

"So  
The general, subject to a well-wished king,  
Quit their own part, and in obsequious fondness,  
Crowd to his presence, where their untaught love  
Must needs appear offence."—II. 4.

The Duke, reflecting on the readiness of men to take up an ill report (Jerem. xx. 10) against their neighbour, remarks—

"No might, nor greatness in mortality  
Can censure 'scape ; back-wounding calumny  
The whitest virtue strikes : What king so strong,  
Can tie the gall up in the slanderous tongue?"—III. 2

Another hint we get, when Angelo mixes flattery with his confession:

"I should be guiltier than my guiltiness  
To think I can be undiscernible,  
When I perceive your grace, like power divine,  
Hath look'd upon my passes ;"—V. 1.

and a satirical comment on "the right divine to govern wrong" comes from the lips of the Duke, disguised as a friar, who professes to give to Escalus and Angelo—

"Respect to your great place ;—and let the devil  
Be sometimes honoured for his burning throne?"—V. 1.

We take it, then, that Shakespeare meant in his parable stage-play to furnish an example of his capacity

"Of government, the properties to unfold ;"—I. 1.

and to show that a claim to a Divine right of kings could only be supported by proof of the capacity for sovereignty arising from the evidence of wise laws honestly enforced, that is, by exhibiting the highest wisdom and the purest administration, both concurrently exercised by the sovereign, and not delegated to favourites, or entrusted to others to secure indulgence, ease, or popularity, and so showing the futility of the claim made by the sovereign-steward. Had James or Charles rightly thought of Shakespeare—

"The nature of our people,  
Our city's institutions, and the terms  
For common justice, you are as pregnant in,  
As art and practice hath enriched any  
That we remember,"—I. 1.

and taken the lesson he thus gave, how much might have been gained by them, and by the land over which they endeavoured to exercise their reactionary tyranny ! The former would not have, while boasting of skill in king-craft, destroyed all the venerable associations which hedged in the sovereignty ; and the latter might have escaped his contests, defeats, flight, imprisonment, and death, regarding which he made that remark, "I fear not death—death is not terrible to me, &c.," of which Angelo's words were almost prophetic :

"I am sorry, that such sorrow I procure :  
And so deep sticks it in my penitent heart,  
That I crave death more willingly than mercy."—V. 1.



The power of personal religion is shown in Isabella : the weakness of self-righteousness in Angelo : and hence the wretched sophistries of sin and simulation are all set at naught by the pure scripturality of Isabella's eloquence. And yet what a splendid charity glows like an atmosphere round all the characters! In fact, in reviewing the play, we feel as if we had discovered the secret of Shakespeare's success as a literary power in England. He is intensely scriptural in opinion and in vocabulary.\* He reads human life as governed by Divine Providence, and he sees in the character of man the source and condition of destiny. He knows that "God is Love," and that man should have faith. As a man's faith in God, so is the manifestation of God's love to him, *Measure for Measure*. (Rom. xii. 3, Matt. ix. 29.)

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\* It would take a great deal of space to exhibit fully the almost constant references to Scripture phrases and topics in which this play abounds. We jot down one or two for comparative study :—

- "Grace, despite of all controversy."—I. 2. (1 Tim. iii. 16.)  
 "Had time cohered with place, or place with wishing," &c.—II. 1. (Rom. ii. 1—6.)  
 "Some rise by sin, and some by virtue fall."—II. 1. (Matt. v. 45 ; Job xxv. 3.)  
 "At war, 'twixt will and will not," &c.—II. 2. (Rom. vii. 19—24.)  
 "Would use his heaven for thunder," &c.—II. 2. (Luke ix. 51—56.)  
     "But with true prayers  
     That shall be up at heaven, and enter there  
     Ere sun-rise."—II. 2. (Ps. cxix. 147 ; cxxx. 6.)  
 "All the souls that live were forfeit," &c.—II. 2. (Heb. ix. 27, 28 ; Psalm  
     cxxx. 3, 4.)  
 "I come to visit the afflicted spirit," &c.—II. 3. (1 Peter ii. 19.)  
 "Coin heaven's image."—II. 4. (Gen. i. 27.)  
 "'Twere the cheaper way," &c.—II. 4. (Matt. x. 28 ; Luke xii. 4.)  
 "'Tis meet so, daughter, but lest you do repent."—II. 3. (2 Cor. vii. 9—12.)  
 "Die the death."—II. 4. (Mark vii. 10.)  
 "Be absolute for death."—III. 1. (Phil. i. 20—23.)  
 "Correction and instruction."—III. 3. (2 Tim. iii. 16.)  
 "Those must be made immortal."—IV. 2. (1 Cor. xv. 53.)  
 "Grace we have forgot."—IV. 4. (1 Cor. xv. 10 ; Gal. ii. 21.)  
 "Bitter to sweet end."—IV. 6. (2 Cor. iv. 17.)  
 "Intents but merely thoughts."—V. 1. (Heb. iv. 12.)
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The idea that anything is imposed on us by Christianity to be believed just for believing's sake, so to speak, and without any reference to the disclosures it makes of the mind of God towards us, or to its moral bearing on our character, must have a tendency to produce either infidelity of superstition.—*Thomas Erskine*.

### *THREE MONASTIC GRACES: SIMPLICITAS—BENIGNITAS—HILARITAS.*

#### II.—THE GRACE OF SIMPLICITY.

“Martha, Martha, thou art careful and troubled about many things: but one thing is needful.”—LUKE X. 41, 42.

IN the recent tremendous conflict between two powerful nations, it is Simplicity perhaps, more than anything else, which has triumphed. A people of a simple habit have crushed a nation of wanton and luxurious living to the dust. And the process of which we have watched the evolution, has repeated itself again and again in history. It was the pure and hardy Simplicity of the Persians which shattered the boastful, splendid, luxurious Chaldean monarchy. It was the band of men who passed straight from the ploughshare and the dish of herbs to the Consulate and the Dictatorship, which gave to Rome the mastery of the wanton, wealthy, vicious monarchies of the Græco-oriental world. It was the healthy, hearty Simplicity of the German races which passed like a breath of flame through the rotten, perishing Empire, and created a purer atmosphere around the infancy of the modern European States. It was the stern self-denying Simplicity of the great Puritan party which brought to the dust a tyrannous, boastful, and profligate Court. It was the godly Simplicity of the character, the manners, and the Court of the Lord Protector of the Commonwealth of England which made his reign the noblest and strongest in our country's history. It was the hard and somewhat sour Simplicity of the New England States, which gave them the predominating influence in forming the character and the policy of the great Republic. It is Simplicity which triumphs everywhere over vanity, luxury, and splendour, and renews by its periodic conquests the moral health and the progressive power of the world.

So that this question of Simplicity is a great public question, on which hangs the higher destiny of nations. Have we Englishmen in this splendid, proud, wealthy, Victorian era finally taken leave of it, and of all the hardy virtues which cluster round it? Are we, too, fairly embarked on that fatal current which swept Chaldea, Greece, Rome, Spain, and now France, first to splendour, pride, and luxurious living, and then to humiliation and decay? Thank God, we still dare to look the question honestly in the face. But let us understand that if there be no brave, simple, manly answer starting to our lips, God will answer it for us, by sending us dimness and faintness, weak hearts and weak arms, and when the critical hour of our trial comes, we too shall go down to the dust.



I might carry this a step further, and show how at the root of the Simplicity in all these instances lay an earnest religious faith. The Persians, the Romans, the Germans, in the earlier stages of their development, were earnestly religious peoples, with a deep sense of man's vocation to take part in the great moral conflict of the universe—the struggle of light and darkness, good and evil, right and wrong, which they saw in the great world around them, and felt, not dimly, in their own sad hearts. Religion was notoriously the back-bone of the great Puritan party which won the political and religious liberties of England; and it made all that was distinctive in the simple, severe, self-restrained, yet energetic and fruitful life of the New England States. I might use the splendid victories of the first French Revolution as illustrations of the same principle. The soldiers were hatless, shoeless, ragged, and without a crust in their wallets, who first tied victory to the chariot wheels of Revolutionary France. They cared nothing for luxuries or even comforts; they were fired by a wild enthusiasm for liberty and human rights which had the tincture of a religion in it, and which made them invincible while it endured. Simple manners, habits, and aims, have been in all ages and in all continents the secret of the power which raises nations to the supremacy. Luxury, profligacy, and vain glory, have borne fruit as constantly in national decay, defeat, and shame.

Simplicity—the Grace of Simplicity—is our present theme. The old monks studied it diligently and practised it faithfully, taking their stand on the “one thing is needful” of the Lord. One dress, one dish, one name, one cell, one book, one routine of life, one object of contemplation, one Master on earth, one Master in heaven. Everything in their life was reduced to the simplest elements compatible with bare existence. Existence here, life there, was their simple formula. And if a man cares only to exist here, and believes that it is treason to the Highest even to try to do anything more, he reduces the problem of life to very rudimentary conditions, and his end, Simplicity, will be easily attained. We have reason to believe that the problem of life here is not, and was not intended to be, so easy—that we are sent here not to exist only but to live, in the full, free, vigorous play of all our faculties and powers. The Monastic Simplicity, rooted in contempt of the body, in Manichæan hatred of the material world, does not offer to us a mark of imitation. To us the desire to get through the world as swiftly as may be is simply unchristian. Nor can we do with one dress, one dish, one name, one book, one work. Man is manifold, and life is manifold. The manifold duties demand manifold arrangements; we are to fill out the bare outline of life with graces, arts, industries, enjoyments, and all that lends to existence interest and charm; and in living thus we are

working the works of Him that sent us. He made man for the world and the world for man; and "in the image of God created he him, male and female created he them." He made man with a great world of beauty and splendour all round him, and an inner world full of hopes and joys and loves, that he might make them an instrument, not of self-mortification, but of culture and progress; that his powers of seeing, loving, enjoying, might be drawn out *by* the world around him and *to* the world around him, making life consciously pure, beautiful, and blessed.

This is what the glimpse of Eden means. We know how sad, how foul, how hateful, man has made the world. We know why the monks fled from it; how hopeless it seemed to them to realise in it anything even faintly like a kingdom of heaven. It seemed to them utterly corrupt and incurable; a world which was possessed of the devil, and wallowed, foaming; a world to fly from as Lot fled from Sodom, lest they should become partakers of its plagues. Cutting themselves off from its dress, its food, its pleasures, its homes, its business, its courts, they dreamed that they were cutting themselves off from its sins. We dream no such dream. We see sin in the deserts, in the secret places, quite as much as in the throngs. We make up our minds to stay and not to fly, and "wherein we are called, therein to abide with God." But we are deaf to the lessons of history, to the most solemn testimony of God's Word, as well as to the plainest truth of life, if we do not feel that we must aim at Simplicity in our wider world as earnestly as the monks aimed at it in their cloister; believing in our heart of hearts, that wasteful, luxurious living is simply a cancerous poison which eats into the very heart of the strength of souls, of households, and of States. The echoes of the last and most tremendous utterance of that warning have not died out of Europe yet.

But this is all vague talking, you may say. What is Simplicity, what is Luxury? Tell us, that we may judge. In the sense implied in that appeal I cannot tell you; no one can tell you but your own hearts and God. I believe that teachers are never less helpful than when they undertake to help too much; to legislate about this matter and that matter, instead of setting before men the Great Example, and endeavouring to unfold the principle which underlies His life. There is always a certain vagueness in the best spiritual counsel; there was in the deepest and fullest sayings of the Lord. The aim of the Father in all His culture of our spirits is to develop the faculty of judgment, and not to supersede it by furnishing us with a complete hand-book of sayings and doings for the uses of life. He announces principles, He sets before us a great example,—yet under such conditions that the exact outward imitation is impossible. But that life is full of light for us as to

how we are to think, to feel, and to purpose about all things ; then when the inward condition of the soul is set right, when its eye is single, its judgment clear, its hand firm, the doings go right by natural necessity. A soul full of the love of righteousness feels no temptation to thieving ; a soul pure in its tastes and lofty in its aims, simply loathes the gross luxurious living and the garish splendours whereby the lust of the eye and the lust of the flesh try to infuse some dull interest into life. I am not called to characterise this thing or custom as luxurious, and that as simple ; my aim is rather to stir you up to look round you and to judge your yourselves. Judge your habits, your houses, your furniture, your pleasures, your dinners, your wines, your equipages, your social indulgences. Are they, or are they not, such as a soul would find comely or convenient whose heart is honestly set on higher things ? Do you feel that something very precious, very needful, would die out of your life if you were to miss them ? Are they, or are they not, on the same level, at any rate, with diviner things in the estimation of your own heart ?

But what is "simple" ? It is just one of the words which is most difficult of definition. Like an axiom, it must be seen in its own light if seen at all. Literally a simple thing is a thing with one fold. Once-folded, nothing superfluous ; presenting a pure line, or closely and cleanly covering that which it contains. Simplicity, then, some may say, must be an easy matter. One fold, one line, no complications, no extravagances, anyone can easily manage that ! Try it, you may not find it so easy ; you may find that it taxes your utmost power. Strange as it may seem, it is easier to make two folds, two lines, than one, with fair effect. Drawing a single line is the very highest test of a draughtman's power. As is the line, so is the work of the artist through all the scale. Simplicity is the real test both of grace and power. It needs a far higher native quality to make Simplicity look fair, than to make vulgarity look splendid. It is easier to make a striking effect with ten folds than with one. I believe in my conscience that nine out of ten ordinary people make themselves up, dress up their hair, their figure, their rooms, in the most fantastic or even monstrous shapes, because they do not know how to get an effect by Simplicity, or are afraid of the test of reality which it would afford.

I can only account for the extravagant, gaudy, built-up dress of our times by supposing that people are trying to hide themselves, that they are just afraid of themselves as they are. They are not sufficiently at home with themselves and at ease with others, to trust themselves without disfiguring trappings. Simple garments with simple lines, simple ornaments, simple head-dress, simple manners, simple movements, who dares try them ? Who has the courage to believe that they

would come soft as the dew on a summer morning to our tired eyes and weary hearts?

The truth is, that it needs strong courage to be simple. It needs a measure of pure taste ; it demands qualities which grow by culture, and and are therefore rare. But how great is the virtue of the one line; one fold ! I know a church in Lancashire which is nothing but a chancel, with one long straight line of roof ; it is built of the dirty white and brown brick in which Lancashire seems to delight, with dull red sandstone mullions to the windows. There is hardly an ornament anywhere, nothing but simple lines, and yet it arrests and masters the eye at once. The lines are so finely proportioned, so purely drawn, that it is a fairer object to look upon than the most gorgeous public buildings in the town. I was not surprised, on inquiring the name of the architect, to hear that of one of the very first in England. It is so simple that none but a master could have drawn it. Nothing is more sure than that elaborate complexity in dress, in habits, in food, ornaments stuck on, dishes heaped up in costly profusion, walls covered with gorgeous gilding and the like, are just the devices by which men and women try to hide their feebleness ; their want of moral and intellectual form, or of womanly dignity and grace. It is said by those wise in such matters, that the true test of a figure is the power to make the simplest line of dress, the one fold, effective. The test of a host is the power to make his company, and not his dinner, the attraction to his guests ; the test of a householder is the power to make his home sweet and homelike, reposeful, refreshing, by the atmosphere that fills it, and the innate order of the mind which manifestly reigns over all.

There are critics who maintain that "one dish is needful" is the true meaning of the Saviour's words. "Martha, Martha, why this dust and trouble, why these savoury messes, this heaped-up groaning board? Friendship becomes a burden when it needs all this to celebrate it ; set on what is handy, and let us think of higher things." I do not uphold this as the true paraphrase of the passage, but there can be no question that something like this was included in the Saviour's meaning, while it lies very near indeed to the truth of the matter which is now in hand. Our social customs are becoming immoderate and luxurious, and will crush all the higher life out of our social intercourse, unless we can crush them to a more modest scale. People load their tables, cram their rooms, and vex the night, nay the dawn, with their revelry, because they love the excitement of *things*, rather than the play of thought, fancy, and affection ; and because they are haunted by a chronic dread of being seen and known for just what they are. And the cost of luxury keeps them under a constant strain. They must live in a certain glare of splendour ; *must*, life would be worthless without

it, and so they haste to be rich. Then their business fills them with a weary, wasting care, which to their eye, at any rate, makes their luxury seem ghastly enough. How many who read these lines long secretly for the Simplicity of their young glad days again! but alas! it is too late. Of how much knavery, crime, and unutterable misery is luxurious living the parent! The whole answer to the question, the awful total, is only known on High.

But one may say, If it is so hard to be truly simple and needs so much grace, what am I to do? I cannot afford Simplicity. I am conscious that there is not enough of me; my only chance is to make myself and my household up for effect, and produce what impression I can. What else can I do? I answer, Do what the old monks did, have grace. Put conscience into conduct, and it will dignify at once your life and you. And it is here that the doctrine of grace comes in. I speak of the Grace of Simplicity. It becomes a grace, and grows to perfection when it is animated by the love of divine and eternal things. And it must root itself here—in the love of Christ, and the hunger for righteousness; the kingdom and the righteousness of God. No one, you must remember, is simple by studying to be simple. There is a sense in which it is true that no one attains to perfect goodness by studying to be good. The Pharisees made it a study, and the result was an ugly mask of goodness. The disciples made Christ their study, and the result was a living form of goodness, which put new joy and hope into the world. Graces grow like the corn and the flowers, "man knoweth not how;" but certainly "not by observation." The soul occupied with Christ, pining for His love, panting for His joy, finds Simplicity native. The pleasures and pomps of luxurious living would be as far from his sphere as a ball-room to a mother whose child was dying, or a banquet to an astronomer who had to watch an eclipse. The only real Simplicity is that of a soul set on pure and simple good. One thing is needful, said the monks, away with all this costly cumbersome apparatus of life! One thing is needful, says the Christian disciple; save all this costly apparatus of society, pare it, purge it, sanctify it; it has commission to make that one thing more largely your own.

And the grace inwardly received, working within, lends the highest outward charm to the character and the life. A man whose soul is truly set on the simple eternal good, has no temptation to hide or to disguise himself. He may be very homely, very ungainly, by nature, but the spirit which is in him, the spirit of the Lord Jesus, is the spirit of essential dignity and grace. It is grace, the grace that restores the fellowship between man and God, which lends the supreme charm to character; and that grace is within everyone's reach. The grace of self-

forgetfulness, of self-denial, of self-devotion, you may all pray for. You may all open your hearts and have it flow in from the fountain of eternal beauty and joy—the life that made itself a sacrifice, and redeemed the universe by its death. And this has magnetic attraction—grace; virtues which are fed from Christ, the eternal spring. Simplicity will then be like a clear glass to a flame; the light of life will shine brightly through; none will think of the vessel for the joy of the light.

But it is nothing like indifference or carelessness; order is the essence of Simplicity. Disorder is where there are many folds and lines, and all of them at war. In Simplicity, order must visibly reign,—the orderliness of a chastened and disciplined soul. Perhaps one main secret of the power of the monks, from whom we are taking a lesson, was their order. The calmness, the method, the perfectly regulated life of the cloister, in an age of dire confusion and distraction, seemed to shine with something of heavenly beauty, and drew men to it as to a haven of rest. And with them the order, the Simplicity was a grace; men felt that the springs of it were fed from a higher world. These men aimed at order because their Lord was the author of order; because He hated confusion, and—loved when, as they thought, He walked among them—to find all things sweet, orderly, and pure. They knew no other fountain of inspiration than that which was open to them through prayer and meditation on divine things. They lived visibly nearer to God than their fellows, and therefore men honoured and trusted them, as they can only honour and trust that which seems *to them* to be of God.

Take their idea, their inspiration, and work it out to yet nobler issues. Instead of going outside the world and trying to build up the structure of an orderly, serene, and beautiful life in some lonely, quiet nook, as far from the world as you can fly, take the Grace of Simplicity with you into the world, to sweeten, elevate, and purify its life. Impose, not a hard and rough, but a comely and gracious restraint on all your surroundings and appointments; on all the adornments of your body, your homes, and your social state. Let the expression of a self-restrained soul, a soul that keeps its desires and longings firmly in hand, be apparent through all the arrangements of your life. Beware lest there be any fringe of wanton desires and habits trailing to stay you, perhaps to trip you, as you urge your onward, upward way. Range yourselves at once, young friends, with the goodly and growing band who have set their faces to restore something of the ancient Christian simplicity, dignity, and grace, to our proud, pampered, luxurious life.

And it is the great national question of the times. No nation which had lost its Simplicity has ever long retained its position in the world.

Simple tastes, habits and pleasures, are the very pith of a people's strength. Have we lost them finally, or are they only in eclipse? If the former, then farewell to our mercantile supremacy and splendour, farewell to the proud position which our glorious history has given us in the world. If the latter, it were well worth our while to pray that some great searching blast of tribulation may pass over us, and scatter, no matter at what cost of present pain, the foul corrupting atmosphere which oppresses us; laying us bare once more in humble, healthy Simplicity to the air and the sunlight of that upper sphere in which nations as well as souls find the fountain of strength and joy.

It is the great national question, the restoration of Simplicity, the renewing the springs of our youth. They are rendering the very noblest service to the country who are cherishing that yearning for a simpler, purer, nobler life, which is a marked characteristic of the higher thought and aspiration of our times.

And it is the great Christian question. The most deadly enemy of Christ's kingdom in this world is luxury. The sun of Christ must dry up the foul marsh of our extravagance, or its exhalation will rise over us like a pall, and banish His sunlight to the higher world. But there is a glorious power of renewal in Christian nations which forbids despondency as we contemplate the future of our country and of mankind. This is the vital question for Church, for world, at this moment. Never, I believe, through all the ages of the history of Christendom, had either more pressing need to think out the whole meaning of this saying of our Lord, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away."

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## LABOURERS IN COUNCIL.

FOR some time there has been a movement in the rural districts, revealing, on the part of the agricultural labourer, a growing dissatisfaction with his position, and a growing determination to improve it. This movement began in Buckinghamshire; it gathered strength in Herefordshire; and, more recently, in Warwickshire, it at last assumed definite form and utterance. On February 13th, Joseph Arch, villager, labourer, and local preacher, addressed at Wellsbourne, under the now famous chestnut-tree, about a thousand rustics, many of whom presently banded themselves together in "A Labourer's Union," and



spoke out their slowly-formed but distinct purpose in this letter to their employers—

"SIR,—We jointly and severally request your attention to the following requirements, namely, 2s. 8d. per day for our labour, hours from six to five, and to close at three on Saturday, and 4d. per hour overtime. Hoping you will give this your fair and honest consideration,—We are, sir, your humble servants,

The recipients of this characteristic epistle treated it with silent contempt, and outsiders generally gave but little heed to it, imagining the men would soon repent their temerity. In a week the emphatic letter-writers struck work. Tidings of their action spread through the county, and inspired by so unwonted an example, by Mr. Russel's "Union Hymn," and by Joseph Arch's ringing exhortations, the villagers began to rise. Information reached the towns of meetings held here and there, which were carried far into the night, were attended by men who had tramped from distant hamlets, and were characterised by that quiet determination which shows the English mind made up. Union after Union was formed, and landlords and farmers, rubbing their eyes, began to question whereunto this thing would grow. It soon grew to *this*: On Good Friday thousands of labourers marched into Leamington, and when they marched out at midnight they had formed "The Warwickshire Agricultural Labourers' Union," which soon numbered 64 branches, and nearly 5,000 members. Since Good Friday, Hodge has visited the fair town to yet greater purpose, and when he moved home-wards, somehow a brighter and smarter man than of yore, the *Warwickshire* had grown into "The *National* Union of Agricultural Labourers." The facts connected with this most recent and assuredly most important development of our modern social life, will be perused by the readers of THE CONGREGATIONALIST with interest. On Wednesday morning, May 29th, a number of Warwickshire men met in the Circus at Leamington, and were shortly joined by delegates—chiefly labourers—from most of the English counties. George Dixon, Esq., M.P. for Birmingham, took the chair, and formally constituted the assembly "The National Congress of Agricultural Labourers."

After the transaction of some preliminary business, Dr. Langford submitted the report of "The Warwickshire Executive," and Mr. T. Strange, "The leader of the Herefordshire Hinds," moved—"That a National Union of Agricultural Labourers be formed, having district Unions throughout the Kingdom, and its centre of management at Leamington." A brief discussion ensued on one or two minor points, and then the resolution was passed,—passed by men whose honest faces shone with a new hope, whose stooping forms seemed to rise into erectness as they passed it, and whose ringing cheers were followed from some

of the older men by devout utterances of "Amen," and "Praise Him." Said an ancient labourer to the writer of this paper, "Sir, this be a blessed day; this ere Union be the Moses to lead us poor men up out o' Egypt." Nearly a score of resolutions followed, bearing upon the constitution and management of the new Union, all of which were intelligently discussed, and unanimously carried. It was worth something to watch the men as one by one they rose from their seats, and made for the platform to express their views. Mr. Dixon had around him a number of friends of the movement, who were variously referred to as "Onner'd surs," "These yere worthy gents," "These raal genelmen," &c.; and as the speakers turned to *them*, and recognised the bearers of well-known names, it seemed, in some instances, as though their courage failed them and they repented, and stood amazed at their temerity. But as they faced round to their fellows, confidence returned, and they said their say with all the force and eloquence of deep conviction and genuine feeling. Resolutions! What had they to do with resolutions? What mattered it to them who composed such and such a committee? They had a story to tell of their own sad lives, and they would tell it, and did, "Mr. Chairman," notwithstanding. What a while we were getting through those resolutions! yet nobody grudged the time, all were so interested in what they heard, though it had nothing to do with the resolution in support of which it was advanced. The contrast in the appearance of the men, the striking difference between the pronunciation of the various speakers, and the homely honesty of all were very effective. The southern men seemed weaker and smaller than those from the shires and the north; the Norfolk and Suffolk men were the quaintest; the Kent, Dorset, and South Gloucester men the saddest; the Yorkshire men the most pertinacious; the Warkwickshire men the most comfortable and buoyant. Now and again some simple ruralism, or odd allusion, or grotesque mistake, enlivened the earnest and almost sad assembly. One delegate, a broad shouldered, open-faced, mirthful soul, commenced his speech with the explanation, given in a confidential tone, "Genelmen and b'luv'd Chrissen frends, I's a man, I is, he's goes about wi' a oss." A second informed the assembly that "King Dâavid sed as how 'the usbanman as labours must be fust partaker o' the fruit'"—adding, "and now he's mo'astly th' last, and loike enuff gets none at all." Another, descanting on the ways of Divine Providence, remarked that "little things wus often chuz te du grât ones, and when e sa' the pôôr labrin' man comin' forrud in this ere movement, and a bringin' o' the fâârmers to terms, he wer remôinded o' many things in th' Scripters, more per-ticlero' th' ram's horns what blew down th' walls o' Jericho, and frightened Pharaoh, King of Egypt." At a later stage of the proceedings a dele-

gate excited considerable amusement by quoting two verses descriptive of farm-life in 1767 and 1870 :

1767.

The farmer's at the plough,  
His wife milking the cow,  
His boys thrashing in the barn,  
His daughter spinning yarn,—  
All happy to a charm.

1870.

The farmers gone to see a show,  
His daughters at the pi—a—no,  
His madame gaily dressed in satin,  
All the boys learning Latin,—  
And a mortgage on the farm.

But the sad preponderated. An old white-haired man from Bedfordshire, and an ancient veteran from Gloucester, "in his 73," who had turned to farming after thirty years' soldiering, fairly moved the audience to tears as they told of their hard life, their small pay, their failing strength, and dark prospects. "Nothin, genelman ! arter havin' kep one's character, an' brâât—nâây *dragged*—up large families, as is doin' creditable ; arter havin' kep un off the parish; arter havin' lived days un days on a bit o' bread, wi' maybe a little hedge fruit, or the matter o' a ra' turnip,—nothin' to fall back on but half-a-crown a week and a lôâf ! and the country be *so* rich ! Why, we be waarse off than the convicks ! Ween dun our best, and now as wêêr old and can do no more, we've fourpence a-day, and a lôâf onct a week !"

Speaker after speaker prefaced his observations with the apology, "I han't no larnin'," "I beant skilled in grammar," "I never had no schoolin' as I knows on," "All as ever I larnt wer the Creed, the Ten Commandments, and the Lord's Prayer, and I wur thowt fit to go thru the world, tho' I didna know what any on em meant, ony the letter loike."

None the less, however, the men spoke with remarkable force and ability ; indeed, their utterances rose to eloquence as compared with the gruff speeches of the ordinary farmer, the stumbling accents of the Quarter Sessions, or the monotonous hesitations of the average M.P. The question would suggest itself—What might not these clear-headed, direct-spoken men have been if the parish schools had taught them even the elements of education, if the employers had dealt more fairly by them in the matters of money and leisure, and if "the Church of the poor" had but been conscious of their existence and necessities ? Repeated reference was made during the session to the moderate language employed by the delegates. They cast few, if any, reflections, repudiated all idea of coercing, or "serving the masters out,"

declared their willingness to let bygones be bygones, and sternly called to order one or two men from the towns, who could not resist the temptation of a fling at "our upstart aristocrats." Bearing upon this fact was another. Numbers of the speakers used phrases redolent of the village pulpit. "My Christian friends," "Beloved brethren," "Dear fellow Christians," slipped out incessantly, and taken in connection with the studiously moderate bearing of the men generally, led the writer of this paper to the discovery that three-fourths of the delegates were members of Christian Churches, and half of them local preachers. In the hands of such men the movement is safe. They are men of character and conscience. The fear of God is before their eyes. They will neither overstate their case, nor countenance extreme measures for securing their rights, and we may safely dismiss the anxieties which we might have to entertain were the matter in passionate and unscrupulous hands.

Bearing in mind that these were representative men,—men chosen by those of their own class,—we have, on the part of the English labourer in general, at least an *appreciation* of character, judgment, and religion, which goes far to prove that the popular view of his capacities and deserts is not wholly just. But we must hasten on. Wednesday evening was devoted to the Public Meeting, at which nearly 3,000 persons, chiefly of the labouring class, were addressed by Messrs. G. Dixon, M.P., Dr. Langford, Jesse Collings, W. G. Ward, Rev. F. S. Attenborough, and Joseph Arch, the following resolution being enthusiastically carried:—"This meeting hails with satisfaction the organisation of a National Agricultural Labourers' Union, believing that such a Union is the only means of improving and elevating the condition of the labourers, and pledges itself to support it by every means in its power."

Thursday was devoted to the following papers:—"Trades' Unionism," by Mr. H. Taylor; "Garden and Meadow Allotments," Sir Baldwin Leighton, Bart.; "Education for Agricultural Labourers," Mr. Jesse Collings; "Co-operative Farming," Hon. and Rev. J. W. Leigh, M.A.; "Reclamation of Waste Lands," Mr. H. Brooks. Each paper was followed by a resolution, that following Mr. Collings' being especially noticeable as passed by such an assembly: "That in the opinion of this meeting a national compulsory system of education is absolutely necessary for the advancement of the social position of the agricultural labourer."

In the evening the delegates met, by invitation, in the School-rooms of the Congregational Church, Holly Walk, to take tea. Sir Baldwin Leighton presided, and the Rev. C. J. Pigott, M.A., Rector of Edgmont, said grace. An adjournment took place to another room, and—under

the presidency of the Rev. F. S. Attenborough—a capital meeting was held in which Sir B. Leighton, Revs. C. J. Pigott, M.A.; J. J. Trebeck, M.A., Mr. J. S. Wright, J. E. Cox, Esq., J.P., and other gentlemen and delegates took part. At the close, the Chairman uttered a few words having a direct religious bearing; the Doxology was heartily sung, the Benediction pronounced, and this the last meeting of the Conference separated.

Did no questions crop up during the sittings in regard to political representation, the Church of England, the State Clergy, the abolition of tithe? Yes, my good sir, and though the discussion of them was not fostered, you, if you have for your motto "A Free Church in a Free State," may greatly encourage yourself with the tone of the references made to these matters. The labourers seemed to know little of "the poor man's Church," and to care less; they hinted at wrongs and patronage received from its clergy, but not at benefits. Sir, the delegates, like most of those who sent them, were Nonconformists! We have turned over a new page. The labourer has taken the pen in hand; what will he write? He wants more money. The farmer will pay it, will grumble, will mutter about his tithe, and go to his landlord, and the landlord will have *his* say about his *tithe*, and what will be the end? Hodge drew together, in a Dissenting school-room, gentlemen of title, magistrates, clergy, Nonconformists, and all seemed to wish each other well. Is *he* the coming man? Is *he* going to pull down Class and Ecclesiastical barriers, and to blend the Churches and the people? With pen in hand he stands before the new page. What will *he* write?

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## THE BAPTISMAL OFFICE OF THE ANGLICAN CHURCH.

"THE necessity of Holy Baptism to salvation is so urgent," says the Rev. J. H. Blunt, in his "Annotated Book of Common Prayer," "and the blessings conferred by it so great, that infants should be brought to the font as early as possible. Baptism is often delayed until the mother is able to be present with her child; but, however pleasing this may be to her feelings, such a delay is very undesirable." In our judgment it is something more than undesirable, if Baptism is essential to the cleansing of the soul from original sin and its introduction into the kingdom of heaven; for, if this be so, the consequences of delay may be so tremendous, that it becomes a crime. On such a theory, it is the first duty of the Christian parent to see

that his child is provided with the talisman which the Church can supply, by means of which he may be preserved from the pains of hell, should his life unhappily be cut short by any infantile disease; and his failure to submit the child to a rite from which he may at so slight a cost receive so great a benefit, is a dereliction of duty not to be lightly esteemed. Yet Mr. Blunt, in his teaching, has set forth nothing that is not fully warranted, both by the spirit and letter of the Prayer-Book, and that is not held by the powerful section of the Church of which he is so able a representative. The more decided Evangelicals, indeed, may say that it is a High-Church view, but to impartial outsiders it is difficult to see what other interpretation can be put on the language of the Prayer-Book; and it is because Nonconformists believe that this idea of a spiritual grace dwelling in the Sacrament is distinctly set forth from first to last, that they feel themselves compelled to dissent.

Whether they are right or wrong in their judgment of the significance of the Service, can be decided only by a reference to the language of the formularies. That there are different sects within the Church, that these are as much opposed to each other as the sects outside, and that they put diverse interpretations upon the words which they are all equally bound to use in the Service, is a matter of very subordinate importance. After all that subtlety can do to twist phrases from their natural import, and make them appear to support the very theory they were intended to condemn, language has a definite sense, which will be recognised by all who are not under the dominion of prejudice; and it is by their judgment that the real meaning of a document must ultimately be decided. What High Churchmen or Evangelicals have to show is, not that a fair case may be made out in defence of their positions, but that their view is that which the language will convey to a mind which interprets it without regard to any theory whatever, on the same principles which it would apply to any other document with which it had to deal. It is hardly possible to insist too often, or too earnestly, upon the injury done to morality by the tampering with language which has resulted from the endeavours to escape the pressure of the law of the Church, and to find room for an unfettered play of thought, and an endless variety of opinion, under a system which was meant to secure the most hard and rigid uniformity. "It is bad enough," says Mr. Fisher, in his able and outspoken work on the Revision of the Book of Common Prayer, "truly, that our Services should have given occasion for the irregularities of the Confessional, or the extravagances of a morbid and unsanctified Ritualism; but it is worse by far that they should have become the means, however remotely, of contaminating the pure stream of devotional

ardour; or of perverting, even in the smallest degree, those fine susceptibilities of moral rectitude which must ever form the chief ornament of a consistent and truly Christian profession." This is strong language, but it is the language of a Churchman—an earnest member of that Evangelical party with which we are in intimate sympathy. He speaks with the authority of one accustomed to interpret documents with the precision and accuracy of a lawyer; and he gives it as his deliberate judgment, that the position of the school to which he belongs is seriously compromised by the language of the Baptismal Service, which the Evangelical clergy can only adopt "by the use of certain traditional expedients, which, notwithstanding all that has been said in their favour, are unquestionably bad in principle."

It is not necessary for us to decide whether Mr. Fisher is right in his view of the conduct of his own friends. They may have more warrant for their "traditional expedients" than he is prepared to allow, or, at least, they may believe that they have. It must, at all events, be confessed, that if we once give up the idea of interpreting the expressions of the Prayer-Book on mere grammatical principles, and have recourse instead to the comments and explanations of eminent divines to help us to get at their meaning, they have very much to say in their favour. It would indeed be amusing to note the variety of significations which have been assigned to words which appear sufficiently intelligible until the ingenuity of theologians has been brought to bear upon them, were it not that the subject is of such grave importance, and that the desire even of good men to accommodate these formularies to the exigencies of their own situation—instead of following the example of the great Nonconformists, and accepting the position imposed upon them by the formularies—is so manifest, as to infuse rather an element of sadness into the perplexity in which these conflicting theories involve us. But the point on which we have to insist is, that whatever be our opinion in relation to the pleas which the Evangelical clergy may urge in their own vindication, they do not affect the impression which the Service produces on the mind of the people at large, unable to appreciate the value of these nice theological distinctions; nor do they remove the difficulties of those to whom the words can have only one meaning. It is impossible to read such a defence of the Evangelical position as is supplied by the Rev. R. P. Blakeney, in his work on the Book of Common Prayer, without feeling that he, and the party on whose behalf he speaks, have satisfied themselves that they are right; but that does not make the way at all clearer for Nonconformists. The ecclesiastical lore which is so abundantly employed in support of his views, the appeal to the opinions of Reformers—or even of a Nonconformist like Richard



Baxter—the attempt to prove that the Service, though “derived in some instances from the Sarum Office, is mainly the composition of the Reformers, Continental and British,” cannot move us. We have to look at the Service as it presents itself to our own minds, and if we believe its teaching to be unscriptural, we are bound to refuse to conform to it, and to dissent from a Church which imposes it upon its members.

It is not from solitary expressions only—though we have these in abundance—that we are left to gather the value which the Anglican Church attaches to Baptism, for the whole tenor and character of the Service is intended to convey the impression that the rite has a certain mystic significance, while those who insist most on its importance tell us that its efficacy depends upon the exact performance of ritual rather than upon any spiritual conditions. It is not necessary that it should in all cases be administered by priestly hands,—though, of course, lay Baptism is discouraged except under pressing circumstances,—and still less that the sponsors should themselves give evidence of that faith and holiness which, nevertheless, they are required to promise on behalf of the child; but it is essential that the proper form of words be used, and that there be the actual contact of the subject with the water. Thus, Mr. Blunt, speaking of the act of Baptism, says—“Great exactness is, therefore, necessary in the use of this part of the office: (1) *that the child may not lack any of the benefits of regeneration, through any omission in the rite by which it is conveyed*; (2) *that the priest may not have guilt upon his soul, through depriving the child, by any such omission, of the blessings of salvation*. It may here be repeated, that without actual contact with the person of the child, while the words are being spoken, there cannot be a Baptism.”

It is a very natural inference from this theory as to the essential feature of Baptism, that the water, to whose touch such virtue belongs, should be invested with a mystic sanctity.

“What sparkles in that lucid flood?  
 ’Tis water by gross mortals eyed;  
 But seen by faith, tis blood  
 Out of a dear Friend’s side.”

So says Keble, and it is easier to brand his verse as superstitious than to convict him of any inconsistency with the Prayer-Book, the language of which, relative to the water, is sufficiently significant, and becomes still more so when viewed in the light of history. In the opening prayer we are taught that God did “by the baptism of his well-beloved Son Jesus Christ in the river Jordan, sanctify water to

the mystical washing away of sin," to which the Presbyterian divines of 1661 objected that "it being doubtful whether either the flood Jordan or any other waters were sanctified to a Sacramental use by Christ's being baptised, and not necessary to be asserted, we desire this may be otherwise expressed." Of course these remonstrances were in vain, and instead of alteration in their favour, changes were made in the opposite direction. First, an addition was made in the introductory Rubric, in which was inserted the instruction that on every occasion the font is to be filled with pure water; and a corresponding and still more important change was made in the Prayer of Benediction. The connection between the two is obvious, and the history of the whole transaction eminently suggestive.

In the Romish Church the benediction of the water constituted a separate and elaborate ceremony, for the celebration of which a distinct service—including a Litany and several prayers, with a number of symbolic rites—was appointed. Most of these were retained, along with other relics of the old superstition, in the Prayer-Book of 1549, in which this Benedictory Service is placed after the Baptismal Offices; but in the revised Book of 1552, Bucer, who was far-seeing and more determined than some of his fellows, persuaded them to omit this Service, and, in compensation for it, a simple prayer—such as we now have, with the exception of the clause to be presently noticed—was incorporated in the Baptismal Offices. This form, however, did not satisfy the divines of the Restoration, who interpolated a clause conveying the idea of a special sanctity imparted to the water; and to give it more emphasis, they changed the Rubric in the manner we have indicated. On this Rubric Mr. Blunt comments thus: "A large stone font, actually filled with pure water, and having a drain by which the blessed water may be let off after the Baptism, is plainly contemplated by the Rubric, and is directly enjoined by the Eighty-first Canon." The idea is, that the water employed in this Service has, like the bread and wine in the Communion, been consecrated by the prayer of the priest, and must be poured out, lest by any possibility it might be afterward applied to some common purpose; or, indeed, if left in the font, might—what is hardly less to be deprecated—receive a second benediction.

Such importance, indeed, attaches to the water in the eyes of the High-Church school, that even prior to its benediction it is to be treated with reverence. "Some decorous vessel should be provided for bringing the water to the font, so as to avoid the use of an ordinary domestic pail or can." All this may seem to us absurd, but surely it is warranted by the phraseology of the prayer: "Almighty and ever-living God, whose most dearly beloved Son Jesus Christ, for the

forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptise them In the Name of the Father, the Son, and of the Holy Ghost ; regard, we beseech thee, the supplications of thy congregation ; *sanctify this Water to the mystical washing away of sin ; and grant that this child*, now to be baptised therein, may receive the fulness of thy grace, and ever remain in the number of thy elect children."

In our view, there is only one construction that can fairly be put upon those words, especially upon the words in italics, introduced in 1661. Mr. Blunt, indeed, does not claim for the water thus blessed the same character which he ascribes to the bread and wine after a like prayer of consecration. The benediction of the water "simply sets it apart for a very holy use, and effects no sacramental change in the element," and he very truly adds, "the rite is not (so far as we know) of our Lord's institution." The rite is, however, ordained by the Church, and calculated to foster a superstition of the most dangerous character. Our High-Church friends, of course, regret that the benediction has been shorn of much of its old glory, and especially that the use of the sign of the cross at the petition, "sanctify this water," &c., is not enjoined. They are, however, fully equal to the emergency, and as the practice is not forbidden, they urge its adoption on others, and themselves practise it. In short, the rite is said to be "of so solemn a kind that it should be performed with the utmost reverence and exactness," as, in truth, if their theory be true, it ought to be. We do not wonder at them, we wonder at those only who do not recognise the significance of the prayer, especially when viewed in the light of history, and taken in connection with the other parts of the Service. We must again remind our readers that the Service in this part differs widely from that of 1552, and that the change which has been made, places the intention of the Revisors of 1661, and the meaning they desired to convey in the petition we are considering, beyond the possibility of doubt. It was not a relic of the past, which had acquired a traditional interest, and was allowed to remain from the difficulty of disturbing it ; it was an innovation introduced with deliberate purpose, in opposition to the earnest remonstrances of the Presbyterians, in order to supply what the Laudian divines of the day regarded as a deficiency due to the excessive zeal of Bucer in the work of the Reformation. The notion of the great Reformer was that rites of this kind gave the people an idea of magic and conjuration as connected with a solemn religious service, and the prayer which he succeeded in inducing his fellow-labourers to adopt, was one that was free from this taint. But to those who undertook the revision of the work amid the excitement of the Restoration, and under

the influence of the desire which then prevailed among the rulers of the Church to exclude all Puritan elements, this was a grave error to be corrected, and they corrected it in such a style as to stamp upon the prayer an unmistakable character. Even Cosin's suggestion that the words should be "the water which we here bless in Thy name, and dedicate to this holy action," was not deemed satisfactory, and the more emphatic formula now used was inserted. Can any conclusion but one be drawn from these facts, and must they not be taken into account when we interpret the meaning of the Office, and the doctrine which it teaches? The notion that water can, by a life-giving touch, regenerate the soul, may be repugnant in our view both to reason and Scripture, but it must present itself in a very different light to those who believe that through the Prayer of Benediction the water has been already sanctified to the mystical washing away of sin, and it is not difficult to see that those who inserted that prayer, intended to inculcate in its strongest form the dogma of a regeneration by Baptism.

In striking contrast with the care thus taken about the water—the material element in the Ordinance—is the indifference in relation to the more spiritual part, the promises made on behalf of the child for whom the Sacrament is to secure the blessing of regeneration. The theory is, that it is on the faith of certain engagements being made on behalf of the child that he receives the rite, in virtue of which he is made "a member of Christ, a child of God, and an inheritor of the Kingdom of God." It might be expected that special care would be taken in the selection of those by whom this undertaking is given, that they should be persons of intelligence and piety, with a clear apprehension of the obligations they are contracting, and with some facilities for their efficient discharge. At one time, the questions now put to the sponsors were addressed directly to the unconscious infants, and the answers given by the godfathers and godmothers as their mouth-pieces only, but Bucer changed this into the present form, in which the sponsors make this solemn promise in the name of the child: "Dost thou, in the name of this child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?—A. I renounce them all." Then, after the acceptance of the Apostles' Creed in the same way, comes this question—"Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?—A. I will."

Now, these are surely among the gravest responsibilities that a man can accept. There are few who, knowing the weakness of their own natures, and the deceitfulness of their own hearts, would venture thus solemnly in the presence of God and His Church to make pledges

which every day they will be tempted to break. That any should contract such obligations in relation to a child with whom they have the slightest possible connection, and over whose future life they may not be able to exert the faintest influence, would appear almost incredible, did we not know that there are numbers who take the position with an utter insensibility to all that it involves—as a mere matter of compliment or kindness to the parents, or, perhaps, with a feeling of vanity gratified by the honour done to them, and, apparently, without any idea that it imposes any responsibility upon themselves. The levity with which the vows are uttered, and the duties they imply undertaken, is, in fact, only less surprising than the way in which the Church, by her own regulations, has helped to develop this feeling. If there is to be any reality in such engagements at all, it can only, except in very exceptional instances, be in the case of devout and godly parents who, though they dare not promise that their child would receive a Christian creed, much less that he would lead the noble Christian life sketched out in the vows required of them, may, in this dedication of their children in Baptism, undertake to train them in Christian principles with a view to these ends. But instead of looking to parents as the most fitting persons to stand in this relation to their own children, the Church, by her Twenty-ninth Canon, expressly prohibited them from undertaking it, and though this was altered in 1865, the practice still largely prevails, and, in any case, there must still be one other sponsor. Now in thus encouraging strangers to register vows from which even those most closely related to the child, and having the most ample opportunities for instructing and guiding his heart and conscience, might well shrink, the Church insensibly abates the impression of the Service altogether. A vow which, from the very nature of it, cannot be fulfilled, soon comes to be regarded as an empty form, and is treated accordingly. That the sponsors should view it in this light is not surprising, when we find the commentator on the Prayer-Book, already cited (Rev. J. H. Blunt), writing thus—"It must at the same time be remarked, that in making these answers the sponsors are simply the mouth-piece of the child, and do not incur any responsibility on their own account in consequence, either as regards the child or themselves. Yet as each godfather and godmother makes them, they can hardly fail to have a keen consciousness of the fact that those very replies were made on their own behalf, and the thought may well arise, How have the vows thus made been kept in subsequent years? Baptism doth re-present to us our own profession."

If this be the teaching of those most deeply interested in preserving the sanctity and solemnity of the Service, it is not wonderful that the office of godfather and godmother should, to a large number, perhaps a majority of the members of the Church, have lost its significance, and

that in the selection of individuals for it their moral qualifications should be wholly disregarded. As a matter of fact, we all know that sponsors are too often chosen because of their social position ; of the "expectations" which the family have from them ; of the value of the gifts which they will probably bestow ; of any consideration except that which, if the Service be a reality at all, ought to be paramount to all others. A wealthy, and at the same time, liberal friend of the family ; a rich bachelor-uncle, who has large property to dispose of ; a social magnate with whom there is an acquaintance, however slight, and whose presence may give some *éclat* to the ceremonial—are favourite candidates for this great honour, and we should be amused, if we were not saddened, at the consultations which often precede a christening, in which the family discuss the merits of the eligible parties, balancing the respective claims of station and of wealth, and deciding a question which, beyond all others, should be settled on religious grounds, by the most worldly principles. Equally painful would it be to hear the reasonings of many men with themselves, as to whether they should accede to these requests of their friends—reasonings which have relation solely to the cost, or trouble, or possible compromise of social position that their consent may entail upon them, and have not the slightest reference to the vows they will be required to make, and the relation they will occupy to the child in whose name these promises are made.

If we pass into another circle, the indifference to what ought to be treated with deepest seriousness becomes, if possible, more apparent. Among the poor, sponsors are often taken hap-hazard. Some years ago I was spending a Sunday with a friend in a remote country village, and in the afternoon we found our way to the village church. The clergyman belonged to the school which is specially careful to maintain all Ecclesiastical propriety, and though, perhaps, it would be unfair to call him "very high," his tendencies were all in that direction. So far there was a guarantee that, so far as he could secure it, a proper decorum and reverence would characterise every part of the Service. It happened that the Sacrament of Baptism was to be administered, and immediately after the second lesson the clergyman proceeded to the font for the purpose. But here an unexpected and unfortunate delay occurred. The children were there and the minister was there, but there was a deficiency of god-mothers ! I shall not easily forget the scene as the clerk, with all the fussiness generally characteristic of that venerable functionary, hurried to a senior class of Sunday-school scholars to select two girls who would consent to "stand" for the infants to be baptised. The evident annoyance of the clergyman, the eagerness of the bustling clerk, the excitement and tittering among the girls, and the strange contrast between the whole scene, and the mystic grace ascribed to the

Sacrament itself, produced an impression that will not easily be forgotten. At length the girls were procured, and standing at the font, though they were hardly able to straighten their faces, they solemnly engaged that the children whom they represented should "renounce the devil and all his works, the pomp and vanity of this wicked world, and all the sinful lusts of the flesh." Poor girls! they little thought they had pledged themselves to do that which was not only beyond their power, but beyond the power of any mortal to perform. Perhaps they were tickled with the notion of the new dignity which had been conferred upon them; perhaps the whole affair had for them the effect of a new sensation; it would be the theme of their gossip in the gatherings of their friends on that Sunday evening, possibly the subject of many a gibe and joke, and then it would be forgotten. Well might the Nonconformists in their objection to the practice say, "We know not by what right the sureties do promise and answer in the name of the infant: it seemeth to us also to countenance the anabaptistical opinion of the necessity of an actual profession of faith and repentance in order to Baptism. That such a profession may be required of parents in their own name, and now solemnly renewed when they present their children in Baptism, we willingly grant, but the asking of one for another is a practice whose warrant we doubt of, and therefore we desire that the two first interrogatories may be put to the parents to be answered in their own names, and the last propounded to the parents or pro-parents thus, 'Will you have this child baptised into this faith?'"

There is common sense as well as sound religious sentiment in the objection as urged against sponsors, whatever precautions be taken to secure that they shall be persons of approved character. The holiest and wisest men on earth might well recoil from such responsibility, and in truth, the greater their wisdom and the more keen their spiritual susceptibilities, the more certainly would they scruple to make vows to God which could be nothing more than mere words. But when the exercise of a sound judgment in the selection is repudiated, when self-interest, or friendship, or mere accident decides a choice which should be determined by spiritual fitness, what can happen but that the Service should often degenerate, as in the case I have cited, into a mere mockery and farce, with an effect on the minds of the people which it is not difficult to imagine. Of course the scene described above had its ludicrous side, but it had also an element of a deeply tragic character. What idea of religion would be formed by those unlettered peasants who then saw the rite, in which they are taught that they themselves were regenerated, treated as an idle form? Perhaps it is as well that men so uncultured are little accustomed to reflect, or the effect might be more injurious even than it is. It is bad enough that they should



be first taught to repose such faith in the Sacrament, and then have one of its most solemn features converted into a sham.

I shall be told, probably, that Dissenters make too much of this sponsorship, that it is only a form whose significance—or, rather it should be said, want of significance—is perfectly understood by all who take part in it. But it is just this to which we object. The retention of obsolete legal forms, which have lost their old meaning but are still retained because of their venerable antiquity, may be justified on many grounds, but it is a very different thing to adopt such a policy in relation to any religious acts. There, we should have perfect truth and sincerity. To exact vows with the full knowledge that they cannot be observed, and that those who make them never intended to observe them, is to do dishonour and injury to religion and morality, both of which are suffering at this hour from the grievous wounds inflicted upon them in the house of their own friends. The worst things that can be said of this Service is the excuse thus alleged in its behalf. To say that a Service of such a character is a form, and that the solemn words of profession are understood to mean nothing, is about the severest condemnation it would be possible to pronounce upon it. Yet what else can be said for it? I know, indeed, that there are good men and women who set themselves conscientiously to watch over the spiritual interests of their god-children, and think in this way to redeem their vows. But they are labouring under a delusion if they suppose that they do redeem them at all. They have not promised that they will seek to train souls for Christ, but speaking in the name of infants, they have promised that they will forsake sin in all its forms, and no instruction however wise, nor care however vigilant, nor even prayer, however earnest on their behalf, can fulfil that. They may allege that the vows only exhibit the ideal which is to be placed before the minds of these baptised ones, and which they are to be urged to follow after. But this is only another example of the trifling with the plain sense of words to which we have become too much accustomed in connection with the Prayer-Book, and which has had a more injurious effect upon the morality of the nation than is generally perceived. We go into a church on Christmas-day, and the Athanasian Creed is recited with all becoming solemnity. But in Convocation a learned Prelate tells us that the Creed, the echo of whose terrible anathemas is still ringing in our ears, is not accepted in its literal sense by the Bench of Bishops. Or we pass into the Lower House, and as we listen to its long discussions—mark the evident indications of a widespread disbelief in that which nevertheless is declared in the reading-desk to be so certain—note the unmistakable signs of a keen struggle in many between the desire to be free and the fear of being reproached with heresy—hear the innumerable suggestions as to the way in which the

plainest phrases are to be qualified or limited, and then remember that this same Creed, manifestly so distasteful to a large number, is yet accepted by all, we are lost in wonder, and begin to ask ourselves whether language has any definite meaning, or whether it is the special privilege of theologians to bend and adapt it to their own convenience. Imprecations of the strongest character are mildly spoken of as monitions; assertions that sound most positive are described as hypothetical; and, strangest of all, words that speak only of cursing, are represented as inspired by the truest and broadest charity, until we feel as though we were transported into another region, where language is employed in a sense the very contrary to its ordinary usage. It cannot be that religious teachers can pursue such a course without throwing away their own influence, and doing serious injury to Christianity itself. Unfortunately, the evil does not stop with themselves, for this habit of using strong expressions and then explaining them away, creates a suspicion that all ministers of the Gospel say more than they think, perhaps say the very opposite of what they think, and this distrust of their sincerity does more than anything else to curtail their power for good.

The language of the Baptismal Office as to Regeneration is another example of the same evil; but our space is gone, and I must reserve my remarks on this point for my next paper, which will be devoted to an examination of the Catechism.

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### THE BENNETT JUDGMENT.

**M**R. BENNETT is an extremely inconvenient member of a Church in which there are contending parties, and in which, as the only possibility of maintaining the peace which is so essential to the security of the institution, it is necessary that there should be a general agreement to practise moderation. He has strong opinions, and a conscientious conviction that it is his duty to assert them. The worldly policy, which would inculcate the necessity of self-restraint and reticence, is abhorrent both to his principles and tastes, and where others escape censure by the skill with which they hide that which is likely to startle and offend, he seems to find a pleasure in shocking popular prejudice by asserting the most obnoxious views in the most objectionable forms. We have been unable to discover any real difference between his theory of the Real Presence and that of Dr. Pusey, whom, indeed, he professes to follow; and yet the Vicar of Froome has produced a commotion fraught with the gravest perils to the Church, which the more cautious policy and guarded utterances of the Regius Professor would have averted. It is

not surprising that High Churchmen of a sober cast, who recognise the necessity for doing their work in a more subtle and unobtrusive manner, should be annoyed at the outspoken boldness of their reckless and over-valiant champion. The *Guardian* expresses the natural chagrin of this party when dealing with Mr. Bennett, "now that he is out of danger." In the spirit of the candid friend it frankly tells him that "his line of proceeding in the matter is one of which his friends have more reason to complain than his enemies;" that "his language, applied to a subject on which a theologian is bound to be careful and accurate, betrayed a confusion of thought and recklessness, which is simply incredible;" and that his "refusal to defend his case can only be called childish and self-willed trifling with the gravest interests of Christian and Catholic truth." This is pretty strong language, but it only indicates the exasperation of those who see their scheme for quietly indoctrinating the Anglican Church with what they are pleased to term "Catholic truth," disturbed by the unwise procedure of an ally who has allowed his zeal to outrun his discretion.

It is important that Protestants in general, and Nonconformists in particular, should mark that between the moderate High Churchmen—so ably represented by the *Guardian*—and Mr. Bennett, there is no essential difference of principle. They deprecate his rashness; they charge him with inaccuracy; they complain that he has fought the battle badly; but still they hold that he has been maintaining "Catholic truth," and they charge his opponents with desiring to get "the ancient doctrine of the Eucharist condemned and proscribed in the English Church." There would be no more fatal mistake than to regard Mr. Bennett as an extreme man, occupying a position greatly in advance of that held by the more sober-minded divines of the school to which he belongs. He is undoubtedly the exponent of principles held by a party, formidable from its numbers, its culture, its energy, and its social influence, and, we fear, increasing every day, and he is extreme only inasmuch as he states these principles with greater clearness, and with less care to disarm the jealousy of opponents. In hundreds of High Church rectories—where there is no disposition to emulate his boldness, and where even the Eucharistic ritual which he takes a pride in maintaining would be disapproved—there was, nevertheless, intense sympathy with his cause, and an unfavourable judgment would have been regarded as a serious disaster to the interests of truth, if not as an occasion of personal disquietude. For ourselves, we can admire the honesty and courage of Mr. Bennett, and feel that it is no small advantage that we have a man whose words and acts, reckless as they may appear to be, enable us clearly to perceive the point to which Sacerdotalism would conduct the Church and the nation. The trenchant and vigorous style in which he

propounded his theory—stripping it of those disguises under which numbers, who nevertheless teach all its essential principles, strive to conceal its character—was of itself a challenge which could not be declined by those who believe the Anglican to be a Protestant Church; and it was well on every ground that this issue should be fairly raised.

The decision is hardly one on which any party can look with perfect satisfaction. Mr. Bennett remains, to a certain extent, the victor, but, high-minded and conscientious as we believe him to be, he cannot regard his success with much pleasure. If, indeed, his object be to remain Vicar of Froome Selwood, and to use the influence which his position gives him for the dissemination of his Sacramentarian views, he can do it without fear of the Church Association. But this, after all, only means that he is in possession, and that the Court, with its wonted regard for the rights of incumbents, refuses to eject him. His doctrine is condemned, though he himself is permitted to escape, and even to secure this he has had to retract certain expressions which would have been too strong even for judges so evidently bent on acquitting him. The conclusion may be very lame and impotent, but it is that which the Court has reached, and it is for him now to decide whether he can accept the liberty which has been granted to him personally, and continue a minister of a Church whose doctrine, as set forth by the highest Court of Law, he must regard as rank heresy. It is rather too much for the High-Church papers to congratulate their friends on having secured a triumph for their principles, when what the Judgment really does, is to spare the offender while condemning the offence. The Judgment, it must not be forgotten, affects them in a very different way from that in which a similar one would have affected the Broad-Church party, who have never desired to assert the exclusive rights of a particular dogma, but simply to maintain the right of all creeds to find a shelter and home in the Establishment, and for whom to gain liberty was to gain everything. We, indeed, looking at the subject from a Nonconformist point of view, may wonder how even they could accept liberty on these conditions; but, at all events, their position is by no means parallel to that of High Churchmen, who assert, not that they should be free to maintain their own theory, but that that theory is the doctrine of the Anglican Church. Their principles would, we should suppose, lead them to scorn the idea of mere toleration, and to abandon a Church which, though it might consent to wink at their doubtful teachings, distinctly repudiates that idea of the Eucharist which they hold to be a note of true Catholicity.

Now, this is what the Judgment has done. Reading it carefully, it would almost seem as though the Judicial Committee were anxious to compensate for their leniency to the defendant by the distinctness with

which they condemned the views which all who interpret words in their natural sense understand him to teach, and which, we have little doubt, he would himself avow that he does teach. To employ the illustration of the *Pall Mall Gazette*, they were all the more determined to insist that hocus pocus was the true doctrine, because of the charitable spirit in which they decided that he might possibly not have intended to drop the aspirate, though all the world understood him to say ocus pocus, and though probably, could he have been interrogated, he would have said that all the world was right. On the first charge, that as to the "Presence of Christ in the Communion," the Court, after quoting the language of the Article that "the body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner," says—"Any other presence than this—any presence which is not a presence to the soul of the faithful receiver—the Church does not by her articles or formularies affirm or require her ministers to accept." Then, surely, according to the High-Church theory, she cannot be the Catholic Church. Again and again have we been told that the maintenance of the true Sacraments is one essential to Catholicity, and that, apart from "a real, actual, objective Presence," there is no Sacrament; yet, here, on the highest authority, we are told that the Anglican Church asserts none but a spiritual Presence. By some remarkable process, the members of the Court appear to have persuaded themselves—though they certainly will not convince any unprejudiced mind—that, though the language of the 28th Article undoubtedly excludes "any manner of giving, taking, and receiving, which is not heavenly or spiritual," the assertion of a "real, actual, objective Presence" is not necessarily in contradiction to this. We must confess ourselves fairly bewildered. A presence "real, actual, and objective," which is not contradictory to an Article which excludes any presence "other than an heavenly and spiritual one," is beyond our power of conception. We shall be curious to see whether it is within that of Mr. Bennett. He cannot shift his responsibility on to the Court. It is to his credit that he did not, either himself or by counsel instructed by him, attempt to explain away the force of his own words; it will be still more to his honour if he refuse to accept the construction suggested to him by too facile and indulgent a Court. If he continue to hold his position, he implicitly acquiesces in the idea that the "real, actual, and objective Presence" is in some way or other heavenly and spiritual, and that he believes in no other. It is true that he may continue his former course of teaching, on the ground that the law has given him license. But Mr. Bennett has always recognised the authority of the court of conscience and of the Catholic Church as superior to mere law, and it is for him to decide how he can remain a Priest of a Church which, by its formularies, sets aside the

highest prerogative which the Catholic Church claims for her Priesthood, and only grants indulgence to one of the cardinal doctrines of "Catholic truth," on condition that it be set forth with cautious reserve.

Of course it is competent for Mr. Bennett to say that he does not recognise the theological and ecclesiastical authority of the Court; but it is impossible for him to deny the authority of the Court to determine on what conditions he shall continue to hold his position and receive his revenues as a minister of the National Establishment. Through the Judicial Committee, the State has declared that it permits Mr. Bennett to retain his place in the Establishment and to receive the income which the State provides for him, on the understanding that he uses very sacred words, in a sense in which we believe that he himself would declare that he does not use them.

On the other hand, the Evangelicals may well regard the Judgment with utter dismay. They have always represented their Church as the bulwark of Protestantism, and here is a clergyman preaching what it requires a great amount of legal subtlety to distinguish from rank Romanism, and the law protects him in the enjoyment of his benefice. It is too late now, even if it were not impossible on other grounds, to underrate the significance and force of Mr. Bennett's declarations. The world has not forgotten, though it may have escaped the memory of some of the speakers themselves, how strongly he has been denounced, and what valorous resolutions have been uttered on the platform of Exeter Hall as to the course which must be taken if he were allowed to escape. Now that he has escaped, it is of no avail to say that his doctrine is not endorsed, for the fact remains that his teaching is allowed, and if that is carefully studied it will be seen that, so far as the doctrine of the Eucharist is concerned, there is nothing which Romish divines maintain that may not, under the sanction of this judgment, be preached in Anglican pulpits. They must be careful not to take the exact phraseology of the Prayer-Book and expressly contradict that; they must not take out any of its propositions, and meet them with a direct negative; but if they will avoid so very stupid and unnecessary a piece of folly, they may go on for ever inculcating views in flagrant defiance of the first principles of Protestantism. Such is the position in which the Judgment places the Church, and it is for the Evangelicals seriously to consider it in its relations to themselves. The crisis is one of special exigency for them. They cannot tamely acquiesce in the Judgment without suffering materially in public opinion and damaging their power for usefulness. We know all the pleas that they may urge in their own defence, and we are not insensible to the difficulties of their position. Nevertheless, the fact remains that this Judgment tolerates Romish teaching of the deepest dye in the Estab-

lishment, and that they, believing that teaching to be contrary to the first principles of the Gospel and ruinous to human souls, are satisfied to support the system which invests this error, with prestige and power. They may fancy it is better for them even to do this than to throw away the influence which their position gives them, but they leave out of account the effect which is produced on the public mind by this sad trifling with the claims of truth and conscience. Certain it is that the same Church ought not, on their own views, to hold Mr. Bennett and Mr. Ryle, and if, in defiance of all their declarations, the Evangelicals content themselves with angry talk, they will only advance another stage in the decline and fall of what was once a great party.

We have not left ourselves space to speak of the effect produced on the public morality and on the reverence for law by this unfortunate procedure of our highest Judicial Court. The judges were anxious, doubtless, to save the Church from disruption, and were influenced by statesmanlike rather than by pure legal considerations. They avow their doubts, misgivings, and difficulties, but if they could rightly have gauged the effect which their decision would produce on the public mind, they might have hesitated much longer. Possibly they may succeed in staving off the division they so much dread, but at what a cost to their own reputation, to the credit of the law, to the moral sense of the country, to the true interests of the Church, to the cause of truth and godliness! Men read this strange Judgment—which sways from side to side with such weak uncertainty; lays down principles that it refuses to apply; suggests excuses and explanations which can deceive no one, and can hardly have deceived those who employed them; and, finally, reaches conclusions condemned alike by common sense and common justice—first with incredulity, then with scorn and indignation. Not a few connect it with the defiance of the Court by the Ritualistic clergy in the matter of the Purchas Judgment, and conclude that this privileged body are thus allowed to become a law to themselves. The aspect of the case is made still more sinister by the difference in the measure meted out to Mr. Bennett from that which Mr. Voysey received. Whatever be our opinion as to the comparative evil of the teaching of those two gentlemen, in the point of antagonism to the express doctrine of the Church there is no perceptible difference between them. Mr. Voysey was more unpopular; there was no fear that his condemnation would rouse the indignation of a powerful party; there was no probability that hundreds of the clergy, headed by two Canons of St. Pauls, would attempt to throw over him the ægis of their protection, and avow their resolution to disobey the Court which condemned him; but he had not departed further from the Church's standard than Mr. Bennett. Yet the one is deprived, while the other is dismissed



with mild suggestions, by which it is to be hoped he and his associates will profit, and the impression goes abroad that there is one law for the strong and another for the weak. If there are any who can console themselves with the idea that at all events liberty is the gainer, that prosecutions for heresy are discouraged, and that we may thus reconcile ourselves to the strengthening of a party whose one aim is to use this Sacramental theory to build up the tyranny of the priest, we cannot share their feelings. Liberty can never profit ultimately by conduct which shocks the moral sense of the community, shakes its confidence in the impartiality of legal tribunals, or allows them to usurp power which the law has not given them. One of the first principles of public policy, and one which should at all costs be preserved inviolate, is that the only prerogative of Courts is to administer the law as they find it; not to shape it according to their ideas of what the interests of the State may require. It is only in Ecclesiastical Courts that this maxim is forgotten, and that to the satisfaction of so-called Liberals, who overlook the danger of the precedents thus created, and forget that power used to enlarge freedom to-day, may curtail it to-morrow. To carry out the law, however, would be to break up the Established Church, and so we have such Judgments as that in the present case, and in the face of them Lord Shaftesbury makes eloquent appeals against the Ballot, on the ground that it would demoralise the people. If his lordship wants to know what is the most fruitful source of a low sense of moral obligations, he may find it rather in the position of Ecclesiastical parties, and the influence exerted by such disgraceful travesties of law as this Judgment presents.

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*MR. EUSTACE CONDER ON RELIGIOUS  
EDUCATION BY THE STATE.*

OUR friend and contributor, the Rev. EUSTACE R. CONDER, of Leeds, has delivered and published a Lecture on "Education and Non-conformity." The Lecture is a defence of those who, like himself, "plead that the Bible, and the great outlines of Christian truth and duty, may have a recognised place in our public elementary schools;" by which, of course, is meant, that in these schools religious instruction, of a kind to be determined by the State, should be given under the authority of the State, by the officers of the State, and at the expense of the State. The Lecture has all the clearness, grace, and eloquence which characterise everything that Mr. CONDER writes. Its rhetorical merits are very considerable. Of the "logic" we cannot speak with so much satisfaction. There is one sentence, indeed, in which our friend—speaking, of course, under the influence of his own theory of what National Education, if permitted at all, ought to be—defines very accurately the true nature of the controversy. He says—"But

what I do mean to maintain, and am profoundly convinced of, is this : that the establishment by the State of a complete national system of free and compulsory Education, comes in its deepest principles so very near to the establishment by the State of a national system of Religion, that it is very difficult to find any substantial and fundamental difference between those principles, or logically to justify anybody in building up the one, while labouring to destroy the other." We agree with him. Whatever may be the true theory of the relations which should exist between the State and the Church, let it once be admitted that the State can legitimately provide religious instruction for children, and it will be very difficult, we think impossible, "logically to justify" a protest against a national provision of the means of religious instruction and the institutions of religious worship for grown people. But we thought that Modern Nonconformists had arrived at two conclusions, for one of which only Mr. CONDER appears to be prepared to contend: (1) that the idea and constitution of the Church forbid an alliance between the Church and the State; and (2) that the idea and constitution of the State forbid the assumption by secular authorities of the function of defining and propagating religious truth. There can be no doubt that, historically, the first principle is the root of English Nonconformity, but we had supposed that the full development of all that is involved in that principle had brought the great mass of modern Nonconformists to the acceptance of the second. We feel, however, that too much importance can hardly be attached to Mr. CONDER'S implicit admission that this principle is imperilled, if not abandoned, by the position which has been assumed by himself and his friends.

Mr. CONDER frankly declares, that he still holds "as the true and only noble theory of National Education, that the education of the children of a nation is the work not of the Government, Imperial or Municipal, but of the parents of the nation." Under the stress of practical difficulties, however,—which we contend ought logically to lead him to argue for a national establishment of religion,—he admits that the State must be permitted to undertake a work which, on the loftiest theory of national life and policy, does not lie within its province. When once this admission is made, he contends that we cannot logically refuse to concede to the State the power of providing religious as well as secular instruction. Here we join issue with him. In an amusing paragraph he professes his passionate affection for logic, and tells us that an "undistributed middle" is an abomination to him. But his argument against those of us who contend that secular education lies within the province of the State, and that religious education does not, is a flagrant illustration of this very logical blunder. On page 12 he says—"We want to know, first, *why* it is the duty of the State to impart this free secular education." And he replies—"The answer must be, either for the welfare of the child personally, to save him from the calamity and shame of ignorance, or else for the public welfare, to prevent his being, through his ignorance, a burden and a nuisance to the nation." In either case, he contends that if the State educates at all, the State must provide religious instruction; because that children should receive religious instruction is necessary, both for the personal welfare of the child, and for the interests of the commonwealth. But who has ever maintained that it is either expedient or legitimate that the State should undertake to teach the

children of the nation "all things" that would be for the welfare of the children, or for the public good? Our principle is, that the State, for its own sake or for the sake of the children themselves, may give to the children of the nation those forms of instruction (1) which the State is *competent* to provide, and (2) which it can provide without violating any economical laws, or laws of general public policy. In other words, the State may provide for the children of the nation *some* forms of instruction which it is for their welfare or for the interest of the State that they should receive; and Mr. CONDER'S syllogism, therefore, would run in one of these two forms:—The State may give to the children of the nation *some* forms of instruction that it would be for their welfare to receive; but it would be for their welfare to receive religious instruction: therefore, &c. Or: the State may give to the children of the nation *some* forms of instruction that it would be for the interest of the State that they should receive; but it would be for the interest of the State that they should receive religious instruction: therefore, &c. This is a case of "undistributed middle."

If the major premiss were, that the State may give to the children *all* forms of instruction that it is either for their interest or for the interest of the nation that they should receive, Mr. CONDER'S syllogism would be sound enough. *Negamus majorem*. From that premiss it would follow that it may be within the province of the State to teach all the children of the nation a trade—to make them carpenters, tailors, shoe-makers, or blacksmiths. Economical reasons forbid the State to teach every child the trade by which it is to get its living, although the knowledge of a trade is necessary to the child for his own sake, and to prevent his becoming "a burden and nuisance to the commonwealth;" religious reasons and reasons of public justice forbid the State to give religious instruction.

Mr. CONDER is not more happy in his illustrations than in his logic. On page 25 he says—"Suppose I take a poor street-orphan out of the gutter, and so far adopt him as my child that *I take him into my house to feed, and clothe, and educate*,—am I at liberty to give him only secular instruction? . . . Am I not bound to open the Bible, &c.? . . . If I adopt five hundred such neglected children, is not my duty the same? And if the State comes in and takes these five hundred children off my hands, that they may have, it says, 'a truly national education,' do they lose their right to be taught these things?" Excellent rhetoric, but hollow as a drum! In the supposed case, Mr. CONDER would be obliged to provide religious instruction for the solitary child or for the five hundred children that he charitably received into his house—and a very kindly and delightful man he would be to have the care of them—but these obligations would arise from his having undertaken the complete charge of the children. He would be obliged to *feed* them; but is the Government bound to feed the children that attend public elementary schools? No, it leaves that duty in other hands. He would be obliged to *clothe* them; but is the Government bound to provide coats and jackets and pinafores for all the little urchins to whom it undertakes to teach the Alphabet and the Rule of Three? No, it remits that interesting but expensive task to parents or to charitable friends. And why should it not remit the duty of providing the necessary religious instruction to parents and churches?

Mr. CONDER, referring to the position that it is the function of the Church,

in default of the parents, to provide religious instruction, replies—"The Churches, as spiritual societies, even if they possessed the requisite teaching power, have abundant work in a wide province of their own; but upon *what possible theory can the task belong to them of furnishing the religious element* in the daily instruction of the children of the nation—except that very theory of 'Denominational Education' which the partisans of the League denounce so mercilessly?" On what theory? Why, on the theory of the great commission which requires the Church to "disciple all nations" and "to teach" men, women, and children "to observe all things whatsoever" Christ has commanded.

In the last number of the *Congregationalist* (pp. 366, 367) we attempted to reply to those who maintain that the advocates of secular education ask for the exclusion of the Bible from the school by Act of Parliament. We said, "Define the power of School Boards"—*i.e.*, determine that their function is to provide secular instruction—"and the question of reading the Bible will never be raised." We supported this position by what we regret to find that Mr. CONDER regards as "a dazzling cloud of comic analogies," which, by the way, must be a cloud of a very striking and original character. Mr. CONDER puffs away our "dazzling cloud" by a single sentence. "The fact," he says, "remains plain and unalterable, that the State, either by legislation, or as represented in each district by the School Board, must lay down the laws for each school, *stating* what subjects are to be included, and *what excluded*, in the authorised course of school instruction." Is Mr. CONDER serious? We have seen a considerable number of "schemes of instruction" drawn up by School Boards, but we have never yet seen a single scheme stating what subjects are to be *excluded* from the authorised course of school instruction. What an appalling list would have to be drawn up: "Astrology and the Hegelian Philosophy, Persian, Hindustani, Tamil, and other Oriental languages; the Art of Breeding Silk-worms, Brewing, and the Mysteries of Freemasonry, etc., etc.;" or, if the list of "excluded" subjects were given in another form, it might run, "The whole works of Aquinas, Sanchez's *De Matrimonio*, the Mormon Bible, the Talmud, Mr. EUSTACE CONDER'S Form of Service for Nonconformist Marriages, the Poems of Saadi, the Chinese Classics, the *Congregationalist*, the *Record*, the *Grocers' Journal*, the whole works of Mark Twain, and of Dr. Martin Farquhar Tupper, etc., etc.," and so on through ten thousand pages. What does our friend mean?

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### NOTES.

The "Declaration" of the Nonconformist "five hundred" is being issued by the National Education Union. We suppose that the Secretary of the Union is responsible for the curious note appended to the list, and which declares that it "contains the names of nearly all the *prominent* ministers in connection with the leading Nonconformist Congregations of England and Wales." The Manchester Conference confesses itself handsomely "snubbed."

Under the same cover with the "Declaration," the Union issues a letter informing its friends that, "We are now actively engaged in aiding our Scotch friends to resist the Secular Bill of the Lord Advocate. On the 6th ult. *we* defeated the Government."

The Scotch Education Bill is making rapid progress through the Commons, and at the date at which we are writing, all the changes that have been made in it are for the worse. The vicious principle of the cumulative vote has been introduced into the Bill. In the Bill, as originally submitted to the House, it was provided that no Parliamentary grant should be made to any denominational school established after the passing of the Act, unless "a majority of the children in attendance are of the denomination to which the school belongs." The Lord Advocate—the representative of the Government—moved the omission of this provision, and the omission was carried by a majority of 260 to 82. Dr. Lyon Playfair, who supported the Government, informed the House that the effect of retaining the clause might be the exclusion of new Episcopalian schools from the benefit of the grant, "because only 31 per cent. of the children attending these schools were Episcopalians, the remaining 69 per cent. belonging to other denominations,"—a very good reason, we should have thought, for excluding them. While the Government has made concessions to the Denominationalists, it has, as yet, yielded nothing to those who are anxious that the work of national education should be rescued from the contentions of rival religious sects.

The Nonconformists are often charged with bad faith in attempting to violate the "Compromise" effected by Mr. Forster's Act of 1870, and to which they are alleged to have consented. The reply to the charge is obvious. The Nonconformists never accepted the Bill; it was carried in the teeth of their hostility. But it is not the Nonconformists alone who are asking for the revision of the Act. At the recent meeting of the National Society—at which, by the way, Mr. Disraeli delivered a highly imaginative speech—Canon Gregory argued "that there were two amendments of the Education Act which Churchmen must demand in order to remove the difficulties which beset their path. One was the repeal of the Cowper Temple clause ["no religious catechism or religious formulary which is distinctive of any particular denomination shall be taught" in Rate Schools,] the rev. gentleman declaring that he should infinitely prefer definite Christian teaching of any kind to the sort that would be given under the clause: provided always, that the rights of Churchmen were protected by a proper conscience clause. The other amendment was "the restoration of the provision in the original Education Bill, to allow the subsidising of existing schools." This means, "Let us have the power of teaching the Catechism as well as the doctrines of the Church in Rate Schools, and enable us to get out of the rates the insignificant fraction of the expense of maintaining Church Schools, which we are now obliged to provide by voluntary subscriptions." We admire the Canon.

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## NOTICES OF NEW BOOKS.

*Heart-Life.* By THEODORE L. CUYLER,  
D.D. London: Hodder & Stoughton.

THIS is a collection of brief papers on various aspects of the Spiritual Life.

Good sense, warm feeling, cheerfulness, and that undefinable element of freshness which characterises American religious writing, make the book a very pleasant and useful one.

*A Scripture Manual, Alphabetically and Systematically Arranged. Designed to facilitate the finding of Proof Texts.* By CHARLES SIMMONS, with an introduction by the Rev. Dr. GARDINER SPRING. London: Hodder & Stoughton.

THIS book belongs to the same class as Locke's Commonplace Book of the Bible and Dr. Eadie's Analytical Concordance, and deserves a place on that handy shelf upon which we suppose most ministers keep their "tools." It is hardly possible to have too many books of this kind within easy reach when preparing for a Bible-class or thinking over a sermon. Mr. Simmons has arranged his texts very ingeniously. Of course there will be differences of opinion occasionally as to the relation of particular passages to the headings under which they are placed; this is inevitable. For instance, as Mr. Simmons is evidently a moderate Calvinist, he cannot help giving texts under the heading "Apostates—were they ever regenerated?" to which Arminian theologians would assign a different place, and he omits under this heading the great passages in Hebrews vi. which appear to have a very important bearing on the subject—placing them in a previous division entitled "Apostates hard to reclaim." How they could be "reclaimed" if they were never regenerate at all, it is hard to imagine. This, however, is a necessary result of his special theological creed, and does not really affect the value of the book. Sometimes he adopts a very generous method of dealing with difficulties. Under the "Mode of Baptism" he gives "Passages referred to by those who immerse," and "Passages referred to by those who sprinkle." Some of the subjects contained in the Index are rather startling; e.g., "Threats of Evil—to Papists." "Rights of Man—to Mental Culture." Dr. Gardiner Spring's introductory notice is very cordial. Among other things, he says—"The work contains not merely the *proof texts* on the subjects to which it refers; but what appears to my own mind one of its excellencies, the texts that *illustrate* these great subjects." Our own examina-

tion of the book confirms Dr. Spring's favourable judgment of it.

*The Devil's Masterpiece.* London: H. Blackman, and Jarrold and Sons.

THIS is one of the innumerable little books issued by the Plymouth Brethren, if they will excuse us for calling them by this name through want of a better. We were curious to learn what was "The Devil's Masterpiece," and we discovered that in the judgment of the writer it is to be found in the existence of 1,300 sects, which, if his calculation is correct, must have been increased by himself and his friends to 1,301.

*The Bright Spot near Osborne House, and other Poems.* By GLOWORM. London: Sampson, Low, and Co.

THESE poems are of the kind which, unfortunately, very many people prefer to poetry of a nobler type. The thought and the feeling are within the reach of commonplace people, and the versification is not so utterly bad as to repel them.

*Acceptable Words; Choice Quotations and Scripture Texts for every Day of the Year.* Collected and arranged by S.M.L. The Religious Tract Society.

THESE extracts are selected from a great variety of authors belonging to different churches and to different nations. On one page there is a passage from Wycliffe, and on another a passage from De Presensé. We believe that the compiler's hope, that her little book might "edify and comfort some of her fellow Christians," will be accomplished.

*Biblical Geography and Antiquities.* By the Rev. E. P. BARROWS, D.D. The Religious Tract Society.

THIS is a reprint of an American work. It has been revised by the English editor, and new matter has been added. Canon Tristram has written an interesting Appendix on the Recent Researches in Palestine, and Mr. B. Harris Cowper on the Moabite Stone. For Sunday-school teachers and others, to whom larger works are not accessible, this volume will be very valuable.

*Fifty-four Plain Practical Sermons.* By the late EDWARD D. GRIFFIN, D.D. Second Series. London : R. D. Dickinson.

DR. GRIFFIN was one of the greatest of American preachers, and his greatness consisted precisely in those qualities which make preaching effective for its highest purposes. His sermons show no great speculative power; the style, though robust and direct, is not of the highest kind; but there is an intense and almost irresistible earnestness about them, for the sake of which one would be willing to sacrifice everything else. They help us to understand how the great movements in the religious life of America forty years ago were produced. They are the kind of sermons that were preached in this country both in the Church of England and among Evangelical Nonconformists during the first thirty years of the present century—sermons which, under God, did a kind of work which will never be done again until the same earnestness returns. We do not ask young preachers to imitate Dr. Griffin, but to learn from him what are the elements of that preaching which alone is likely to bring men to penitence and to faith in Christ.

*Sermons Preached in Christ Church, Brighton.* By the Rev. JAMES VAUGHAN, M.A. Fourth Series. London : Dickinson and Higham.

THIRTY-FIVE sermons, very simple, direct, and popular in their style, and intensely Evangelical in their substance. There is not a town in England in which such discourses, delivered with freedom and vigour, would not attract great congregations. They are very good illustrations of the kind of sermons delivered by effective and earnest Evangelical clergymen, and Nonconformist ministers, among whom there is a disposition to be too "bookish" in their preaching, might learn something from them.

*A History of Philosophy from Thales to the Present Time.* By Dr. FRIEDRICH UEBERWEG. Translated by GEORGE S. MORRIS, M.A., Professor of Modern Languages in the University of Michi-

gan; with additions by NOAH PORTER, D.D., L.L.D., President of Yale College. London : Hodder & Stoughton.

THIS is the first volume of a Philosophical and Theological Library which is to be published simultaneously in England and America, and if the publishers are able to secure a succession of translators and editors equal to Mr. Morris and Dr. Porter, and will venture to give us a selection of the representative books of all the various schools of German philosophical and theological speculation, they will render eminent service to the development of English and American thought, and will deserve magnificent success.

The high reputation of Ueberweg's *History of Philosophy* gives it a claim to the first place in the new series. It is a very great book. It is more than a history, it is a cyclopædia of philosophy. There is a brief sketch of the lives of all the great leaders of philosophic speculation; an account of the leading principles of their several systems; and a most valuable list of all the authorities that a student can have occasion to consult in reference to them. It is, of course, as unlike as possible the brilliant lectures of Co-sin, and the scarcely less brilliant chapters of Mr. Lewes. Ueberweg's history is a book for students. In form it resembles Tennemann's well-known manual, but is very much richer. Mr. Morris has rendered it into clear and excellent English. The present volume brings down the history to the German Mysticism of the 14th and 15th centuries, and closes with a very full account of Eckhart.

*The Doctrine of Christ Developed by the Apostles.* By EDWARD STEANE, D.D. Edinburgh : Edmonston and Douglas.

IN this handsome volume the venerable author has delivered his testimony to those great Evangelical doctrines which, to use his own words, "have hitherto nourished our Churches in faith and godliness, and which will be found embedded in the writings of Howe and Owen, and Charnock and Flavel; of Leighton, Romaine, Thomas Scott, and Dr. Chalmers; and still later in those of Andrew Fuller, Dr.



Pye-Smith, Edward Bickersteth, Dr. Wardlaw, and Dr. John Brown." He speaks of being old enough to remember Andrew Fuller, and to have heard him preach. The book breathes the spirit of

an earlier time, and will be especially welcome to those Christian people who miss in modern preaching and modern religious literature an element for which their hearts yearn.

[ERRATUM.—In our last number (p. 383), "English Grammar," by C. P. Mason, M.A., should have been placed second in the list of Grammars that were noticed.]

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## CONGREGATIONAL REGISTER.

MAY—JUNE.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### CHAPEL FOUNDATIONS LAID.

April 30. ALLERTON, Yorkshire, by Mr. Robertson.

Whit Monday. BUCKFASTLEIGH, Devon, by A. Hubbard, Esq., Plymouth.

Whit Monday. BUCKLEY, near Chester, by Mr. Robert Sinclair.

### CHAPELS OPENED.

May 23. BIRDBUSH, Wiltshire.

June 6. Mission Chapel and School, DERBY.

### CALLS ACCEPTED.

Mr. Charles Brown (Nottingham Institute), BYFIELD, Northamptonshire.

Rev. J. C. Lloyd Harris (of Billingshurst), STOURBRIDGE.

Rev. H. M. Stallybrass (of Saltaire), TRURO.

Rev. Walter Peppercorn, B.A., LL.B. (of Lowestoft), Nether Chapel, SHEFFIELD.

Rev. T. Davies (of New Milford), WEL-  
LINGTON, Salop.

Mr. Joseph H. Joseph (Brecon Memorial College), HIRWAIN, Glamorganshire.

Rev. J. P. Gledstone (of Sheffield), Park Chapel, HORNSEY.

Rev. R. J. Corke (of Cotton End), SKIP-  
SEA, FRODLINGHAM, and BELFORD,  
Yorkshire.

Rev. J. F. Poulter, B.A., Queen's Coll.,  
Cambridge (late of Wellingborough),  
MITCHAM, Surrey.

Rev. Matthew Robertson, B.A., D.Sc.  
(late scholar of New College, London,  
and Dr. Williams' Divinity Scholar),  
CAMBRIDGE.

Mr. W. H. Jackson (of New College),  
BASSINGBOURNE, Cambs.

Rev. John Clarke (Western College)  
Bridge Street Chapel, WALSALL.

### RESIGNATIONS.

Rev. John Pulling, DEPTFORD.

Rev. John Newsholme, SHEFFIELD.

Rev. J. Dickerson Davies, M.A., DART-  
MOUTH.

Rev. Henry Gee, CHATTERIS, Cambs.

Rev. William Lewis, COCKERMOUTH.

Rev. A. A. Ramsey, Adelphi Chapel,  
HACKNEY ROAD.

Rev. W. Manchee, HERTFORD.

Rev. W. Jollyman, NORTHAM, Devon.

### ORDINATIONS.

May 14. Rev. A. Gray Maitland, Church  
in the Grove, SYDENHAM.

May 22. Rev. Thomas Hope (Lan-  
cashire Independent College), BUNGAY.

May 12. Rev. J. H. Stanley (of Aire-  
dale College), WORTLEY, near Leeds.

### DEATHS.

May 12. Rev. James Stratten, in the 77th  
year of his age, for more than 40 years  
minister of Paddington Chapel.

May 18. Rev. James Smith, Dorchester,  
in the 74th year of his age.

May 31. Rev. Thomas Mills, aged 28,  
minister of the Congregational Church,  
Leigh.

June 6. Rev. J. A. Coombs, of Tor-  
quay, aged 78.

June 9. Rev. William Ellis, aged 77,  
formerly Missionary in the South Sea  
Islands, and recently in Madagascar.

June 16. Mrs. Ellis, widow of the Rev.  
William Ellis.

# *The Congregationalist.*

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AUGUST, 1872.

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## *ON SOME ASPECTS OF MODERN PREACHING.*

### IV.—ITS AVOIDANCE OF GREAT TRUTHS.

IT is said that a few months ago a dignitary of the Church of England who happened to be in London went one Sunday morning to service at Westminster Abbey, it having been announced that the Dean would preach. "How did you like the sermon?" asked the lady with whom he was staying. "Oh," was the reply, "it was very good; there was nothing to object to; but it was not what I went to hear: I went to hear about the way to Heaven, and I only heard about the way to Palestine." The accomplished Dean might fairly object to this story, if it were regarded as conveying a just impression of his ordinary preaching; but we are inclined to think that there are congregations here and there which would affirm that the clerical criticism on the sermon of the Dean of Westminster touches one of the defects of which they complain in the sermons of their own ministers.

During the last thirty or forty years, the historical and geographical knowledge which may be used in illustrating Holy Scripture has received rich and most valuable accessions; and to a minister there are few pleasanter books than those by which he has come to know the look of the hills which lie round Nazareth and of the plain of Esdraelon, almost as well as though he had lived in the Holy Land from his childhood. Dean Stanley, and Dr. Tristram, and Dr. Thompson have given all of us many charming hours, and to speak depreciatingly of the result of their labours would be as ungrateful as it would be unjust. They have illustrated the meaning of many obscure passages in Holy Scripture, and have made the meaning of many plain passages more vivid. The history of patriarchs and of apostles, and even of our Lord Himself,

receives a new element of reality from what they have written about the land to which the history belongs.

And yet people do not come to service on Sunday that they may hear about "the way to Palestine," nor about the course of the Jordan, nor about the form of the hills of Judea, nor about the profusion of flowering shrubs that grow on the sides of Mount Carmel. Nor do they care very much about the philosophy and faith of the conflicting religious parties in the Jewish nation. All these things have their place in the illustration of Scripture narratives; but their place is a very subordinate one. It is a great mistake—though I believe the mistake is not uncommon—to suppose that sermons in which geography, secular history, and scene-painting are very prominent, will have any strong attractions to ordinary congregations. A few picturesque sentences here and there in a sermon, two or three minutes given to the statement of curious facts about the faith and life of the Egyptians, or the Persians, or of the Jewish people, will be listened to with attention, and may not only illustrate the main subject of the discourse, but be a pleasant relief to the congregation, by calling into activity faculties to which religious truth does not directly appeal; but there is, after all, nothing so "interesting" as religious truth itself. There is not one person in a hundred in our congregations who would care to listen to an hour's lecture every Monday evening on the geography of Palestine or on Egyptian antiquities. Now and then, or for even a few weeks together, a man who has a considerable knowledge of these subjects, and who has the faculty of talking about what he knows in a free and vivid style, might get a considerable audience; but before very long his audience would be certain to fall off, and in the course of two or three months would disappear altogether. Take an ordinary English town, with twenty places of worship in it; suppose that in every one of these it were possible to put a man with the knowledge of such subjects possessed by Dr. Tristram; and that these twenty men were to lecture every Sunday evening for six months, telling the people all they knew about the Desert and the Dead Sea, and Eastern houses, and Jerusalem and Lebanon; does any one imagine that at the end of the six months the Sunday evening congregations would be half as large as they are now? After the first Sunday or two, would people walk through the rain or the dust to listen to lectures on subjects like these? Every one who knows the average English intellect can answer these questions. If the predominant interest of the preacher is in the mere drapery of the history through which God has revealed Himself, he will not only fail to do his congregation any religious good—his sermons will become uninteresting. Anyhow, preaching of this sort is not Christian preaching. When our Lord sent forth His Apostles to disciple all nations, He

certainly did not mean that they were to give the world trustworthy information about the scenery, the geology and the botany of the Holy Land.

*Kittoism*, however—if I may venture to use the word without disrespect to a good and brave man—is a less common fault in modern preaching than the habit of weaving together a number of thoughts which to the preacher seem “fresh” and “original,” but which make no great Truth, or Fact, or Law of the Christian Revelation at all clearer or more real to those who listen to him. Under the influence of a morbid dread of being commonplace, and of a juvenile passion for originality, men are in danger of avoiding the great highways of Christian thought, and wandering off into bye-paths, along which it may be pleasant to stroll, but which lead nowhere. They follow ingenious lines of speculation which come to nothing. To such preachers those texts are most attractive which suggest a succession of semi-ethical, semi-spiritual observations, which have not the remotest relation to the characteristic elements of the Christian Revelation, and in which neither a believer in the Council of Trent nor a believer in Chunder Sen would find anything positively objectionable. If a text is taken which affirms, in the fullest and most distinct manner, some great Christian truth, the chances are that the preacher will raise some side issue, and the very heart and substance of the text will be evaded.

How much loss of power the preacher suffers from avoiding those great subjects which, in all ages, have exerted the profoundest influence on the moral and spiritual life of mankind, it is impossible to estimate. In our own times, when there is such a fatal energy in the tendencies which are hostile to faith in Christ, it is utter folly to leave the supreme forces at our command unused. Mr. Matthew Arnold, in the preface to one of his early volumes of poems, has some observations which, in principle, are as applicable to preaching as to poetry. He says, “Nor do I deny that the poetic faculty can and does manifest itself in treating the most trifling action, the most hopeless subject. But it is a pity that power should be wasted, and that the poet should be compelled to impart interest and force to his subject, instead of receiving them from it, and thereby doubling his impressiveness. There is, it has been excellently said, an immortal strength in the story of great actions; the most gifted poet, then, may well be glad to supplement with it that mortal weakness which, in presence of the vast spectacle of life and the world, he must ever feel to be his individual portion.”\*

Nor is the true idea of Christian preaching always fulfilled even when

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\* Poems by Matthew Arnold. Second Edition, 1854. P. vii.

the sermon professes to deal with one or other of the most momentous verities of the Christian Faith. It is one of the habits of modern preachers to philosophise about Truth instead of preaching the Truth itself. Forty years ago, in a famous article in the *Edinburgh Review*, Mr. Carlyle said—"The most enthusiastic Evangelicals do not preach a Gospel, but keep describing how it should and might be preached;" [a rebuke to which the writer of this article is, perhaps, at this moment exposing himself;] "to awaken the sacred fire of faith, as by a sacred contagion, is not their endeavour; but, at most, to describe how Faith shows and acts, and scientifically distinguish true Faith from false." There is no more natural method of evading the true work of the Ministry than this. There are probably very few of us who do not often commit the fatal mistake of supposing that we have done our best to secure the moral and spiritual results, which are intended to be produced by the Truths and Facts of the Christian Revelation, when we have shown what these results ought to be. Instead of making the immortal blessedness possible to men, through Christ, so real and glorious to the intellect and heart of our people, that those who are in Christ shall exult in the greatness of their hope and be strengthened by it for sorrow, temptation, and duty, and those who are not in Him be inspired with a vehement desire to make that hope their own, we try to show that the promises of immortality are calculated to win the heart of man away from the pursuit of pleasure or of wealth, to console him in sorrow and to make him strong to overcome the world, the flesh, and the devil. We do not address ourselves to the great attempt so to represent the love of Christ as to set the hearts of our [people all aflame; if we did, and were successful in the attempt, it would be comparatively easy to lead them to live the kind of life which Christ's love requires; the love would constrain them to depart from all iniquity; but we rather try to show what ought to be the effects of Christ's love upon those who believe in it.

No doubt in philosophising about the Truth, we state the Truth itself with more or less clearness and vigour; but, if our intention is to show what effects the Truth should produce, instead of to present the Truth in such a form that it shall naturally produce these effects, we shall not be likely to secure the highest ends of preaching.

Of course, it is not meant that strenuous preaching of the kind for which I am pleading is to be expected from any man every Sunday morning and evening. Quiet teaching is necessary—teaching about Christian doctrine, the culture of the spiritual life, and common human duties. It is necessary occasionally to discuss popular objections to our Faith, and to correct popular misapprehensions of it. But if any great effect is to be produced by preaching, there must be the vigorous and

frequent attempt to put before the people the great Truths of the Christian Faith in all their native dignity and pathos and power. I mean, that there must be the attempt to make men see and feel the greatness of God, His Holiness, the terrible, yet gracious energy of His hostility to sin, His infinite Love, the Majesty and Gentleness, the Power and the Mercy of our Lord Jesus Christ, the nature and wonderfulness of His Atonement for the sins of mankind, the reality and necessity of the inspiration of the Holy Ghost, the greatness of the benefits conferred by God in response to Faith, the peril and guilt of unbelief, the awfulness of the final Judgment, the transcendent glory of the destiny of the redeemed, and the pains and terrors of the Second Death. These are the Truths and Facts through which, and concurrently with which, the Spirit of God struggles with the reluctance of the soul to enter into the Kingdom of Heaven; and it is only as these truths and such truths as these are brought to bear upon the intellectual and moral life, that the victory of Christ over the sinfulness of mankind is won.

Preaching of this kind, it must be acknowledged, is very much more difficult to most men than preaching which is characterised by the element which I have described as *Kittoism*. It requires more severe intellectual effort and more vigorous intellectual powers than the vapid, unsubstantial preaching which is falsely called "intellectual." It is far harder to state the Truth with force and freshness than to philosophise about it. We believe that there are hundreds of men who would acknowledge that they find nothing so difficult as to preach what is called "a simple Gospel sermon."

I suspect that the difficulty arises partly—not altogether—from the want of habitual meditation upon the fundamental facts of the Christian Faith. There are some of us to whom the most commonplace truths are the least familiar. But may I venture to suggest another explanation? In the absence of any direct vision of spiritual Truth, it is easy to repel objections which may be urged to the creed of the Church, and easy to philosophise about the relation of doctrine to life and character; but to speak of the Truth itself, without suffering from the consciousness of utter ineffectiveness, it is necessary that the Truth should be revealed to us by the illumination of the Holy Ghost. Whenever such a revelation comes to a man, let him not fear that he will weary his congregation by perpetually reiterating what he has seen and heard. Trustworthy tidings, at first hand, from the invisible and eternal world, never become wearisome to an audience while they continue interesting to the speaker.

## THE CHURCH THE FULNESS OF HIM THAT FILLETH ALL IN ALL.

"The fulness of Him that filleth all in all."—EPI. i. 23.

**I** DO not profess to be able to explain what this means. St. Paul himself would probably have said that when he wrote this passage he had present to his spiritual vision glories which transcended all the resources of language. What he saw, it was not possible for man to utter. The faint but majestic outlines of great spiritual truths lie behind his words, like mountain ranges seen through the mist. And yet, as we steadily gaze, there are moments when the mist seems to break; and though to our dim and imperfect vision much must remain unrevealed, we may see enough to fill us with awe and with joy almost divine.

The Church, the Apostle tells us, is the "Body" of Christ. Through it, Christ reveals His own life. Sainly men have been conscious that there exists between themselves and Him a closer and more mysterious relationship than that of sympathy, and that in all the higher forms of Christian endurance and activity, it is not they that live, but Christ that liveth in them. According to its "Idea" the Church is the organ of Christ's activity. It is He who speaks through its lips,—consoling sorrow, rebuking sin, declaring the infinite mercy of God, and entreating all men to return to righteousness and to peace. It is He who ministers through the hands of the Church to human necessity and wretchedness,—giving bread to the hungry and clothing to the naked, breaking the fetters of the oppressed, supporting the head of the dying, and defending widows and orphans from the perils of their lonely and desolate condition. When we perform charitable deeds, it is because He is moved with compassion; and when we try to rescue men from eternal perdition, it is He who, through us, is seeking and saving the lost.

As His strength is *ours*, our infirmities and sufferings are *His*. He is not only "touched with a feeling of our infirmities;"—the union between Himself and His Church is so intimate that all our sorrows are the sorrows of Christ, and He can say to the persecutor of saints, "Why persecutest thou ME?"

The time will come when this ideal union will be consummated. It exists already; but on this side of death—perhaps on this side of the resurrection—it cannot reach its perfect form. In Heaven the holiness and blessedness of the Church will be a complete expression of the holiness and blessedness of its Lord. We shall fulfil all His volitions. Our joy and glory will be His: His joy and glory will be ours.

But this is not all. The Church which is the Body of Christ is "the fulness of Him that filleth all in all." Before we can obtain any glimpse



of what these words tell us about the Church, we must try to learn what they tell us about God Himself. He "fillet all in all." By this Paul meant that all things were not only brought into existence by God, but that He perpetually fills them with the virtues and energies which constitute their perfection. But for Him they would be unsubstantial phantoms. As the sun fills the evening clouds with purple, and amber, and gold, so that vapours which have risen from the grey and desolate sea, and from marshy swamps, are transfigured while the sun is upon them, and then fade away into formless darkness, so God gives to all created things their strength and stability, whatever makes them fair and beautiful to the eye, and all those mysterious properties which, from age to age, science is revealing to mankind. It is He from whom the flower receives the grace of its form and its sweet perfume. It is His strength that setteth fast the mountains. It is the voice of His thunder that we hear in the heavens. The intellectual powers of man derive all their strength from Him; it is His inspiration that giveth understanding. The strength and holiness of angels come perpetually from God, as the river flows from its springs, as the light streams from the sun. "He fillet all things with all things."

And the Church is "the fulness" of Him concerning whom this wonderful declaration is made. What this means we shall best discover by considering how St. Paul uses the same word in another place. In Rom. xiii. 10, he says that "love is the fulfilling"—or the fulness—"of the law;" that is, in love law is perfected; its largest demands are met; its highest principles are carried to their highest perfection; it is completely developed; its requirements are exhausted. When he says that the Church is the "fulness" of God, St. Paul means that as law never reveals all the depth and wealth of its excellence until obedience passes into love, so God who "fillet all in all" can reveal the infinite resources of His life only in the Church. In creating all things and in sustaining all things, He does but imperfectly express and manifest what is in Him; His powers are restrained; His wealth is unspent; and we are to look to the Church for the complete development of all that He is, and for the highest illustration of all that He can accomplish.

We know what it is for an artist to complain that he cannot give to the world the picture which is present to his imagination. He is cramped by the imperfection of his materials, and by the inexorable conditions of his art. It is impossible for him to transfer to canvas his conception of space. No colours that he can lay on his brush can reach the brightness, the delicacy, the softness, the depth of the colours of which he dreams. Now and then he almost thinks that he begins to see on his easel the glory which has filled his fancy, but the fair and wonderful vision which came to him in the woods or on the mountains,

or by the sea, remains his own. His genius is hampered and restrained as soon as he begins to work. Its "fulness" is never revealed.

It is the same with the poet. He is always greater than his verse. His subject may be ill-chosen; perhaps no subject would give adequate opportunity for the development of all the variety of his powers. There is gentleness in him and anger, pity and sternness, rapture and despair; there is luxuriant grace and iron strength; there are fancies light as the sea-foam, and thoughts as vast and awful as the depths beneath. Where shall he find the subject which gives him the chance of manifesting the "fulness" of his power? And if he found it, he would discover that, through the necessary imperfection of human speech, his words were always far away from his thought. Hamlet is not "the fulness" of Shakspeare, nor is Paradise Lost "the fulness" of John Milton.

It is the same with the musician. No voices are sweet enough and rich enough to render the melodies which he has heard in silent and secret places; no chorus can express the full and perfect harmony which flows around him in the moments of his inspiration; and, to tell us all he means, he must have sounds such as never came from instruments which human hands have made. He wants the purity of the song of the skylark, and the sigh of the woods when the winds are moving softly through the trees, and the moan of the sea when a storm is rising, and the crash of the thunder when the storm has come. These things are beyond his reach, and the "fulness" of Beethoven, of Handel, and of Mendelssohn remains for ever undeveloped.

But the Church is "the fulness" of God. God, who, while He sustains heaven and earth, angels and men, the life and energy, the activity and peace, and joy of all created things, still has thoughts which are not uttered, powers which are latent, hidden riches of perfection—reveals all that He is in the Church.

I say again, that I cannot profess to explain these words. What they suggest reaches into infinity. But, though it will be at the risk of lessening the grandeur and wonder of the transcendent spiritual facts which the Apostle is struggling to express, it may be well, perhaps, to attempt—not to define—but to illustrate his meaning.

I. If the Church is the "fulness" of God, the Church must be the sphere in which all His *holiness* finds its most glorious activity, and receives its highest expression.

It is not easy for us to conceive of the life of God in that eternal solitude which was His home before He surrounded Himself with creatures made in His own image, and reflecting His own moral perfections. But for the revelation in Holy Scripture of the existence in the divine nature of distinctions which, for want of any other term, we

must call personal, we should find it impossible to form even the most vague and indefinite conception of how, in those remote ages, God could have had any moral life at all. For us, all moral perfection consists in right relations between moral beings, and when God was alone, these relations could have had no existence, unless there are distinctions within the Godhead itself. But, as soon as creation began, the holiness of God began to reveal itself in the laws which He impressed on the universe, in the equity and beneficence of His government, and especially in the purity of those exalted intelligences that surround His throne in heaven. We know very little about angels and archangels, and celestial principalities and powers; but what we know authorises us to believe that they were created capable of obeying or violating the eternal law of righteousness. In their creation the divine holiness was striving to reproduce itself. The holiness of God is an infinite energy which cannot remain inactive. It does not reveal itself merely in the personal character of God; it is incessantly endeavouring to complete the illustration of the beauty and greatness of moral and spiritual perfection, by originating and sustaining created forms of moral and spiritual life. To every new order of moral beings called into existence by the divine power, God sustains new relations determined by their rank in the hierarchy of creation, by their functions, and by all the developments of their history; and God's moral creatures themselves, according to the varying conditions and circumstances under which their life is unfolded, illustrate varying types and elements of moral strength and beauty.

It is because the sculptor delights in majestic or graceful forms that he shapes the marble into majesty or grace. It is because God delights in holiness, and in holiness of kinds infinitely various, that He creates beings whose free fidelity to the law of righteousness constitutes the ideal perfection of their nature. The holiness of angels is the revelation of the holiness of God. It was He who so made them that they are capable of holiness; it is He who from age to age sustains their holiness. Their perfection is not their own; it is derived from the perpetual inspiration of God.

The energy of the divine holiness, then, had revealed itself in the personal history of God, in the original creation of angels, and in the stainless perfection of those who kept their first estate; but the full revelation of that energy was yet to come. It was to be accomplished in the Church. To inspire with moral and spiritual strength the glorious hosts of angels and to sustain through bright and unnumbered millenniums the fervour of their love, their delight in purity, and their fidelity to God, was not enough. The holiness of God moved forward to a greater task. It had resources which as yet were undisclosed.

The angels had but to be defended in their righteousness ; *we* have to be restored to the divine image after we have been stained and corrupted by sin. And consider how various and appalling are the evils which the energy of God's holiness has to subdue before our redemption is complete. Among the saved there are those who worshipped false gods, and whose whole moral life had been made foul by heathenism ; those who in Christian lands had lived from their childhood till old age among the outcasts of society ; those who had been taught about the love of Christ in their youth but spent their manhood in profligacy and the most disgraceful vice ; liars, sensual persons, the selfish, the covetous, the cruel, the profane. At last, the infinite goodness of God subdued their hostility to Himself, and under the power of His holiness the evil, which had become part of their very nature, disappeared ; they were purified from sin ; they were inspired with a vehement love of goodness ; and so complete is their redemption that they have become members of the body of Christ, and the very life of Christ is manifested in the harmony and beauty of their moral and spiritual perfection.

It may be that our kinship with Christ, through His assumption of our nature, will render it possible through eternity for the divine holiness which dwells in Christ to work more powerfully in *us* than even in angels who have never fallen. Christ continues a man still, and that mysterious unity of the race, by virtue of which it appears as if no man can sin alone, but must infect others with the contagion of the evil that is in him, may render us capable in heaven of receiving a fuller inspiration of the life that is in Christ, may involve us in a union with Him far more intimate than can be attained by any other holy beings. In us the energy of His holiness may act more immediately and with less restraint. Not only in our redemption from positive sin, but in the consummate glory of our future moral and spiritual perfection, the Church may constitute the "fulness" of Him that filleth all in all.

II. If the Church is the "fulness" of God, it must be the sphere in which His *love* has the freest exercise and reaches its highest intensity.

God is love, and He loves all His creatures ; but in His love for them there are various measures and degrees. Human love clings with the greatest tenderness to those whom it had almost lost, and to those for whom it has suffered most. It may be the same with the divine love. That very law by which, among ourselves, love grows more intense as it is more severely tried, more fervent as it triumphs over ingratitude, unworthiness, coldness and indifference, may determine the varying measures of the love of God for His creatures. If it is true that those may be expected to love God most to whom He has forgiven most, it

may be equally true that His love is most deeply moved by those who have needed most forgiveness. The good shepherd rejoices over the one sheep that was lost more than over the flock that never went astray; the merciful father, when the prodigal returns, fills the house with music and dancing. According to the laws of love it may be possible for God in Christ to love us far more tenderly than He loves those for whose sins He has not suffered, and whom He has never had to forgive.

However this may be, it is certainly possible for Him to love us with a love of a special kind. We are the brethren of Christ; He calls us so; nor is this an empty title. It represents the relationship which exists between us and Him. He has lived in our world—its heat and its cold, its hunger, thirst, and weariness, its sorrows and temptations were once His own. When here, He was of the same flesh and blood as ourselves. In His glory He has not cast off His manhood; and we are to be glorified, that, as He was one with us on earth, we may be one with Him in heaven.

It is possible to love those who are akin to us as we can love no one else; and in loving us, God, who became man in Christ, is loving those who are of the race into which He has entered, and between whom and Himself there are the subtle and wonderful relations of kindred. It is at home, among those with whom we live, who bear our name, who share our blood, that our love is perfected; and, with the Church, Christ is "at home." The Church is the fulness of God, because in the Church the infinite love of God in Christ finds its noblest and tenderest manifestation. In loving others, He loves those to whom His power has given existence; in loving us, His love for His creatures passes into a higher and nobler form, and becomes a love for those who are akin to Himself.

III. In the Church, God found an adequate sphere—not merely for His holiness, not merely for His love, but for His *grace*.

His bounty has been illustrated in the infinite variety of happiness with which He has enriched an infinite variety of created life. It will surely be one of our delights in the eternal future to listen to the story of the prolonged and ever-increasing joy which has been the inheritance of those who stand nearest to His throne, and to travel across the boundless provinces of His happy kingdom, not as philanthropists have travelled on earth—to investigate the sufferings and wrongs of the wretched and oppressed—but to discover fresh proofs of the manifold wisdom and manifold goodness of God in the innumerable forms of blessedness which He has brought into existence. God's own joy consists largely in the joy of His creatures. But, till our redemption,

there was one form of delight wanting to Him. The delight of blessing those who had done nothing to forfeit their blessedness was His; the delight of blessing myriads of living things that were incapable alike of righteousness and of sin was His; but there was another delight that He had never known. His bounty had been working without hindrance and restraint. His goodness had been flowing in natural channels. But as the infinite stream continued to flow, it rose above the banks; it became a flood; it poured itself out on the unworthy; it reached its height when we who had deserved His anger received the noblest gifts of His grace.

This is our unique destiny. In us, God's delight in blessing His creatures accomplishes its final triumph—there is nothing left beyond. What more He can do, than He will do for His Church, it is impossible to conceive. He lifts us up from slavery to a throne; from condemnation to eternal renown; from the depths of darkness, of shame, and of death, to glory, honour, and immortality. He has found at last a sphere in which the greatness of His goodness can be adequately revealed, and at last He is satisfied and is at rest. The Church is the "fulness" of God, because in the ages to come He will show the riches of His grace in His kindness to us in Christ Jesus; and our joy in the anticipation of our everlasting blessedness is perfected by this—that it will be more blessed for Him to give than it will be for us to receive.

EDITOR.

### THE INDULGENCE OF 1672.\*

THE Declaration of Indulgence to Dissenters, promulgated by Charles II. in March, 1672, is one of those administrative puzzles of which that monarch's reign was very prolific. There can be no doubt that it was an infringement of the rights and privileges of Parliament; and when members assembled in the spring of 1673, they intended to re-assert their rights only, in demanding the withdrawal of the measure, and did not thereby countenance that persecution of Dissenters from which the Indulgence freed them. Subsequent proceedings of the same Parliament amply confirm this view. But, apart altogether from the political aspect of the question, the results which flowed from the publication of the Declaration are pregnant with

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\* Our readers will not confound the Declaration of Indulgence issued by Charles II. in 1672, with the Declarations issued by James II. in 1687 and 1688, the latter of which completed the ruin of the Stuart dynasty, and united Churchmen and Nonconformists against the Throne.—*Ed.*

interest; and a careful survey of them will prove beyond doubt that the measure was highly popular with all classes of Dissenters. The very opposite opinion has been commonly affirmed by able writers, but then they did not possess such facilities for obtaining accurate information on the question as are within reach now.

Lord Macaulay says: "Of all the many unpopular steps taken by the Government the most unpopular was the publishing of this Declaration. The Puritan, though he might rejoice in the suspension of the persecution by which he had been harassed, felt little gratitude for a toleration which he was to share with Antichrist." The brilliant genius of Macaulay has stamped his work with such weight, that to canvass any statement of his almost needs an apology by way of preface. At the same time it were nothing less than cowardice to abstain from openly stating an opposite opinion, particularly when the facts in support of that opinion are submitted, as they are in this case, to the judgment of all thinking men. Before dealing with the Indulgence, it is not out of place, though it may be irregular, to call attention to what actually happened with respect to this Declaration when the House of Commons met in February, 1673. The King in his speech, anticipating the opposition of the House, said: "Some few days before I declared the war, I put forth my Declaration for Indulgence to Dissenters, and have hitherto found a good effect of it by securing peace at home when I had war abroad. There is one part of it that hath been subject to misconception, which is that concerning the Papists, as if more liberty were granted them than to other recusants, when it is plain there is less. For that others have public places allowed them, and I never intended that they should have any, but only for that freedom of their religion in their own houses without any concern of others; and I could not grant them less than this, when I had extended so much grace to others, most of them having been loyal and in the service of me, and of the King my father; and in the whole course of this Indulgence I do not intend that it shall anyway prejudice the Church; but I will support its rights and it in its full power. Having said this, I shall take it very, very ill, to receive contradiction in what I have done. And I will deal plainly with you, I am resolved to stick to my Declaration."

Lord Chancellor Shaftesbury followed in another speech in which he took up the same points alluded to by the King. But neither the King nor the Earl touched upon the real question which the Commons saw contained in the Declaration. They commenced debating the question of privilege involved in the Indulgence, and adopted an address to the King, in which they told him plainly "that penal statutes in matters Ecclesiastical cannot be suspended but by Act of Parliament." Then, as soon as they had passed the address, the next resolution adopted was



this: "That a bill be brought in for the ease of his Majesty's Protestant subjects that are Dissenters in matters of religion from the Church of England." This shows conclusively that the Commons did not object to the Indulgence in effect, but to the breach of privilege which it involved. The point was taken up by the King in his reply to the Address, and he declared that the King's power in Ecclesiastical matters was never before questioned. But the Commons insisted that for the King to suspend penal statutes was to exercise a power never even claimed by any of his predecessors. The question therefore was clearly not one of good-will or ill-will to the Dissenters, but as to the respective rights and privileges of the King and Commons.

For twelve years there had been a struggle going on with the object of bringing back to the bosom of the Church all who dissented from it; and, although the arm of the State was invoked in aid of the Church, the relative positions of the two parties remained unchanged. To whom the Dissenters were indebted for the twelve months of freedom from persecution which they enjoyed cannot be satisfactorily determined. He who is known to us now by his title of the Earl of Shaftesbury, was no doubt one of the chief promoters of the scheme; and probably the Duke of York, in the hope of obtaining favour for Roman Catholics, was the second most strenuous supporter of the measure. At the Court held in Whitehall, on Friday, March 15, 1672, when Lord Arlington, the Secretary of State, was directed to "cause his Majesty's Declaration to all his loving subjects" to be forthwith printed and published, men of very opposite parties met together in happy accord for the first and last time in their lives. The King's most excellent Majesty was present, and round about him were the Dukes of York, Buckingham, and Monmouth; the Earls of Bridgewater, Anglesey, Bath, Craven, and Lauderdale; Lords Arlington, Newport, Holles, and Ashley (afterwards Shaftesbury); Mr. Treasurer George Duke of Albemarle; Mr. Vice-Chamberlain Henry Savile; Sir John Duncomb; and the Master of the Ordnance, Sir Thomas Chicheley. There were very few absent: Lord Robarts, the Privy Seal, was in Scotland; Sancroft, the Archbishop of Canterbury, and Sterne, Archbishop of York, were not present.

The text of the Declaration, written on parchment, as it was read to those assembled, is now amongst the archives of the State Paper Office. Here is a transcript *verbatim et literatim*:—

"CHARLES R.

"Our care and endeavours for the preservation of the rights and interests of the Church have been sufficiently manifested to the world by the whole course of our Government since our happy restoration, and by the many and frequent ways of coercion that we have used for reducing all erring or dissenting persons, and for composing the unhappy differences in matters of religion which we found among our

subjects upon our return. But it being evident by the sad experience of twelve years, that there is very little fruit of all those forcible courses, we think ourself obliged to make use of that supream power in Ecclesiastical matters, which is not only inherent in us, but hath been declared and recognised to be so by several Statutes and Acts of Parliament ; and therefore we do now accordingly issue this our Declaration, as well for the quieting the minds of our good subjects in these points, for inviting strangers in this conjuncture to come and live under us, and for the better encouragement of all to a chearful following of their trade and callings, from whence we hope by the blessing of God to have many good and happy advantages to our Government ; as also for preventing for the future the danger that might otherwise arise from private meetings and seditious conventicles. And, in the first place, we declare our express resolution, meaning, and intention to be—That the Church of England be preserved, and remain entire in its doctrine, discipline, and government, as now it stands established by Law, and that this be taken to be, as it is, the basis, rule, and standard, of the general and public worship of God, and that the orthodox conformable clergy do receive and enjoy the revenues belonging thereunto ; and that no person, though of a different opinion and persuasion, shall be exempt from paying his tythes or other dues whatsoever. And further, we declare that no person shall be capable of holding any benefice, living, or ecclesiastical dignity or preferment of any kind in this our kingdom of England, who is not exactly conformable. We do in the next place declare our will and pleasure to be, that the execution of all and all manner of penal laws in matters Ecclesiastical, against whatsoever sort of Nonconformists or Recusants, be immediately suspended, and they are hereby suspended. And all Judges, Judges of Assize and gaol delivery, Sheriffs, Justices of the Peace, Mayors, Bayliffs, and other officers whatsoever, whether Ecclesiastical or Civil, are to take notice of it, and pay due obedience thereunto. And that there may be no pretence for any of our subjects to continue their illegal meetings and conventicles, we do declare that we shall from time to time allow a sufficient number of places, as they shall be desired, in all parts of this our kingdom, for the use of such as do not conform to the Church of England, to meet and assemble in, in order to their publick worship and devotion ; which places shall be open and free to all persons. But to prevent such disorders and inconveniences as may happen by this our Indulgence, if not duly regulated, and that they may be the better protected by the Civil Magistrate, our express will and pleasure is, that none of our subjects do presume to meet in any place until such place be allowed, and the teacher of that congregation be approved by us. And lest any should apprehend that this restriction should make our said allowance and approbation difficult to be obtained, we do further declare that this our Indulgence as to the allowance of the publick places of worship, and approbation of the teachers, shall extend to all sorts of Nonconformists and recusants, except the recusants of the Roman Catholick religion, to whom we shall in no wise allow publick places of worship, but onely indulge them their share in the common exemption from the execution of the penal laws, and the exercise of their worship in their private houses onely. And if after this our Clemency and Indulgence, any of our subjects shall presume to abuse this liberty, and shall preach seditiously, or to the derogation of the doctrine, discipline, or government of the Established Church, or shall meet in places not allowed by us, we do hereby give them warning, and declare we will proceed against them with all imaginable severity. And we will let them see we can be as severe to punish such offenders, when so justly provoked, as we are indulgent to tender consciences. *In witness whereof we have caused our Great Seal of England to be putt and affixed to these presents.*

“Given at our Court at Whitehall this fifteenth day of March, in the four and twentieth year of our Reign.”

[NOTE.—The lines in Italics were omitted from the published Declaration.]

The Declaration is valuable, not from an antiquarian point of view solely, though copies are exceedingly rare, but also on account of the mode of argument adopted throughout, the attempt to conciliate and back up the Church of England, and the special provision with regard to the Roman Catholics. In the same number of the *London Gazette* in which the Indulgence was announced, there appeared the full text of the Declaration of War against the United Provinces. The Dutch war, so humiliating to England, and the Indulgence were contemporaneous in their existence, and each resulted in bringing misfortunes upon their English authors.

We pass from the consideration of the recited text to discuss the manner in which the Indulgence was received throughout the country. King's Messengers were despatched with copies to the Lords-Lieutenant of counties, and to the Mayors of the principal cities; but they were outstripped by unofficial messengers of various kinds. Scotch pedlars, mounted on swift Galloway nags, carried the Indulgence into the country in their packs amongst their lace and linen. Carriers in charge of country waggons spread the intelligence in every little village through which they passed. Guards of fast coaches caused the Declaration to be read aloud by the landlords of inns at which they stopped to bait or change their horses. Itinerant preachers carried the Declaration in their Bibles, and read it to the congregations to which they preached. And whether the news was told in barn or kitchen, in cellar or wainscotted chamber, everywhere it excited exceeding happiness. The fact of the Indulgence added point to many a sermon, inspired the devotion of many a prayer, and gave volume to the singing of many a psalm. The tin-streamers, as they laboured amongst the gorse on the hill-sides of Cornwall, spoke to each other joyfully of the great concessions made by the King. The weavers of Lancashire, as they bent over their looms, sang psalms in their joy, and were no longer fearful of the listeners who might be at their doors. The armourers of Warwickshire, the blacksmiths of Northumberland, the coal-winners of Wales, partook of the general joy. Artizans in towns, and fishermen on the coasts, manifested a similar amount of enthusiasm; while poor hinds, as they drove their awkward ploughs through the rich soil, chanted psalms with glad hearts because of the King's Indulgence.

An office was opened at Whitehall for the purpose of receiving applications and granting the necessary licenses. There were three forms drawn up—for a meeting-place, for an itinerant preacher, and for a preacher to an assigned place. The applications quickly began to pour in. There is reason to believe that the London Dissenters organised a plan to facilitate the wishes of their country brethren. Several of the

leading ministers signed receipts for large numbers of licenses which they despatched by carriers into the country. After they were dealt with, the original applications were carefully preserved, and are still in existence. They should be handled with reverence now; for they were written by men who fought a good fight against oppression, and we now are reaping the fruit of their sufferings. What an entrancing page in the history of Nonconformity do they furnish! In their haste to obtain the proffered privilege, applications were written upon the first scrap of paper that lay near. There are hundreds of pieces no bigger than the palm of a man's hand, containing the name and address of the writer; many of the papers bear signs of having been torn out of some book, others are large sheets with as many as thirty addresses upon each.

After a careful examination of the whole, we may classify the information which they supply under the following heads:—

First, they furnish a few names of persons holding noble and distinguished positions in the country, avowed Dissenters with whom we have hitherto been unacquainted; and concerning them it is not necessary to do more than supply their names. They are—Sophia Viscountess Wimbaldon, Nether-Whitover, Warwick; Lady Terrill, Castlethorp, Bucks; Lady Vanes, Fairhaves, Kent; Lady Stanly, Bickerstaff, Lancashire; Lady Roberts, Wilsden, Middlesex; Lady Roades, Houghton, Yorkshire; Lady Pickering, Tickmarsh, Northampton; Lady Boswell, Sevenoaks, Kent; Lady Berry, Linwood, Lincolnshire; and Lady Watson, Saviour-gate, York. These noble ladies all applied for and obtained licenses, so that preaching might take place in their mansions. The name of the Countess of Exeter we purposely omit, because the fact of Dr. Thomas Jacomb, the Presbyterian, preaching in her London house is well known. Sir Bulstrode Whitelocke, of Chilton Lodge, Wilts, the Lord Commissioner of the Great Seal in the time of Cromwell; Sir John Stapley, How, Sussex; Sir W. Middleton, Polson, near Cumberland; and Sir H. Quentine, Beverley, Yorkshire; nearly all of them unknown to fame as Dissenters, had their houses licensed at their request.

A fact worthy of notice is that some of the Court Lords interested themselves in obtaining licenses for the most celebrated amongst the London Dissenting preachers. One instance will suffice: Lord Clifford, a first Lord of the Treasury, requested that the license for the Rev. Francis Bampfield might be engrossed on parchment, and this was done. He was one of the most popular preachers of his time, and he ultimately died in Newgate on Sabbath-day, February 16, 1684, in the 70th year of his age. It was estimated that he spent altogether ten years of his life in prison for breaches of the penal laws against Dissenters.

The applications came from all denominations but one. Presbyterians, Independents, Baptists, Fifth-Monarchists, were petitioners for licenses; but not one Quaker figures amongst them. Yet of other sects there is not one name missing of any consideration, and the ejected of St. Bartholomew's day figure by hundreds. The first to obtain a license was William Jenkins, who afterwards "finished his obstinacy" (as a broadsheet of the period phrased it) by dying in Newgate, in 1685, when 72 years of age. Amongst the most familiar names are Richard Baxter, Dr. Annesley, Dr. Goodwin, Dr. Manton, Dr. Seaman, Dr. Bates, and Dr. Holmes. The list is almost inexhaustible, but a few more may be mentioned, as for instance—Nathaniel and Thomas Vincent, Edmund Calamy, Philip Taverner, John Loder, Philip Nye, William Venner, and Thomas Rosewell, who was subsequently tried for preaching sedition, condemned to death, and pardoned. John Bunyan asked for a license for a house in an orchard at Bedford; Stephen Lobb wrote for one from Cornwall; Philip Henry dated his note from Broadoke, near Hanmer, Flint; and George Larkham sent an urgent request for one from Cumberland.

Another very fruitful subject for thought is furnished by the places mentioned for which licenses were solicited. These must be divided into two classes, those which were not approved and those which were approved. From an examination of the first class we learn how sorely pressed some of our brethren were to find a place in which to meet which should be secure alike from the presence of a spy and the foot of a soldier. At Chester the place of meeting was an underground chamber in a building once belonging to the White Friars. The Dissenters of Sandwich, Kent, were accustomed to meet secretly in an old chapel, once belonging to the hospital of St. Bartholomew, but then fallen into decay. In several towns the Magistracy favoured Dissenters, as appears from applications for licenses for the Town Hall and the Old Shambles, Nottingham; a School-house, and the Tolbooth, Berwick-on-Tweed; the Guildhall, Salisbury; the Town Hall, Chard, and the Old Court-house, Wellington, Somerset; and the Town Hall, Andover, Hampshire. Not one of these places was licensed; nor was a license granted to any one of the halls belonging to the City Companies of London, though the favour was solicited for several of them. One request was for "a place called a 'chapel,'" as though the name was then newly coined. A "meeting-house" was the more popular term for the room in which Dissenters met, and that phrase is used in a score or more cases. But in the great majority of instances the licenses were for dwelling-houses. Next after them came barns, summer-houses, out-buildings, malt-houses, unused kilns, kitchens, upper rooms, cellars, long lofts. In these and similar

places the timid congregations had been accustomed to worship God, and in them they wished to continue by license of King Charles. Shortly after the licenses were issued, complaints were made from several towns in England, that the Dissenters sang so loud at their meetings, that congregations in churches were disturbed thereby.

Altogether there were granted between April 2, 1672, and February 3, 1673, 3,356 licenses for preachers and preaching-places. Of that number 1712 were preachers' licenses; and of the remaining 1644 licensed places simply, upwards of 1,000 were houses belonging to men who were doubtless in the habit of preaching to small congregations in their own dwellings. When it is remembered that twelve years before 2,000 were ejected from their livings for Nonconformity, these numbers will show what a prodigious advance the principles of Nonconformists had made in the interval. Although the Indulgence was cancelled in the spring of 1673, Nonconformity was too deeply rooted in the consciences of the people of England to suffer any abatement thereby; and the years which followed, though they tried the people as with fire, only purified them, and prepared them for that greater accession of liberty which came with William of Orange.

One fact is clearly established, whatever the disfavour shown to the Indulgence of James II., that of Charles II. was one of the most popular measures of his reign.

We turn from the list of these Confessors and Martyrs of our faith with solemn reverence, believing that they are the names of those "which are written in the Lamb's book of life:" and they are worthy.

J. B. MARSH.

## THE GENERAL ASSEMBLY OF THE REFORMED CHURCH OF FRANCE.

ON the 4th of December of last year a decree, signed by the President of the French Republic, appeared in most of the leading papers of Paris, to which the majority of readers, probably, gave only a cursory glance. It concerned but a very small proportion of Frenchmen—certainly not more than one million out of thirty-five. But, by this small minority—the Protestants of France—the paragraph was read with surprise and joy; for it restored to them—the descendants of the old Huguenots—a right of which they had been deprived for more than two hundred years,—that of meeting together in a National Synod, as they had done before the Restoration of the Edict of Nantes.

The decree announced that the three hundred consistories of the Reformed Church of France were divided into twenty-one synodal conscriptions; that each consistory was to elect a pastor and a layman to represent them in the synod of their conscription; and that their representatives were to meet in the month of March, to name deputies to a general synod to be convened later in Paris.

"I could not but yield," said M. Thiers, in reply to a deputation that waited on him, to express the gratitude of the Protestants, "to the wishes of the majority of your co-religionists who demanded the convocation of your Synod. As your Church governs itself, I leave to you alone the task of settling your differences." This was quite a new language. For many a long year the French Protestant Churches, scattered and dispersed, without discipline and without a common tie, have constantly been compelled to have recourse to the State, to settle their affairs. For two hundred years the State had refused to let them govern themselves. The present decree gives them a liberty which no Government since 1685 had ever accorded to the Huguenots. It restores to their Church that autonomy of which a despotic rule had deprived it. The Edict of Tolerance, published at the end of the reign of Louis XVI., after a century of the most cruel and most systematic persecutions, which had swept away every visible trace of what had once been the Reformed Church, only granted to the Protestants the right of living in France and entering any trade or profession; of contracting legal marriages; of legally registering the birth of their children; and of burying their dead without the interference of the Romish priests. These were the first concessions, and they were small enough.

Napoleon I., who aspired to the title of a great legislator, as well as that of a great general, did something more. The Decree of the 18th Germinal, year X., recognised the legal status of the Reformed Church, and gave the Protestants the support of the State in the same proportion as it was given to the Catholics. It made the Church of the Huguenots an Established Church, and after those long years of intolerance and proscription the change was hailed as a real benefit; but from that date, as has been justly observed, "the free, public, and regular development of its organisation was fatally interrupted." The First Consul was too jealous of any authority that might in any direction limit his own absolute power ever, to sanction the existence of an independent Church. He did not change their form of Church government, but he only partially recognised it. Before the revocation of the Edict of Nantes the constitution of their Church had consisted of the *Conseil Presbytéral*, the *Colloque*, or Consistory of the present day, the *Provincial Synod*, and the *General Assembly*, or National



Synod. He did not abolish either of these four bodies, but he passed over two of them in silence, and only re-established the *Colloque* and the *Provincial Synod*, leaving the edifice, as M. Laurens puts it, "without a foundation and without a roof."

Napoleon III. revived more nearly the state of affairs previous to the persecutions; for the decree of 1852 restored to a certain extent the old Presbyterian organisation of the Church; but what neither the Emperor nor his uncle would ever agree to was the assembling of the National Synod. The law passed by Napoleon I., which re-organised Protestant worship, recognised, it is true, in principle, the right of the French Protestants to convoke their synods; but neither under the first nor the second Empire were they ever allowed to do so, though they repeatedly petitioned for leave. The reason for the constant refusal may perhaps be found in the answer of a senator, who, when the attention of the Senate, as guardian of the laws, was called to the non-observance of this one, replied: "We wish Protestantism to remain *depenaillé*"—that is to say, in a miserable state. Napoleon III., too, once gave, as a ground for refusal, his belief that "these General Synods were very numerous, and rather unruly assemblies." Whatever may have been the reason, such petitions were always disregarded; and the synod which was opened on the 7th of June, in the Temple du Saint Esprit, Paris, is the first official one that has met since 1659.\* The date of the present year has, doubtless, recalled to the minds of many who attended it another event which also took place in Paris exactly three hundred years ago. The summer of 1572 was marked by the massacre of St. Bartholomew. The General Assembly of the Reformed Church was held in the three-hundredth year after the death of the noble martyrs of the Reformation in France.

And now that the right, so long demanded in vain, had at length been obtained, there was keen speculation as to the use that would be made of it. How will the Protestants act? What will be the result of the Synod of 1872? Will questions of doctrine, or only those of discipline and organisation, be discussed in it? Will the old Confession of Faith of La Rochelle be revived, or another drawn up? These were questions which all who take an interest in the old Church of the Huguenots were continually asking before the meeting of the Synod. That it would mark an era in the annals of French Protestantism everyone felt, not so much, perhaps, because it was the first held since the persecutions, as on account of the number of perplexing questions that would claim the attention of the Assembly. The controversies which

\* Several synods were held secretly in the Desert after this date, and an unofficial one (*Synod officieux*) met in Paris during the Republic of 1848.

are agitating the whole of Christendom, and from which the Roman Church has not escaped, have hardly anywhere produced warmer dissensions than among the Protestants of France.

Since 1850, when, with the publication of the *Revue de Strasbourg*, began a theological movement, which gradually gained a great number of adherents, both among pastors and laity, the Reformed Church of France has been divided into two hostile nations—*le parti orthodoxe*, or Evangelical party, men who, faithful to the traditions of their Church, wish to maintain in their Confession of Faith the essential dogmas of the Reformation, and *le parti libéral* or liberal Protestants, who are all, though in different degrees, far removed from the belief of their forefathers. The distinction between these two parties has become plainer every year. "It is not in a slightly different manner, but altogether differently that we (the liberal party) understand the questions of the Trinity, Original Sin, the Atonement, the Inspiration of the Scriptures, and other doctrines, which are called fundamental," said M. Ath. Coquerel, some years back; and since then the breach has widened. "It is no longer a different theory of Inspiration which separates us," said M. Bois\* in the Synod, a week or two ago; "we have an entirely opposite point of view; on the one hand, we have men who believe that the Holy Scriptures contain the truth revealed by God to man; on the other, men who do not regard them as a revelation at all;—on the one hand, men who recognise Jesus Christ as the only Son of God, who died for our sins; on the other, men who believe Him to have been a man whom His disciples called Son of God, but who was nevertheless a man who died and remained in His tomb."

The election of a President, on the opening of the Synod, showed the relative strength of these two parties. M. Bastie, the orthodox candidate, was chosen by fifty-six votes, against forty-five given to M. Viguié, the liberal candidate. Before the great question at issue was brought forward,—I mean the question of schism, the division of the two parties into two separate Churches,—some days were spent in debating the character and functions of the Synod. The liberals denied the power of the Assembly to legislate, partly because the manner in which the elections had been conducted did not ensure a fair representation of the different sections of the Church, and partly because, as the *Eglise Réformée* had become a State Church, the Synod of 1872 could not have the same authority as the ancient synods before the alliance. The Synod was convoked merely to express an opinion. This had been the intention of the Minister. M. Bois replied by protesting

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\* Professeur de la Faculté de Théologie à Montauban.

against a theory which recognised the omnipotence of the Minister, and which, to use his own expression, "by transforming the Synod into an *Assemblée Consultative*, gave it less power than the most insignificant *Conseil Presbytéral*." With regard to the elections, he remarked that no one ever thought of contesting the power of the British Parliament to pass laws, because the House of Commons did not fairly represent the English people. Again the orthodox party gained the day, by a majority of fifteen.

Then commenced the great debate for which the Synod had been convened. This discussion had been looked forward to with intense anxiety, for in it the faith and fortunes of the Reformed Church were involved. That the real questions at issue were of the gravest character had become plainer every day, and many speculations as to the result had been hazarded before the debate began. Would the two parties remain united in one body, making mutual concessions, and settling their differences among themselves? Would they, on the contrary, split up into two, dividing the "temples," schools, and property, and ask the State to recognise and support two Reformed Churches, instead of one? or would they go further, and ask for a complete separation from the State? It was difficult to tell what would be the character of the discussion, but it was clear to all minds that the debate would turn on this question of schism. "It does not require a prophet," says M. Pédézet, in his *Lettres sur le Synode*, written before it assembled, to foretell that the first question raised will be, *Voulons nous rester en corps d'Eglise?* Can we conscientiously and honourably remain united? Is schism necessary?" Everyone was well aware that the rupture would be hailed with joy by the Catholic clergy, who would readily bring it forward in support of their constant assertion that Protestantism is a kingdom divided against itself, which cannot stand.

The debate was opened on the 13th of June, by M. Bois, who presented the Confession of Faith of the orthodox party. It is a declaration of the principles for which the old Huguenots so long contended, and proclaims the sovereign authority of the Holy Scriptures, and salvation by faith in Jesus Christ, the only Son of God. M. Bois pointed out, with admirable clearness, that every Church has need of a common faith. Without this no union and no government was possible. The Protestants of France, on account of the long silence to which they had been condemned, were, more than any other Christians, called upon to state clearly what they are, and what they believe. Two other confessions of faith were proposed by the liberals,—one which affirmed the divinity of Jesus Christ, the other more radical—both very vague, and both protesting against schism. The orthodox party for

the most part, both in and out of the Synod, thought the continuance of the present state of things impossible. "We deceive neither the country, the Church, nor ourselves," says M. Pédézet; "we have all the evils of an external and lying union, without reaping any of its advantages \* \* \*. A division would be better for both parties. We should cease to irritate each other by ceasing to impose mutual restraint. The conscience of the liberals would not be wounded, nor their honour sullied, by being compelled to read a liturgy which they disbelieve; nor would the others be deprived of the privilege of confessing their faith."\* This is the language held by most of the orthodox party. The liberals, on the other hand, wanted to avoid a rupture above all things. They acknowledge the wide difference of faith, but they believe that there can exist in a Church, as in a State, an extreme right and an extreme left, with a centre of intermediate shades. After several days warm, not to say violent, discussion, the orthodox confession was adopted by a majority of sixteen.

It is, no doubt, a grave thing to split up a Church that has remained united through bright and dark days, through short times of prosperity and long periods of persecution; and there was a great deal that was touching in the language of the liberals, who pleaded so strongly for union; but, after all, the rupture which they so strenuously combated in the debate is practically taking place wherever the two parties exist in the same locality and there is any spiritual life among them. To give an example. A pious and venerable pastor of Montauban (M. Moulines) died last year. The Evangelical portion of the Church immediately petitioned the *Conseil Presbytéral* to name, as his successor, a pastor holding the same views as M. Moulines. This was, in fact, what they had once promised to do; and the wording of the petition was a demand for the fulfilment of this promise. But the *Conseil Presbytéral*, which was chiefly composed of the opposite party, took no notice whatever of the petition; but, after allowing several months to elapse without choosing anyone, at length named a Rationalist. On seeing this, the members of the Church who had signed the petition, at once called an Evangelical pastor on their own account, and opened a service in the chapel of the Protestant Hospital. It would be difficult to give an idea of the life and activity of this little congregation, and of their zeal in every good work. The young men act as colporteurs, selling Bibles and Testaments in all the neighbouring fairs and markets. On Sundays, taking advantage of the increased liberty under the Republic, they go out into the villages, forming *réunions* in cottages and farmhouses, and sometimes even

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\* Lettres sur le Synode.

preaching in the streets. In fact, this handful of faithful and pious Protestants, who refused to accept the ministry of a Rationalist pastor, have effected quite a revival in Montauban. But, in separating as they have, they disclaim all idea of becoming Dissenters. On the contrary, they still consider themselves members of the National Church, and declare that they are ready to enter it again as soon as the *Conseil Presbytéral* fulfil the engagement they had made; or should there be a division of the Reformed Church into two Churches—each recognised by the State—they will form part of the Evangelical or orthodox one. There are many other towns in which a similar movement has taken place. But it is not everywhere that the same shrinking from a complete separation from the Establishment is felt. There are some warm advocates of it among the Protestants of France, men who strongly desire to see their Church liberated from all State control,—who feel that the present troubles and difficulties with which they have to grapple would be best solved in this way. "There is but one solution to the problem—the separation of Church and State"—exclaimed M. Clamageran, in the Synod. "And we are the first to desire it," replied M. Bois; and M. Larnac, in answer to M. Guizot's assertion that the union was an excellent thing, both for the Church and the State, showed how completely incompatible it was with perfect religious liberty. "We must choose between the two," he said; between union and independence." A very distinguished young pastor, who, alas! was early called away from his field of labour, once said, when tracing the history of his Church, and dwelling especially on the enthusiastic joy with which the Protestants received State protection under Napoleon I., comparing themselves to the Israelites who took possession of the promised land which their fathers had long sought, and only seen from afar: "No doubt it was an inestimable benefit for the descendants of the Huguenots to be assured that they could henceforth live and worship in peace, and they were justified in thanking warmly the Government which put an end to their trials; but, now that the fear of bloodshed and persecution has disappeared, it is difficult not to perceive that many of the troubles which disturb the Church, and hinder its moral and spiritual progress, are to be traced to this alliance, at first so welcome, between the *Eglise Réformée* and the Government of Buonaparte." The troubles of which he spoke have rapidly increased since his time, and many still trace them to the same source.

With such weighty problems as these to solve, with dissensions on the one hand, but strong indications of spiritual life on the other, it is not surprising that all who take an interest in a Church which, notwithstanding its shortcomings, has still kept alive a pure faith in the midst of incredulity and superstition—a Church which, for more than two

centuries, never enjoyed ten years of real rest, should rejoice at the revival of the Synods, and hail with delight this new era of French Protestantism.

M.

MONTAUBAN, *July, 1st.*

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## THE PHYSIOGNOMY OF SCRIPTURE PORTRAITS.

### VIII.—THE VIRGIN MARY.

“My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour,  
For He hath regarded the low estate of his handmaiden :  
For, behold ! from henceforth all generations shall count me happy.  
For He that is mighty hath done to me great things ;  
And holy is His name.  
And His mercy is on them that fear Him from generation to generation.”

PORTRAITS of *The Madonna* are to be found everywhere throughout Christendom. They hang on the walls of most homes. Some common instinct seems to have constrained all who have professed and called themselves Christians, in all generations, to seek the possession of some likeness of the Mother of our Lord. There have been times when, for a while, there has been a reaction of feeling ; and there are some, now, who regard any pictorial representation of our Lord, or of His Mother, as fraught with danger. These instances are, however, exceptional.

“But yet  
It is our trick ; nature her custom holds,  
Let shame say what it will.”

The cheap and gaudy chromo-lithograph of the Babe of Bethlehem, sitting on His Mother's knee, printed by tens of thousands, is readily bought by the poorest householder ; and the old blackened print of *The Holy Family*, hanging on the smoky walls of the country cottage, and reminding you of the grim works of ancient Byzantine art, is a precious heirloom ;—it reminds its present possessor of the other homes in which it has hung, and, in some dim and dark manner, speaks at times of Him, “from whom every family in heaven and on earth is named.” The rich as well as the poor have these art-treasures. Noble families pride themselves in having possessed, for generations, some *Holy Family*, or *Madonna*, of the old masters. The glory of certain great cities is acknowledged alike by the citizens and strangers to be found in the presence of some of these masterpieces of Sacred Art. And the greatest gems of the several National Picture Galleries in Europe,

are the priceless portraits of our Lord and His Mother, as conceived by the great painters.

We cannot afford to ignore any record of Holy Writ ; for "all Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Believing, as we do, that our Lord and Saviour Jesus Christ was "born of a woman," we must also believe that the various references in the Gospels to the Mother of our Lord were written for our learning, that we, through patience and comfort of these Scriptures, might have hope.

The countless *Legends of the Madonna*, the tradition of her portrait having been painted by the Evangelist Luke, and the divers theological pictures, representing different dogmas of Roman Catholicism, are, necessarily, of no religious interest to us. We need not, however, because we are Protestants, turn away from those representations in Sacred Art, whether in sculpture or painting, where the artists have taken their subjects directly from the Bible. All the Evangelists have given to us outline sketches of the Virgin Mary. And as we search these Scriptures we may fairly avail ourselves of the illustrated commentaries which bring vividly before us the historical facts belonging to her character and career.

Whatever may be our creed, condition, or sex, we may, if we will, be helped in our trust in God and our trust in Christ, by looking at the ideal portrait of the Virgin who in her simple faith believed in the message of the angel. The visit to Elizabeth, betraying her craving for the comfort of fellowship with one who had fellowship with God ; the travel-stained woman turning into the stable at Bethlehem, accepting the providence as well as the grace of God ; the young mother listening to the tale of the Shepherds, and pondering in her heart over "the saying which was told them concerning the child ;" her look of surprise at being stopped in the outer court of the Temple by Simeon ; her reception of the Magi, and the flight into Egypt, are all circumstances in which her character is revealed, and which furnish abundant material for the ideal portraits of her early life.

Flaxman has rendered the figure of the Virgin Mary in *The Annunciation* in white marble. She has bent her knees before the angel, and she bows her head in complete consecration of herself, speaking out of the abundance of her heart :

"Behold ! the handmaid of the Lord,  
Be it unto me according to thy word."

The subject is in perfect harmony with the spirit and sphere of sculpture. The supernatural event is thus removed further from nature, through the absence of colour, than when depicted in painting. The



frail figure is motionless. Mary has already received power by the Holy Ghost coming upon her. The flesh, in all its weakness, has been touched, and for a time turned into stone. In her sympathy with the prophets and the psalmists, as evidenced by her *Magnificat*, Mary could say—

“ Mine heart is fixed.  
O God, mine heart is fixed.”

The feeling of faith (the most prominent feature of Christianity) is to be found in many of the pictures of this subject ; and in none, perhaps, is it more visible than in the painting by Angelico, where he has laid the scene in the cloister of his own convent of St. Mark. True Christian art is a reflection of Christian life. The life of the Christian is a life of faith ; and, as we struggle against an evil heart of unbelief, we are often strengthened as we turn and look at those to whom faith was “ the substance of things hoped for, the evidence of things not seen.” The faith of women is naturally greater than the faith of men. Most of us, probably, are of this opinion ; and, as we look at this ideal portrait, we are assured of its truthfulness, for we are reminded by it of the unfeigned faith that dwelt in our mother, or sister, or, possibly, that is now dwelling in our wife or daughter. The physiognomy of faith can be perfectly given only in a woman’s face ; and where the faith of the woman is great, her expression, whatever may be her features, becomes divine.

In *The Salutation of Elizabeth* we have the picturesque contrast of youth and age. There are two pictures in which the artists seem to have caught the spirit of the subject. In neither are you disturbed by the presence of secondary figures ; and Elizabeth is not represented, as in many instances, in the decrepitude of an extreme old age. In both there are traces of a typical portrait of Elizabeth. Luca della Robbia painted the one, and Mariotto Abbertinelli painted the other. Luca has placed Elizabeth in a kneeling posture, and the grouping of the two figures is thus the more artistic, and the idea is in keeping with her expression of humble gratitude :

“ And whence is this to me,  
That the mother of my Lord should come to me.”

Mariotto Abbertinelli, a friend and fellow-scholar of Fra Bartolomeo, and an imitator of his style, in a picture at Florence, brings the Mother of the Baptist and the Mother of our Lord before us, standing on the same level. “ It is a simple, majestic composition. The two women, alone under a richly-sculptured arch, and relieved against the bright azure sky, embrace each other. There are no accessories. Mary is attired in dark blue drapery, and Elizabeth wears an ample robe of a

saffron or rather amber colour. The mingled grandeur, power, and grace and depth of expression in these two figures are quite extraordinary; they look like what they are, and worthy to be mothers of the greatest of kings and the greatest of prophets."

Elizabeth, in both pictures, is portrayed as one of those whom we know to be "well stricken in years," but who always look younger than they are. Where, as in the present instance, the countenance is full of light and life, we may fairly resolve the secret of their good looks into their having ever "walked in the commandments and the ordinances of the Lord, blameless." Moses, according to the Scripture record, seems to have had this physiognomy: "And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

Looking at Elizabeth and Mary as they stand together, face to face, you can hardly say which is the more charming, the beauty of youth, or the beauty of age.

Our ideal of the Mother of our Lord is not to be found in any of the historical pictures which represent the various scenes in her life recorded in the Gospels. Mary, in these compositions, appears necessarily as a secondary figure. Still less can we be satisfied with her countenance in the divers theological portraits, which were painted for the purpose of spreading the dogmas of Roman Catholicism; remembering the revelation of the motherhood, which is common to us all, without respect of persons, we naturally turn to those works of art in which the Mother of our Lord is brought before us, alone with her child. And having known a mother's love, and having believed in it as a divine revelation, we are qualified to be critics, laymen though we be, in reference to pictures. Undisturbed by dogma, and unfettered by the presence of others, we are thus left alone with the Mother of our Lord and her child; and, in all the sacredness of silence, we can remember the former days, and can recall the dreams and visions which were given us as we sat on a mother's knee, or were cradled in a mother's arms.

There are, however, exceptional cases. *The Madonna di San Sisto*, in the Dresden Gallery, for instance, is, indeed, a theological picture, and Mary is represented in it as the Queen of Heaven; but Raphael seems wellnigh to have forgotten the peculiarity of his creed, as he gave himself up to the inspiration of his genius. The pensive, complicated, and indefinable physiognomy of the mother, is repeated in her child, and while this has been admirably rendered in the engraving by Steinla, its mysterious fascination is only to be felt in the presence of the original. Two years ago we went upon a pilgrimage to Dresden, in order to see for ourselves this far-famed procession-picture. Passing

through the various rooms of the gallery, we kept our eyes pure by fixing them steadily upon the dark floors, till we reached the room appropriated to it. Standing before the picture, in the midst of the luxurious couches and chairs with which the apartment is furnished, we yielded up ourselves to its power; and we retraced our steps, looking at no other picture lest the impression might be marred.

The portrait looks as if it were an inspiration. And the absence of any drawing or study for it, and the method of its execution, lead fairly to the supposition that Raphael must have painted the portrait when suddenly possessed by his ideal. Mary is there characterised by a spirit of infinite delicacy; and, as she trembles with nervous sensibility, looking at you with eyes full of feeling,—standing still in all her virgin timidity—you are reminded of the ancient Hebrew feeling which found in *The Gazelle* (Tabitha) something that seemed to typify the tenderness and grace of true womanhood.

The mystery of the Incarnation seems to have overwhelmed her, and, as you stand gazing, its power falls upon you:

“Her face, like heaven, enticeth thee to view  
A countless glory.”

Raphael, in all his Madonnas, seems to have preserved some remembrances of what he felt at Perugia and Assisi, when he was surrounded by simple traditions of spiritual feeling. They vary greatly. Sometimes, as in *The Madonna della Sedia*, we have the merely natural expression of a mother's feeling, which may be found in a peasant; and, sometimes, as in *The Madonna di San Sisto*, the supernatural element predominates. From the classic and Christian types, Raphael evolved an ideal of his own; we must all form for ourselves our own ideals, and from the Madonnas of the great masters of the various schools, and the abiding image of a sainted mother, it may not be impossible for some of us to conjecture the physiognomy of the Mother of our Lord.

## COUNTRY MINISTERS.

### II.—THE ORDINARY MAN.

THE ordinary country minister is a very decent and respectable man. He made no figure at College, but he “got through,”—causing his tutors many a time to sigh over his lack of quickness of intellect, but perfectly satisfying the College Committee when, at the end of his term, he answered “the usual questions” in the most orthodox manner. If he did not bring away much learning, he brought away a small stock of theological and philosophical works, which, having been the com-

panions of his toils, he regards as an old soldier regards the charger which has borne him through a long campaign, and which he turns out to grass for the rest of its days. He never opens them now, but leaves them standing in orderly rows, in solemn uniform of black and gold, to exercise a salutary influence upon such of his people as are admitted to his study. This they do. We knew a country minister, a learned man, and one of great worth, who covered all his books with brown paper. Need it be added that he never succeeded in obtaining anything like a recognition of his merits? Who could believe in a man whose books looked like a schoolboy's?

Our country friend does most of his work out of his study. The people like a practice of visitation as the greatest excellence in a pastor, and to him it is the easiest of work. He is a man of very amiable manners. He is courteous to a washerwoman, and shapes his best smile to greet a pauper. This involves him in some difficulty when he meets with those of a social rank above that of his hearers. He has no greater courtesy to use, no higher polish to show, and he thinks he should have. This plunges him into a sea of nervous excitement, in which his endeavours to be supernaturally polite are painful to witness.

His conversational powers are usually good,—as they need to be. He is limited, of course, to the subjects in which his people are interested—subjects few and commonplace; but he does his best to broaden and heighten, in some measure, the thoughts of his hearers. He seldom gets great on pigs or crops, he keeps rather to the news of the countryside, and to semi-professional subjects. He has a smattering of law, is probably a bit of a doctor (homœopathic), knows most of the family histories and archæological lore of the neighbourhood, and runs over with anecdotes of great preachers. To these last he imparts a little personal flavour by the familiar mention of ministers as well known to him, who are only recognised by his hearers as great stars dimmed by distance. He appears to advantage in a company of his people when a difficult question is propounded for his opinion, and a profound silence is kept while he answers. It is a pretty sight; the older ladies ceasing their talk, the younger putting down their work, the little children stopping in their counting of their buttons, mechanically holding fast, and whispering, "sixteen, sixteen," and the men gazing with smiling expectancy, while he adjusts his legs across, brings the tips of his fingers together, and commences to explain. There is more in such a moment than in a resolution of confidence carried by a majority in a Church meeting.

He is deeply interested in all denominational subjects, and never tires of them. The correspondence in his weekly religious paper is

meat and drink to him. He locks his study door while he reads it; but, on finding anything unusually good, bursts out and seeks his wife, to read that passage to her, and is mightily offended that she only remarks that "it's very good, but she's afraid it'll rain, and Emily didn't take an umbrella." He almost learns by heart the letters on the side he espouses, and frets through the week in anxious expectancy of the next issue. He writes to the editor himself, and with infinite care produces an epistle, short, pointed, and emphatic. If it is inserted, he muses over the loss of force that setting up in type occasions, or goes distraught over a printer's error in his best sentence. If it is not inserted, he suspects the existence of a conspiracy, and fears for the future of the denomination.

The meetings of the Union and of the County Association are great times for him. He always goes; getting up at unearthly hours in the morning, making a sad fuss about neckties, flitting about railway-stations, questioning taciturn porters, waiting at junctions in the most insane fretfulness, and arrives at last, hungry and cold, an hour before the meetings begin. He seldom speaks at such meetings. When he does not, he usually thinks that he should have done so: there was a point on which nothing was said. When he does speak, he always thinks afterwards he had better have held his peace.

One of his peculiarities is his genius for locomotion. He finds his way anywhere, and is never without means of transit. In farmers' taxed carts in the country, or on 'busses in town, he is equally at home. Conveyances seem to come at his call; and, whirling hither and thither in the highest of spirits, smiling and waving his hand to supposed acquaintances as he leaves them to trudge on behind, he tastes, perhaps, his supremest earthly joy.

Wonderful, too, is his memory of persons. He has been introduced to every minister of any note in the denomination. He has heard them all preach, he knows their history, what they are doing and where they are, with a fulness and accuracy of information which is amazing.

He keeps up an acquaintance with them with persevering earnestness. He wrestles through a retiring congregation to speak to them at the bottom of the pulpit-stairs, or is found, ere the congregation have well risen, smilingly waiting in the vestry. He does not usually abuse his opportunity by making himself a bore. A kindly shake of the hand, and a pleasant word or two are all he wants; and, receiving these, he retires, beaming with delight, and rejoins some mysterious person who is hanging about the door.

His sermons are not perhaps such as would bear publication, or delight an occasional visitor; but they bear well a better test. They are listened to with interest and profit by his own congregation week

after week and year after year. Beset, on the one hand, by the temptation to preach what the people desire to hear, and on the other, to preach what would interest men like himself, he usually keeps from great error either way. He holds faithfully to the obligation to preach what he sees to be God's truth, while he reverently recognises that the will of God is revealed in part through the spiritual history and the needs of his people, and striving both to explain the Scriptures to them, and also to interpret to them the truths of their own experience, he succeeds in preaching to them of themselves, which gives his sermons interest, while yet he fails not to declare the counsel of God, which gives his sermons power. To the occasional visitor from the town, it is refreshing to hear the minister referred to, and his opinions quoted by his people as if he had the authority of a general council. Youthful Sunday-school teachers repeat his dicta with an important air, as if believing they were giving the stranger new ideas of priceless value; and grizzly old deacons glow in the warmth of renewed youth, as in the sayings of their minister they find reasons for hopefulness of the future of mankind.

Happy man! His salary may be small, and his family large, his trials are many and his open triumphs few, but to the eye of any one who rightly estimates the opportunities of this life and the rewards of the next, the lot of the ordinary country minister is one to be desired of God, and his lowliest work such as may be mentioned with thanksgiving and praise before the throne of the Most High.

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### *THREE MONASTIC GRACES: SIMPLICITAS—BENIGNITAS—HILARITAS.*

#### II.—BENIGNITAS—THE GRACE OF KINDNESS.

I SUPPOSE that there are few of us who have not at some time or other indulged with passionate earnestness the longing to try our hands at remaking the world. Ah! how swiftly would we banish poverty and sickness, partings and tears, if God would but let us. We would make once more such a kingdom of heaven of this earth that the morning stars would sing together, while the Maker's benediction should fall through the shining air and rest like a dewy splendour on its beauty. Behold it is very good. But God gives us no license. We toil and strive and pray, and the world seems but little the better for us. Poverty pinches, sickness wastes, misery sobs, with wearisome con-

stancy ; crime lurks in its dens, vice riots in its lairs ; and we cry in the bitterness of our souls that God seems strangely careless of it all. The sunlight comes streaming down, and the evening mists spread a tender veil over scenes that devils might shudder to look upon ; and no arm on earth seems strong enough to arrest the evil, to heal, to save.

Nor is it for want of strenuous, even furious effort. One thing, I think, to the eyes of the angels must stand out in human history in the very forefront of its action,—the heroic, desperate efforts which man has made by prophets, lawgivers, captains, kings, reformers, and revolutionists to save society. Remember that the dream and the effort of every man of supreme genius has been to remake society from the foundations, and to make this earth as peaceful, orderly, and happy as heaven. For this poets have sung, prophets have prophesied, lawgivers have legislated, captains have fought, monarchs have reigned, and martyrs have died, from the days of Moses until now, with an earnestness which made light of life, if the sad, sick world might be healed and blessed. But God gives to none the commission of reconstruction. It is plainly His purpose that the world shall go fighting, blundering, staggering on, until it learns wisdom by suffering, and seizes for itself the Hand from heaven which is outstretched to save. There is not in the Word of God the faintest encouragement to attempt the work of the reconstruction of society on some basis which may seem more just and fair. The root of the mischief, according to the doctrine of Scripture, is not in things but in souls.

The Author of the great Regeneration, from which all things in human society date anew, left everything on earth, to the outward eye, unchanged. His great action was—to die, and thus to wreck to the eye of sense the enterprise which had brought Him to the world. And when the Regeneration began to work, it seemed to leave everything, outwardly, the same. The Empire stood ; its laws stood, its tyranny stood, its tribute stood, its slavery stood. All was unchanged, except that, to eyes that were keen enough to discern it, there was a faint tinge of living greenness stealing over the bare, black bosom of the waste. But Christianity would have no formal reconstruction, no perfect republic, no New Atlantis, no Utopia, no Paradise regained. It sought for man no new, swift path to happiness and peace. The Lord began His work very deep down, and by very slow steps ; working beneath the surface on the thought, the imagination, the will, the love of mankind. He wrought after a fashion the progress of which could only be measured by the lapse of ages, and which promises a complete and final result not on earth but in heaven.

But men, as regards their pilgrimage here, are creatures of a day. A thousand years in the sight of God are but as a night-watch in ours.



Heaven can afford to wait ages, millenniums ; man, we think, cannot. We want to see here and now something like the images of our dreams. Here and now we want to see order, peace, happiness, and love, instead of wailing, strife, and woe. Let the comfort come in our time, we cry ; as old Lamech sang when Noah lay smiling on his mother's knee, "*This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord our God hath cursed.*" And so men of imagination and power, who can interpret the dumb cry of the need of their fellow-men, and can turn their dim, vague aspiration into a purpose, set themselves to the work of the reconstruction of society in their times. And Heaven does not smile on it. No grand attempt to heal and save society, by taking it to pieces and putting it together again, has ever even feebly prospered. It has been dissolved and reconstructed on a larger or a smaller scale by the world's glorious dreamers, but the old evil has simply reappeared. Republics have simply reproduced the vices and follies of the monarchies which they have overthrown. Monastics have repeated the experiences of the world which they thought that they had shut out. Heaven surely teaches us by history that not at all in that way, but quite in another way, the world in the end is to be saved. In the end ! It is weary waiting. No doubt—

"A finer peace will be wrought by pain than the stars in their courses know.

\* Ah ! me ; but my soul is sad till then, and the feet of the years are slow."

And men are passionately eager to anticipate the day when "*all tears shall be wiped off all faces,*" "*and sorrow and sighing shall flee away.*" "*How long, O Lord, how long ?*" they cry ; and Heaven gives them no answer. Herein also man is saved by hope,—hope quickened by faith. Not in the satisfaction of his desire and longing, but by faith, trusting all to God and waiting, man finds peace. About the present of the world and the future of the world, blessed be God, "*we which believe do enter into rest.*"

I look upon the great Monastic movement, on the whole the grandest and the most powerful in Christendom before the Reformation, as a strenuous endeavour on the part of men who were so much in earnest as to stake their lives on it, to save society by reconstructing it from the foundations, on some other, and, as it seemed to them, better basis than that which had been laid in God's constitution of man and of the world. They said practically, Let us reverse the policy of Heaven, let us remake society, contemptuous of the natural bonds with which God has bound and compacted humanity, and careful only of those which are spiritual. On this new basis, in this new world of self-denial and self-immolation, let us plant and tend the graces which will restore some-

thing of heavenly fragrance and beauty to the discordant and corrupting life of our times. By this new organisation of society we shall get rid at once of much that defiles and wastes the world, and give the Christian graces and ministries a freer play in their benign work. But alas! the world with all its vices and passions broke in upon them in their sanctuary; it rioted in their Eden more wildly than in the surrounding waste. The Monastic experiment for the salvation of the world was a dreary failure; it ended in making men blaspheme the Christ in whose name it had been attempted, and hate the Gospel by which it had been inspired.

But in its origin and its early history it was a pure and noble endeavour, born of love to Christ, desire for purity and concord, and the happiness of mankind. And so, though it missed its main mark, and left the world perhaps poorer and sadder than it found it, the spirit by which it was animated scattered blessings broadcast as it travailed for men. The graces which the monastics cherished and manifested in rare vigour and vitality blessed the world unspeakably, and have raised, I hesitate not to say, the tone of Christian thinking and the quality of Christian virtue, for all time.

Among the most powerful of the Christian influences or forces which were thus brought to bear upon society was this grace of kindness. Nothing could exceed the tenderness of the monks, in the best days of the institution, to all living creatures, and supremely to man. Selfishness is the original sin, the root-sin of humanity. Kindness is one of the most potent of the native qualities of man by which it may be curbed, crippled, and destroyed. But that it may work on this scale of energy it must become a grace, by being rooted in the Divine love. Then it will aim at reproducing in the human spheres, in the sphere of our worldly life, eaten up as it is by selfishness, the love of God to the creation, His desire that all beings and all things should be glad and blessed. "But what do we know of that Divine desire?" some may ask. "We see that the God who made the world can find room in the world for a great deal of misery; it is just this loving-kindness which we miss." And there is enough in the outward aspect of the creation to suggest the question, and to make it hard to answer it out of the book of Nature. But somehow there seems to be a deep, ineradicable conviction in man's nature, as manifested in the heathen religions everywhere, that the sorrow, the pain, the gloom, are not parts of the original scheme of the creation, but rather the signs of a disarrangement of that scheme, which the Author for high ends has allowed, and will overrule to blessed results. But on this last point the heathen vision is dim. Our Scandinavian forefathers looked forward to the twilight of the gods; all things settling into the grave of night. But we have surer witness than the book of

Nature or human institutions. Calvary is the ground of our faith. There is the proof, absolute and final, to those who accept the Christian revelation, that God yearns over the creation to bless it. The creation we say. "*The whole creation groans and travails ;*" the whole creation "*shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*"

The *Benignitas* which the monastics cultivated and manifested in a singular degree was something in the human sphere which was a faint likeness of the loving-kindness of God. It was the desire that all who came near to them should be the better and the gladder for them ; that their atmosphere should be as the breath of the sweet south to the buds in spring. They sought to surround themselves with contented and happy neighbours and dependants ; to be genial, liberal, and generous in all their dealings ; to give like God, liberally and without upbraiding, to all who could urge the appeal of need. Remember what a world it was in which they cherished this grace of kindness. You would shiver to the very marrow in your bones if you were to read the terrible descriptions in the chroniclers of the savage cruelty, the brutality, the ferocity of the life of the world in those times. In the great break-up of the Roman empire, law for the time perished ; the strong hand alone ruled, and life was fearfully hard and cruel for the poor. The sharpest suffering was freely inflicted on the most trivial prettexts ; and through the changes which were constantly occurring in the lordship of lands, and by the chances of war, men died by masses,—whole households, whole villages, by famine, plague, or the sword. Starvation became the common chronic condition of multitudes of the poor and helpless. It is a well-authenticated fact that in the break-up of the Carolingian empire in the tenth century, human flesh was publicly sold as butcher's meat in Paris and in other towns and villages in France. And this was in Christendom, remember ; in Christ's kingdom, in the realm of the Prince of Peace, and Righteousness, and Love. It was under such conditions—if I may so express it—under such a pressure, that the charity of the Church was drawn forth.

Men with the love of Christ in their hearts, and the pictures of the prophets open before their eyes, were maddened by the sight of all the misery around them ; and they sold all that they had and gave to the poor, that some of these sobs at any rate might be hushed,—that Christ's world might moan a little less hopelessly in its pain. And when men like the great monastic leaders, touched to the heart by the sight of the world's sadness, devoted themselves to its service and made themselves its physicians and almoners, their fellow-men heaped gifts upon them, that they might distribute to the wretched and perishing around. The Church, touched by Christ, distinctly *cherished* this grace of kindness.

The tenderness of the monastics to all dumb animals was wonderful and beautiful. Cut off from domestic sympathies and joys, they spent all their tenderness on the dumb creation and the poor. They nourished the poor by armies. The great monastery of Cluny, out of which the Cistercian Order grew, on one single day delivered a dole to 17,000 poor. They were the nurses of the sick. St. Francis devoted himself to nursing leprous patients with passionate assiduity, kissing their ulcerous sores with tender reverence; for he felt that Christ had cast them on his charge. Thus the world's sickness, poverty, pain, and misery had a host of tender, devoted ministers, who did thus much for it at any rate by their loving-kindness—they prevented its going mad with anguish and despair.

Yes! we are told, but they did it on calculation. They reckoned that by such works they would make heaven secure. I confess to some impatience when I hear this judgment. I do not find men in these days, with their superior light about heaven, so prone to do it, or to make heaven in any way secure. Men whose means are ample, who have God's Word open before them, who read the words, "*whoso giveth to the poor lendeth to the Lord,*" think more of giving a £10 note than these men did in parting with their all. No one who has honestly studied these times can question for a moment that they who did these things manifested the kindness and gentleness and tenderness of Christ because Christ bade them. They tended the poor and wretched for the same reason precisely that Paul preached his Gospel,—because Christ commanded them, and because the love of Christ and the passion of Christ-like ministry was burning in their hearts. This was just a pure fountain of divine tenderness opened in what was a very hard, cruel, and selfish world. And it made life tolerable. But for the kindness which these Orders breathed around, men might easily have come to believe—as they did believe in some places in Europe—that this was the world of a malignant, mocking devil, not of a loving and merciful God. But these men felt, and they kindled the glow of their loving-kindness in all that was best in Christian society, that the love which was expressed on Calvary must in some way be manifest in the world. War did not do it, government did not do it, law did not do it, commerce, in which slaves were a leading commodity, did not do it; they felt that they were the men to do it, and that God looked to them to make loving-kindness a power to redress the wrong and to lighten the misery of mankind.

And it is distinctly a grace. "*Be ye kind one to another; tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us and given himself for us.*" Perhaps this

grace of kindness is that which more than any other quality differences Christian from heathen society. "Look not every man on his own things ; but also on the things of his brother" is a distinctly Christian exhortation—that is, the sanction of it, the ground of the duty and the motive to its exercise, has to be sought in the spiritual world. Seek your joy in diffusing joy ; seek your good in the general good ; cultivate a tender desire to bring a gleam of joy into tearful eyes, to set the touch of a smile playing around sad, stern lips wherever you may meet them ; feel that it is your mission to increase the gladness and to lighten the sadness of all who come within your sphere ; strive to draw a smile into the heart of all the darkest shadows of life. These are ideas of human duty and ministry on which the natural man rarely stumbles. That is, the natural man unhelped, unquickened by the revelation of "*the love of God which is in Christ Jesus our Lord.*" And yet there needs caution and charity in contrasting even from this point of view heathen and Christian society. This is a human virtue, and the signs of it are everywhere. Christianity nurtures it into a grace, and fills it with energy and constancy. But it struggles sometimes into very beautiful development under the shade of the densest heathen night. Still, speaking broadly, there is but one motive which can quicken it to the measure of the world's need of it, and that is the motive set forth in the passage I have quoted above. But then this grace was but a blessing dropped by Monasticism on its way,—its way down to decay and death. It was not the main work of the recluse. The system was based on a violation of God's fundamental constitution of our nature, and the end of it was inevitably ruinous to the Church and to society. Churchmen, age after age, grew more rich and self-indulgent. The kindness remained as an instinct and a habit ; but the fire of life, that is the fire of love, love to Christ and to man, died out of it ; and the Church, as the mediæval period drew on towards the modern, became the easy, reckless landlord of the finest lands in Christendom, and the careless, lavish, wasteful almoner of whole herds of lazy, idle, and profligate poor. The habit of kindness, slipping out of the control of firm, self-controlled, self-denying, loving wisdom, became the parent of innumerable evils, and did more perhaps than any thing else in Christendom to rot the very framework of Christian society. The serfs on the Church lands pillaged their easy lords at their pleasure. No wonder they were the last to seek emancipation, their life as compared with that of the struggling freemen around them was easy and safe ; while the neighbourhood of the great abbeys, and the great churches in the towns became the nest of the worst laziness, wantonness, and knavery in the land.

When the Church of the Middle Age, which was distinctly monastic

in its sympathies and tendencies, dropped the problem which it had failed to solve, how to bring loving-kindness to bear on the wounds and woes of society, the State began to consider it. Our Poor Law, whether politic or not, is a distinctly Christian institution. The right of the poor to be saved from starvation is part of a deeper and larger right, the right to claim a brother's pity and help from their fellow-men. Our Poor Law arose out of the suppression of the monasteries. A Christian government was ashamed and afraid to face the unpitied, unhelped misery which the overthrow of the great religious houses left wailing in the land. The Poor Law really rests on the mediæval idea, Christ's poor. The *panem et circenses* of the Empire was an altogether different matter, and was more like the largesses to the working classes with which a more recent empire bribed them to acquiescence in its despotic rule. The day may come, we are struggling towards it, when society can so administer its charity as to make it something like Christian ministry once more.

Our problem is to take this grace and to make it a power, under conditions which shall unfold its functions to the utmost; not through an unnatural rebellion against the divinely-constituted order of society, but in beautiful concord with it; adding to it tender but tenacious bonds and ligatures, and making it glow with the warmth and vivacity of life. The root of the grace is the sense of Christ's loving-kindness. That lends to charity a tenderness and a constancy, a long-suffering and a continence, a wisdom and a firmness, a power of inflicting needful pain as well as of infusing needed joy, which flows from no other spring. Souls full of the loving-kindness of Christ are the world's saviours. They keep alive its belief in the loving-kindness of Heaven, which in the poor is very real and strong, and does far more than we dream to make tolerable a miserable lot. Consider—

#### I. That its spring is unfailing.

I often come to this point in dealing with men, and I suppose my readers are often brought to the same, in which the only power of endurance, of bearing with them, of hoping the best of them, and striving to serve them, grows out of the thought of how much Christ has endured for and borne with me. This gives to kindness, if our faith fail not, a constant spring. We have to be as Christ in our little world; to do for it what He would do were He here; which indeed He is here doing by us. That is the spirit of Christian ministry. And now let us set ours by its side. We must go to Christ again and refill our pitchers at His perennial fountain; nay, we must pray to Him to open the spring of His loving-kindness in our hearts. Loving men because He loves them, because we have caught the spirit of His pity for them, and because we share His hope and longing about the future of the

world, we shall not be easily disheartened by ingratitude or daunted by failure. So long as that sun shines on us, and a dew of mercy falls each morning on our lot, we shall feel bound to Christ to cherish this grace of kindness, and to find one of our chiefest joys in making others around us glad.

II. It lends the needful wisdom and firmness for the work.

There is a kind of geniality which is simply selfish, a kindness whose chief motive is desire to escape from pain. It cares only to be surrounded by the cheerful, it makes a gay heart the *summum bonum*, anything which shadows and saddens the one thing to be shunned. All that it cares for in charity is the relief of the moment's distress. A dole will, at any rate, it thinks, stop that whine, and bring a smile for a moment on those bitter lips; so give the dole to all who ask for it, and send them contented, for a few minutes at any rate, away.

Such kindness simply aims at escape from the neighbourhood of sorrow. And it is selfish to the heart's core. The pain of helping effectually, of searching out, as Job says, the cause of the poor, of sustaining the trembling steps of weakness and leading it strengthened on its way, it would shrink from with sensitive dread. And here the grace is effectual. The motive power which grace inspires is sustained, and the spring is outside of self. It takes counsel with Christ, and it dares to seek the real good of its object, even through the difficulties and obstacles which that object itself may create. It dares to speak wholesome truths and to apply stringent discipline, when needful; it shrinks from nothing if the end it anticipates, the real and lasting good of its object, be gained. It models its method as far as may be on God's, and places itself on the track of a success, in which, after patience, Heaven, as well as man, may rejoice.

Be ye kind, tender-hearted. The world is very hard, almost harder than it used to be in old time, to its weak and its poor. Partly because it knows them so little; it lives so apart from them; they no longer dwell, as they once did, under its eye; their wants are no longer forced upon its sight. Partly, too, from our commercial civilisation, which organises, so to speak, the conflicting interests of men, arraying class against class in their struggle for life; partly from the fierceness of the conflict, the vehemence with which the battle for life is being fought, the terms of armed peace on which every man lives with his neighbour, and the closeness with which in the general advance of society the poor are treading on the heels of the middle class in the matter of rights and powers. Be the cause what it may, I fear the fact is unquestionable, that the old grace which the monks called *Benignitas* is dying down in the world. It belonged to an easier, more genial, less rapid and anxious time. And yet there is nothing more beautiful, more heavenly, which



the poor are more quick to discern and to delight in, than benignity. I know those who take no alms to the poor, who have none to take, but the sight of whose face is a greater boon to the needy and wretched than from another hand the most bountiful dole. It puts heart into them and hope—this shining of the light of a benignant face upon them, and the touch of a tender, sympathetic hand.

Remember, I beseech you, what you are ; what sunlight the face of Christ has cast upon your lot ; what a current of living, joyful energy the warm touch of His hand has supplied to your hour of need. And remember to whom the debt is to be repaid. "*The poor ye have always with you.*" Think how His heart must ache over all the hardness, cruelty, and selfishness of the world. He died to give men a new commandment—to love one another, to bear one another's burdens, to equalise the dread inequalities, and to adjust the partial balances, of their times. Brethren of Christ, brethren of the poor, who are Christ's brethren and yours, let your kindness forth. Stir the sluggish springs by frequent contemplation of man's miseries and Christ's promises, earth's anguish and heaven's hope ; the vision which God sets before Himself as the fruit of the travail of Cavalry, and the picture which the world daily presents to us of its life ; contemplate, meditate, pray ; stir up your compassion, loose your tenderness, give room and play to your love, and "*be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*"

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### WE KNOW.

(St. Paul—Rom. viii. 28 ; 2 Cor. v. 1. St. John—I Ep. v. 20.)

We know ! We know !

Others may balance in the scales of doubt  
The hidden Future ; slowly reason out,—  
Gleaning up ear by ear, like patient Ruth,—  
Their half-prov'd probabilities of truth.  
We fill our arms and bind the golden sheaves,  
Along the track one Master Reaper leaves,  
Whose gleaming sickle, severing as it sweeps  
Real from seeming, Truth's rich harvest reaps.

His footsteps are before us as we go.

Therefore we know ! We know !

We know ! We know !

Let others, with dim eyes and bated breath,  
Linger before the shadowy gate of Death ;  
Question the stars, the earth, the winds, to say  
If Man be more than animated clay.

We follow One who pass'd the gate, and then  
 Re-clad in flesh, came back and talk'd with men.  
 Through the once silent darkness voices clear  
 Ring out—"The Lord is ris'n; He is not here!"

But where He pass'd, the heavens are still aglow.  
 Therefore we know! We know!

We know! We know!

"We know in part," but not uncertainly.

We do not doubt or reason, for we see.

The clouds around us cannot make it night,

For with His eyes we see who lives in light.

"Whither I go, ye know," we heard Him say.

So, as some patient watcher for the day,—

While Earth, with veiled face and dew-cold breast,

Steals thro' the starlight towards the bridal East,—

Beholds the silver dawn on peaks of snow,

Even thus *we know!* WE KNOW!

Leeds.

EUSTACE R. CONDER.

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## THE CHURCH CATECHISM.

THE Catechism is, in many respects, the most important formulary of the Anglican Church. It is the formal exposition of the views of Christian doctrine and practice which she sets before the young, and a familiarity with which she requires from those who, by the rite of Confirmation, are received into her membership. It has recently acquired even greater importance from the determination to give it a prominent place in the thousands of primary schools which are under the control of the clergy. If it had been possible, the Church party would have given Local Boards the right to teach it in all the Board Schools. They could not hope, as many of them would have desired, to enforce its use; but they would have liked to apply to it the same notable expedient by which some Nonconformists think to reconcile with their somewhat intractable principles, the teaching of the Bible by a public body—neither prohibit nor compel its use by Imperial legislation, but delegate to Local Boards the power which Parliament declines to exercise, under the vain notion that it can escape responsibility for the use of an authority which it has itself conferred. To us it appears as though the argument, if it has any weight at all, might just as well be employed in favour of the Catechism, but it did not appear so to Parliament; it was thought desirable to throw a sop to a Cerberus only too ready to be satisfied with such sop, and so the use of the Catechism in Board Schools was forbidden. It was supposed at the time, especially by that class of Nonconformists who from the first have allowed their

anxiety to support the Ministry, to colour their view of the facts, that some great object had been attained by the adoption of Mr. Cowper Temple's clause ; and on the other side, Churchmen have talked as though they had made some great concession. But to what does it really amount ? It does not touch one of the schools connected with the Church which were in existence at the passing of the Act, and which have been guarded against any competition the Act might create by a large addition to their annual grant ; and their number will soon be increased by the thousands of new schools which were commenced during those six months of grace allowed by our Liberal Minister to the old sectarian system, to perpetuate and extend its power. This is the compensation which was given for the prohibition of the teaching of the Catechism in Board Schools. It is now, we need hardly say, the object of the clergy, encouraged too often by the action of the Education Department, either to prevent the establishment of School Boards, or where this is impossible, to compel them to be content with existing denominational schools in which the Catechism may be taught. As a matter of fact, in a large number of public elementary schools, deriving a considerable proportion of their resources from the rates and taxes, instruction will be constantly given in the Catechism, and if the powers of compulsion be made universal, in many rural districts the children of Nonconformists will be forced into these sectarian institutions. Of course they will have the protection of the conscience clause if they choose to claim it, but they who know the dependent position of the class who would have to seek that protection, and know also the increasing bitterness with which the crusade against dissent is carried on in many of those districts, will be slow to believe that many will be found to brave the odium and even positive loss which would be occasioned by an appeal to this miserable clause which in reality puts a dishonour and a stigma on the Nonconformity, whose rights it professes to guard. The Catechism then will undoubtedly become a manual of religious instruction, at present at least, for a majority of the children taught in public elementary schools ; and deny it as some may, the teaching of it will be paid for out of the public funds. So long as a substantial part of the cost of these schools was met by the voluntary contributions of their supporters, it might be pleaded, with some amount of plausibility, that they being desirous to give the children instruction in the principles of their Church, whereas the State was anxious that they should receive a good secular education, the two parties had tacitly entered into an equitable contract, by which the Government made grants on condition of being satisfied, through its inspectors, that the work required was done. But where, as will in hundreds of schools be the case, the increase of the grant and the increased number of scholars forced in

by law, and some of them paid for out of the taxes, have obviated the necessity for voluntary subscriptions, it is hard to see how it can be maintained that the religious as well as the secular teaching is not provided out of public funds.

All this justifies us in looking more closely at the Church Catechism, and the principles it inculcates. The Nonconformists who are arguing in favour of Religious Education by the State may deceive themselves into the notion that they are only preserving the Bible for the children, but what they are doing, so far as they have influence at all, is to give the Church Catechism supremacy in the majority of our primary schools. It is easy enough,—whether it be fair and just is another question,—to excite the *odium theologicum* against those who contend that if the State is not to violate the rights of conscience it must not undertake the work of religious teaching, on the ground that the Bible would thus be excluded; but the fact is that this controversy would never have arisen if the clergy had been satisfied with the teaching of the Bible alone. The struggle is nominally for the Bible, but really for the Catechism; and if victory should incline to the side of the professed champions of religious education, it will be the Catechism for which the victory will be won. The devoted friends of the Establishment believe that no religious instruction deserves the name unless it includes the Catechism, and, aided by Mr. Forster, they have succeeded in passing a measure which will enable them to carry out their views to an extent which, three years ago, even the most sanguine would have pronounced impossible. Very possibly among those who profess to attach this great value to the Catechism, there are many to whom it is nothing more than the watchword of a party, or a symbol of the Church and its rights; what in fact the Bible is to not a few of those who are clamouring most loudly about the wickedness of excluding it from schools, and whose zeal to secure it for others would seem to be intended as a compensation for their own neglect of it. But the championship is not the less passionate because it is unintelligent, and there can be no question that, whatever be the diversity of the motives by which its members may be influenced, the party will spare no effort to train the rising generation, so far as they can affect them, in the faith of this book. It is a flag, and as such, if for no higher reason, they will defend it. It is not, however, in this light alone that we can regard it. It is a party badge, indeed, and the greater the number who can be induced to accept it the louder will be the jubilations of its upholders. But it is something much more than this—it is the message of the Anglican Church to the nation, the authoritative declaration of the principles she has to teach, and which, to the best of her ability, she will teach. To us as Nonconformists, it is the exhibition of a view

of religion so contrary to all our ideas of Scriptural truth, that it compels us to dissent.

Apart altogether from those special doctrinal views which make it obnoxious to us as Dissenters, there are two or three general features of this compendium which are worth notice. Looking at it as a book for the instruction of children, it is remarkable chiefly for its singular unfitness, in style and method, for the purpose. It lacks order, it lacks simplicity, it lacks directness and interest. Some of the answers are so long that, though the child may wander through the words, it is very improbable that he will be able to grasp the thoughts. Others deal with subjects quite unsuited to the young and untrained mind, and the impressions made upon it will be of the most vague, if not misleading character. In this category may be placed all the questions relating to the Sacraments, the answers to which will, to the great majority of children, be mere words without any sense at all, while in the few who may form some idea about them they will nurture only the grossest superstition. So far, indeed, as lack of adaptation to the wants of children is concerned, this Catechism only sins in common with the Assembly's Catechism, and some other compilations of the same class. We suppose that those who prepared them, educated as they were in a hard, stern school of conflict and controversy, had neither time nor capacity to study children, so as to suit their teachings to their necessities. The misfortune is that it should be thought necessary to use, for sectarian purposes, a book whose practical value as a religious instructor must be very questionable, even to those who are determined to enforce it on children who only repeat its words by rote, and derive from it neither intellectual or spiritual profit.

It is, it must be confessed, the very book for those who regard religion as an admirable instrument of police, intended to keep the humbler classes in order, and to secure for their betters their due; and as such the impression it must produce on many minds must be most unhappy. Where infidelity exists among the working classes (and if by the term we mean to include unfaith as well as hostile disbelief, there is more of it than we are willing to admit), it is to be traced very largely to the belief that religion is on the side of broad cloth, and looks coldly and suspiciously on the fustian jacket. Whatever helps to further this belief is a pregnant cause of irreligion and ungodliness. Professor Beesley tells his followers that "the upper and middle classes for the most part wish not to weaken churches, but to bolster them up, on condition that their clergy will stand staunchly by the existing political and social order. If that root of the matter is found in them, much will be forgiven." There can be no doubt that the working men are only too ready to listen greedily to these Comtist suggestions, and if there be anything

in the teaching of churches to encourage the belief that religion is unfavourable to progress, so conservative in spirit that it would tolerate abuses rather than run the risks of change, so possessed with a feeling of reverence for rank or wealth or station that it represses all manly independence, and narrows the grand Scriptural injunction "to honour all men" into a command to respect all in authority, it must serve to alienate their sympathies from the Gospel. Now the Catechism was compiled at a time when the modern ideas of right and liberty were almost unknown, when society had felt none of those mighty influences which have done so much to break down the barriers of caste, when the great believed that they had a clear right to the submission and deference of those of humbler station, and when a poor man's desire to improve his condition,—which we now recognise as a duty he owes to society as well as to himself, and to the inspiration of which our modern society is indebted for so much of its greatness,—would have been regarded as a sin. Naturally enough it bears the traces of the age in which it was compiled, and in its exposition of a man's duties to his neighbour, it is the book not of the nineteenth century, but of the Tudor times, or of the still worse days when it took its final shape,—when the meanest and basest of English monarchs sat upon the throne.

It is in full accordance with the spirit of such an age that a child should be instructed to regard it as his duty, "to submit myself to all my governors, teachers, spiritual pastors and masters, to order myself lowly and reverently to all my betters: not to covet nor desire other men's goods, but to learn and labour truly to get my own living and do my duty in that state of life unto which it shall please God to call me." It is not surprising that Conservative squires, whose own lot has fallen in pleasant places, should believe in such teaching as this, and should wish it to be early instilled into the children of those miserable farm labourers who might otherwise desire to effect some change in that "state of life" in which they get such hard work and such very poor pay. It is to be feared, too, that there are a great number of people in England—and some who would like to be esteemed liberal also—who would regard this answer as embodying some of the highest principles of human duty. It is both strange and sad to hear what may only be too often heard—a man who has himself risen from the ranks to a position of competence and luxury, complaining of those who are simply endeavouring to follow in his wake, that they do not know their place. Of course to these smug, self-satisfied individuals, who fancy that progress ought to be arrested now that they have reached the summit of their ambition, it appears eminently proper that the poor should receive instruction calculated to keep down those aspiring ideas to which they once yielded themselves. But is it likely that it will be

welcomed as a Gospel by those who find nothing but privation, hardship, and anxiety, in that state to which they are invited to believe that God has called them? And, apart from these political and social views, is it a teaching in harmony either with nature or Scripture? Is there anything in the New Testament to repress,—is there not rather everything to strengthen that desire to elevate and ennoble himself which is in the heart of every true man? No doubt it is the duty of all to be content in the state into which it has pleased God to call them, but that state is that to which a man by his own industry and tact, allowed free scope by the action of just and equal laws, may raise himself. The spirit of independence, self-reliance, enterprise, and perseverance, is one which true religion will recognise and honour, but with it Priestism can have no sympathy. The priest regards submission as the first of human duties, and will enjoin its exercise in the State in order that he may the more easily enforce it in the Church. There is perfect harmony between the teaching which attaches such great importance to submission to our “betters,” and that which exalts so highly the value of the Sacraments which the priest has to administer; and the one misrepresents as much the practical intent of Christianity as the other perverts its spiritual doctrine.

To us, of course, it is this last point—the development of the Sacramental idea, as if the leading one of the Christian system, which is the most objectionable feature of the Catechism. Regarding it as a compendium of religious truth, we are, in the first place, chiefly struck by its omissions. Of the spiritual truths which are to us the most essential doctrines in the economy of revealed truth, we have not a single trace. The child learns from the Apostle’s creed that Jesus Christ “hath redeemed him and all mankind,” but what the redemption means, why it is needed, how it is to be obtained, and especially what are his own relations to it, he is nowhere instructed. That by nature he is a sinner whose heart must be renewed by the Spirit of God, is nowhere suggested to him. He is told, indeed, that he was by nature born in sin, and was a “child of wrath;” but everything of that kind belongs to a state which was ended in his baptism when he was made a “child of God,” so that the idea of conversion is not only not implied, but it is altogether alien to the doctrine taught throughout. He was baptised into the family of God, and so obtained spiritual life, and henceforth all that is demanded of him is that he believe the Creed, keep the Commandments, and attend the Sacrament. Even faith is spoken of simply as an intellectual acceptance of a creed, not as a personal trust in a Saviour, and nowhere have we an exhibition of the distinctive truth of the New Testament “that by faith we are saved.”

There is nothing strange or wonderful, however, in these omissions,



for if salvation comes by Sacraments, then is the Cross of Christ made of none effect. and we cannot be surprised that there is no place for its doctrines. The Catechism was evidently prepared by men who believed implicitly in the grace received through Sacraments, and whose great aim was to teach the world so. It opens in a style which looks like mere trifling, till we understand its Sacramentarian purpose. Dr. Winter Hamilton, in his usual racy style, once instituted a comparison between Churchmen and Dissenters, insisting, with keen irony, on the superior advantages of the former, and among others, on the immense superiority of their Catechism. "Just open these two books," he said, "and contrast them. How tamely does the one begin with a statement of an obvious truth, one of those mere platitudes which mean so little. 'What is the chief end of man? The chief end of man is to glorify God, and to enjoy Him for ever.' But with what beautiful simplicity; what admirable pertinence; what practical judgment does the other begin, 'What is your name? M. or N.'" But trivial as this is, it is not without its purpose. It is the Christian name alone which the child is to give in response, thus leading the way to the lesson that it has this name as a member of Christ's body, and that of that body it was made a member in baptism, the virtue of which is the great point on which this Catechism insists. The Catechism might have begun, where the Assembly's Catechism begins, with the great end which God desires to accomplish in man; or, better still, with that infinite love which is the source of all that is true and precious. But here these are passed over to fix the first thought of the child on the priest and the rite he had to administer, and to instruct him that when thus baptised he was made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." "The Christian name," says Rev. J. H. Blunt, in commenting on these opening questions, "we receive at our christening, or christianing, or baptism, or new birth. It is given, not inherited. A new name is given to us because we then become something new;" and again, "It is given in baptism to indicate a new condition of the person receiving it; (1) in the person's state; and (2) in the person's relation toward God." The mention of that name, therefore, is intended to connect in the mind of the child his ordinary designation with what the Church desires him to regard as the cardinal fact in his spiritual history. The name is to remind him, whatever his creed or character, that he is a Christian, and a Christian not because of what he is, because of his personal relation to Christ, but because the priest baptised him, and, having made him a child of grace, gave him the new name which his god-parents had chosen to commemorate the change which had passed over him.

That this is the significance attached to this act by the majority of

the clergy, and that they so represent it to their people cannot be questioned. We may add that, instead of there being any disposition to moderate this kind of teaching, the tendency is all in the opposite direction. The Sacramentarian party never was more numerous and never more pronounced in its views than at present, and even among the Evangelicals there are not a few who bear a very dubious testimony as to the effect of baptism. Mr. Blunt, whom we quoted in our article on the "Baptismal Office," and whose manuals have obtained considerable authority as a fair exposition of sound Church views, in his key to the Catechism, says—"Persons are made Christians by God's work co-operating with the work of the person who baptises. To baptise an infant, therefore, is to give it spiritual life by uniting it to Christ. To leave it unbaptised is to leave it spiritually without life, by leaving it without union to Christ. And the same is true with respect to adults." And even more emphatically in his "Annotated Prayer-Book" he says—"In that baptism, without leaving room for any doubt, without imposing any condition by which the blessing would be nullified, God made me 'a member of Christ, a child of God, and an inheritor of the kingdom of heaven.' *The new birth is not conditional on the regenerated person's subsequent fulfilment of baptismal vows, but only upon the due administration of the water and words of baptism.*" It does not seem easy to go beyond this in the way of magnifying the grace of a Sacrament. Language of a more exaggerated kind may be employed, but the idea has surely reached its highest development when we are taught that neither the character of the priest baptising, nor the subsequent life of the person baptised, can affect the virtue of the rite, but that, if the water be properly administered, and the appointed words used, the spiritual life is conferred.

How this style of teaching may affect the minds of men of culture, of liberal feeling, who have no sympathy with Priestism, who possibly are themselves unconscious of the influence which this Sacramentarianism has exerted over them, may be judged from the remarkable speech of Mr. Thomas Hughes, in the debate on Mr. Miall's motion. Mr. Hughes fully answers to this description. His devotion to the State Church is, in our view, somewhat fanatical and unreasonable in its tone, a little intolerant for one who professes so much breadth; but he is intelligent, sincere and conscientious. Yet he tells the House of Commons that while Dissenters thought it desirable that "a religious body should have some particular shibboleth, and that a man should have to exercise the act of volition to get into that body, what most commended the Church of England to him was that an Englishman had to exercise the act of volition to get out of it." A strange conception of Church-fellowship this, which makes

it independent of any conscious decision or feeling on the part of the man himself. We should have expected that a man of Mr. Hughes' calibre would have desired to find some nobler function for his spiritual life, would have felt that membership of the Church was of little value, either to the Church or its members, unless it was the result of intelligent acquaintance with its principles and a voluntary adhesion to its ranks. Mr. Hughes, we think, would hardly have ventured on such a statement as to his political relations, and if he did, ought certainly to change his side, and sit among those squires who are born to their political associations as they are born to their broad acres. It is only in relation to religion he would speak thus; and before he is too severely censured, it is well to remember that what he said is in perfect harmony with the genius of the system in which he has been trained, is only the practical embodiment of the teachings of the Catechism. It is just here that the great difference lies between the system of the Catechism and the teaching of the New Testament. The one recognises the man himself in his individual relations to God; the other introduces the priest and the Sacrament. The one teaches him to think, inquire, act for himself; the other tells him of an *opus operatum*, of which he has been the subject, and the priest, co-operating with God, the worker, and the water of baptism the instrument. The one appeals to thought, feeling,—volition, bidshim "believe in the Lord Jesus Christ and be saved;" the other tells him that already he is saved, for he is born again, and has become an inheritor of the kingdom of heaven. No wonder that such ideas, if at all received, should weaken and ultimately destroy the sense of individual responsibility and duty; and the lower the type of mind, and the more imperfect the culture, the worse will be the results produced.

But surely (it may be said) there are those in the Anglican Church who insist on the duties of repentance toward God and faith in the Lord Jesus Christ as strongly as any Nonconformists do. Undoubtedly; but the question for us personally to consider is whether their teaching is consistent with the system, and, so far as its general influence is concerned, whether its effects are not greatly neutralised by the views inculcated in the Prayer-Book and Catechism. There are some even among the preachers of the Ritualist school who talk of conversion in a way which it is not always possible to reconcile with some of their other teachings, or with the general principles of their party. But we shall be greatly mistaken if we suppose that even those appeals, earnest, impressive, and impassioned as they sometimes are, can produce their proper effect on the hearts and consciences of men when they are associated with a dogma in such direct contradiction to them as that of Sacramental efficacy. And unless it be

asserted that the Church Catechism produces no effect at all, Evangelical teachers must have special difficulty in leading those to come to the cross as sinners who have been taught to regard themselves as already members, in virtue of their baptism, of the mystical body of Christ. They may recognise the need of the grace of God; but they have been instructed that they are already the subject of its influence, and have by it been brought out of a state of sin and wrath into one of holiness and peace. They may respond heartily to all the invitations which bid men enter into the kingdom of heaven; but these invitations must be addressed to others outside, for they are already among its inheritors. They cannot need a new birth, for already they have been born again; and it is a wild fanaticism, savouring of Puritanism, or Methodism, which would suggest that those already Christians require regeneration.

Of course our Evangelical friends would tell us that we have put too strong an interpretation upon the words, and would argue that it is quite admissible to receive them in a milder sense, and that, in fact, there have always been those in the Church who held this more moderate view. Be it so; and, if their consciences are thus satisfied, far be it from us to reproach or disturb them. But this does not meet our case, nor does it, as we think, abate the injurious influence which the formularies are exerting in the mind and heart of the nation. On this point, the question is not how Evangelicals may interpret them, but how the people, who are taught to receive the lessons of this Catechism as undoubted truth, understand them. The subtle refinements in which theologians indulge, and by means of which they may succeed in extracting from some obnoxious statements their sting, are of no avail with the plain-speaking, perhaps uncultured, people who take their Catechism, and when it tells them they are "members of Christ" believe that it means that and nothing else. Besides, we cannot too strongly insist that we gather the teaching and intent of the Catechism, not from isolated expressions, but from the general scope of the whole. If we had any doubt as to the meaning of language, which is distinct and unequivocal enough, that doubt would certainly be removed when we find that the natural, and as it appears to us only legitimate, interpretation is borne out by all the rest of the Catechism. If our theory be correct, there can be no room for any other regeneration; and no other is hinted at in the Catechism, or, we might add, in the Prayer-book. If we interpret the effect of baptism rightly, then men are not to be dealt with as sinners who have no part in Christ until by faith they have sought Him, and received from Him forgiveness and eternal life; but as members of Christ who have already received His grace and need only to seek its renewal in Ordinances and Sacraments; and this is just how the

Catechism deals with them. To ask us, in the face of this evidence, to believe that we have put into a doubtful phrase a strength of meaning which it was not intended to bear, is to ask us to ignore our own reason. No theories, however ingenious, could avail to shake our conviction, nor, we believe, to abate the injurious influence of this teaching upon those who receive it. We see only too many traces of that influence everywhere around us. It has taught men to attach an undue importance to ritual, to mistake the form for the power of godliness, to scoff at the doctrine of conversion and the Scriptural view of the spiritual life as Calvinism, even to deny the reality of the distinction between believers and unbelievers, and of course to decry our whole theory of Church fellowship in the tone adopted by Mr. Thomas Hughes. It is, at this hour, one of the most formidable hindrances to the spread of the Gospel; and it marks out a wide and impassable line of separation between two opposing systems. To talk of comprehending us in a Church, which sets it forth in the forefront of its teachings to the people, is to dream of impossibilities.

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## CUMULATIVE VOTING.

WE commend the following extract from *The Christian Union*—Henry Ward Beecher's paper—to the advocates of the Cumulative Vote:—

"But is the cumulative vote an efficient means of securing minority representation? According to this plan, the voter casts as many votes as there are officers (say aldermen) to be elected, and is at liberty to cast them all for one candidate, or in any other proportion he may choose. This is simple enough so far, but the results are not simple. Experience in England has shown that under this system the majority has sometimes lost its due representation; and this result can easily be proved to be possible, and in certain cases quite probable. If there are five places to be filled, and thirty thousand voters (casting one hundred and fifty thousand votes), the minority party of twelve thousand may, if they exactly know their strength, elect two candidates. If they are frightened, they may concentrate upon one, and elect him only, by an unnecessary majority. If they succeed in deceiving their opponents as to their strength, they may force such a concentration of votes on the other side, that the poll will stand 45,000; 45,000; 20,000; 20,000; 20,000—or the minority party will have the majority representation. Or, finally, the larger party may overrate its own strength, and by miscalculations of individual voters, or of the managers, may give 18,000 votes to each of five candidates, while the other party, reckoning more closely, gives 20,000 votes to each of three candidates. The result will be an expensive preliminary canvass, and an attempt on the part of the managers on each side to inform their voters just how the ballots shall be bestowed. We do

not envy them the task of calculation. It will be both laborious and useless. Voters will not obey such dictation, especially voters who belong to the larger party. Small and very earnest parties may be drilled, for the purpose of electing one or two candidates; the larger parties will be likely to go into the fight in a blind way, and not to know who has the victory until they sit down to count up their dead.

"We have said that we are not specially opposed to minority representation. We can conceive that something might be done in that direction without danger, and perhaps with benefit. But the cumulative vote seems to us a clumsy device. In an election for aldermen, it may not result in serious harm, but it will certainly not accomplish the benefit expected of it."

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## THE BAMPTON LECTURER ON DISSENT.\*

### ARTICLE I.

WE heartily thank Mr. Curteis for these lectures. He has made an honest attempt to understand and to illustrate the questions involved in the disastrous relations which have existed for three centuries between the Church of England and the Nonconformists. If, as we think, he sometimes misrepresents English Puritanism, and English Nonconformity, in which Puritanism has culminated, we cordially acknowledge that the misrepresentation is not intentional, nor is it the result either of carelessness or of malignity.† He not only manifests the most perfect courtesy to those religious communities from which he is separated by wide differences of faith, traditions, and ecclesiastical polity; he has tried hard to discover their real genius and characteristic principles. We regret that we cannot congratulate him on the result of his labours. His book contains very much that is interesting and very much that deserves the serious and earnest consideration of both Churchmen and Nonconformists; but he has not solved the questions suggested by the subject which he discusses, nor do we think that he has done much towards promoting the great end for which he undertook to discuss it.

To Mr. Curteis, as to some other recent writers, the Church of England appears to have a most lofty and splendid vocation. She

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\* *Dissent in its Relation to the Church of England. Eight Lectures preached before the University of Oxford, in the Year 1871, on the Foundation of the late Rev. John Bampton, M.A., Canon of Salisbury.* By GEORGE HERBERT CURTEIS, M.A. London: Macmillan & Co.

† We shall probably have occasion, however, to dispute the fairness of some incidental passages in the volume.

is very much more than the highest expression of the religious life of the English nation. It is not enough that she should attempt to train the English people to the love and fear of God. "No one can doubt that, once reunited and self-disciplined, she might, ere many generations were over, fulfil that magnificent part in the unfolding drama of history to which her Divine Master seems to be every day more clearly calling and fitting her, viz., to become the reconciler of the great divisions of Christendom, and the peacemaker among the nations of the earth" (p. 398). The nations of the Teutonic stock have now come to the leadership of the civilisation of the world, and upon their religious faith and force now depend the fortunes of Christendom. Their supremacy is already established in Europe, in America, in Africa, in Asia, in Australia. It is for this imperial race to prevent the religious faith of mankind from being fatally corrupted by the fanatical superstition of modern Rome, or destroyed by the sceptical materialism of modern Paris. The Latin race has a fixed type of ecclesiastical organisation; so has the Slavonic; but Teutonic Christendom is in a state of chaos. To Mr. Curteis the question, how it is to be organised, seems to be of critical and immediate importance.

The scheme of the Evangelical Alliance—though we doubt whether the promoters of the Alliance ever supposed that they were attempting a task of the magnitude which Mr. Curteis describes—is dismissed as altogether inadequate. "Happily, however, another alternative presents itself . . . and that is the Old-Catholic system of the Church. Here the watchword is not 'independence,' but 'unity.' Here each man and each congregation are called upon to sacrifice some portion of their private liberty for the common benefit. The one normal type, both of organisation and of ritual, is loyally maintained; but, at the same time, free play is allowed for local preferences and national characteristics. Power, energy, and momentum are engendered—by clerical synods and by mixed congresses, conventions, and conferences—among the lower orders of the Christian polity; and edge, efficiency, and concentration are supplied by a graduated hierarchy, of which the uppermost ranks (archbishops and patriarchs) form centres and guarantees of unity, but are not invested with any considerable power; while the lower (bishops, rectors, &c.) are entrusted with practical and executive authority. According to this theory, as the Bishop of Rome is the Patriarch of the Latin Church (*De Marca, De Concord.*, i. 2-7), and the Bishop of Constantinople is the Patriarch of the Eastern Church, so the Archbishop of Canterbury is the Patriarch of (at least) the English-speaking Churches,—if he may not fairly claim the Presidency of the whole Teutonic Church, which owes its foundation mainly to English missions."



This is the dazzling and magnificent vision which floats before the vision of the Bampton Lecturer. Teutonic Christendom is to be organised; and the English Church, by its faith, its polity, its history, and by the power and precedence which belong to it as the Church of the English people, is called upon to take the lead in the work of organisation. The Patriarch of Canterbury is to meet the Patriarchs of Rome and of Constantinople on equal terms. Under the modifications imposed by the development during the last three hundred years of the power of the Teutonic race, we are to attempt to restore the organisation assumed by the Christendom of the fourth century, and which was broken up by the protracted contests for supremacy between the patriarchs of the East and of the West.

But there is one grave hindrance to the realisation of this splendid project. Here, in England, the authority of the future Patriarch of the Teutonic Church is unhappily ignored, and even positively resisted. It is doubtful, though of this the lecturer says nothing, whether the "Patriarch of Canterbury" has yet grasped the conception of the brilliant part for which he and his successors should prepare themselves. It is certain that half of those who, in this country, vindicate their right to the Christian name by their presence at Christian worship, regard with no reverence even the modest ecclesiastical authority which he already claims. The schism at home is too serious to be overlooked. It is sufficiently serious to make some men despair of the possibility of working out a scheme so bold and vast as that which the lecturer has eloquently expounded. Mr. Curteis has, therefore, aimed to show "that, from the Apostles' time downwards, there has never been an age of the Church without similar internal conflicts; that, by certain well-tried methods, and on certain well-known principles, these dissensions may be successfully kept within bounds, and made to minister to the life and movement of the whole polity; but that, ill-managed, and suffered to run beyond the just limits of reason and good sense, they are always liable to become a wasting fever instead of a healthy warmth, a conflagration instead of a means of motion, and may even reach, at last, the absurdity of nullifying, by mutual jealousy and friction, the very purposes for which the Christian Society was instituted" (p. 18). But, since the wise treatment of these dissensions, which cannot but arise, but which should never be permitted to develop into schism, requires that there should be a clear understanding of the principles in which they originate, and of their ultimate tendencies, Mr. Curteis has attempted to aid his fellow-Churchmen "in forming an intelligent and candid judgment as to what precisely these Dissenting denominations, of which we hear almost to satiety, really are; what it is they do, and what they claim to teach; and why it is that—with an acrimony

so absolutely unaccountable to us, who know what she really is,—they are now combining to bring the Church of England, if possible, to the ground" (p. 18). Not less important was it to point out to Nonconformists "some few indications, such as may, at least, awaken farther inquiry, of the wonderful, and every-way deplorable, misapprehensions, which have clothed the Church of England to their eyes in colours absolutely foreign to her true character; have ascribed to her doctrines absolutely contrary to her meaning; and have interpreted her customs in a way repellent to the Christian common-sense of her own people" (p. 19).

We have felt it due to Mr. Curteis to introduce our criticisms on his lectures with this account of their scope and purpose. In these days it is rare to meet with a man who writes on ecclesiastical affairs with the glowing enthusiasm that comes from a grand conception of what the Church of Christ ought to be. We have sympathy with "young men" who "see visions," and with "old men" who "dream dreams." Plato taught us long ago that the actual is less true than the ideal; we believe with a modern poet that "prophecy is more true than history;" to St. Paul as well as to St. John the Idea was greater and more real than the Fact.

But, unfortunately, it is in the very region of the Ideal that our controversy with Mr. Curteis begins. We are inclined to think that all controversy really begins there. To us, his whole discussion of the questions between the Church and Nonconformity seems controlled and invalidated by mere mechanical analogies. In referring to "the disunion within the borders of our English Christendom," he thinks it pertinent to say, "We have all observed how a very trifling and accidental derangement will sometimes bring to a complete stop the most elaborate, and otherwise effective, machine." The illustration illustrates more than the author intended; it illustrates the conception of the Church which penetrates and determines his ecclesiastical theory, and underlies his discussion of all the questions between the Church of England and ourselves. Thank God, the Church of Christ is not "a machine." It is as unlike "a machine" as possible. To suppose that there can be any analogy between the Church and a "machine" is to betray a conception of the Church that is fundamentally false, and that must vitiate whatever theory of Church-organisation is developed from it. The Church is a living organism; there is life in every member of it, and in every fibre. No "trifling and accidental derangement" can paralyse its energy, or suspend its activity. The waste of its tissue is perpetually repaired. It recovers by virtue of the vital force which is in it, not only from "trifling and accidental derangement," but from very serious injuries. If it had been a "machine" its action would

have been arrested long ago, for it is constructed of the most imperfect materials ;—not a wheel in it works “true,” not a single bar is rigid. The ignorance, the errors, the infirmities, the sins of Christian men would have long ago thrown the whole mechanism out of gear ; the “machine” would have been brought to a stand almost as soon as it began to work.

It is this false conception of the Church which, assuming another metaphorical form, leads the author to speak of breaking up, “in front of the deep and serried phalanx of Rome, the whole opposing army into a mere cloud of skirmishers” (p. 16). It is this which suggested the passage already quoted in which he represents a graduated hierarchy as supplying “edge, efficiency, and concentration” to the organisation of Christendom.

The Church of Christ, we repeat, is a living organism. Its efficiency is measured by the energy of its life, and the energy of its life by the intimacy of its union with Christ. Inspiration and not mechanical perfection of structure is the condition of its vigour and of its triumphs. Its power fluctuates, not according to mechanical, but according to spiritual laws. We do not wonder that to Mr. Curteis, Congregational Independency appears to be a system which must be incapable of doing any great and effective work ; it must seem to him a system that creates “a multitude of independent and infinitesimal commands, with endless chances of misunderstandings, of cross purposes, of jealousies, bickerings, and loss of all ‘solidarity ;’” but, suppose that this very absence of elaborate external organisation assists to develop and confirm the sense of complete dependence on Christ ; suppose that, where there is no concentration of power in the hands of earthly chiefs, loyalty to Christ’s authority is likely to be less hindered ; suppose that this absence of elaborate organisation assists to render more vivid the spiritual unity which binds together all who are in Christ, and that “jealousies and bickerings” are suppressed, not by the discipline of a polity, but by the power of the Spirit ;—in that case the apparent loss will become a real gain. The Apostles, at least, made no attempt to construct anything that corresponds to that stately system of organisation which Mr. Curteis thinks would consummate the efficiency of the Church. No external and mechanical ties united the Church at Philippi to the Church at Ephesus, or the Church at Corinth to the Churches of Galatia. The earliest triumphs of the Christian faith were won when the Church was organised on “the loose and curious system” (p. 93) of “Congregational Independency.” The Apostles seem to have been satisfied with it : so are we.

But, dismissing these wider and more general considerations, we come to the special subjects discussed by the lecturer. Mr. Curteis

undertakes to investigate the "relation" between the English Ecclesiastical Establishment and a group of religious communities differing in their creed, their polity, and their ritual, and having nothing in common except their separation from the State. To determine the "relation" between the Established and the Unestablished Churches of this country, it is, however, just as necessary to understand the principles and claims of the Church which is Established, as to understand the principles and claims of the Churches which are Unestablished; both "terms" must be adequately defined if the "relation" between them is to be perfectly understood.

We cannot but think that it would have greatly assisted the lecturer's purpose if he had endeavoured to give a more thorough and systematic account of the Church of England itself, and especially if he had vindicated the pretensions which he quietly takes for granted. For instance, he tells us that, "if our Lord has left on earth an organised and visible society in which He has lodged His commission, to go and teach all nations, and has stored therein special gifts of the Holy Ghost for the successful fulfilment of that commission, it may be one among the unexpected discoveries of the Day of Judgment, that each person may have to answer for himself, according to that which he had, not according to that which he had not, how far he presumed, in his lifetime, to act as though Christ had never left any such society at all" (p. 426). Earlier in the volume we are distinctly informed that such a society was actually constituted (pp. 13-15). And the whole argument of the lectures rests on the assumption that this society is the Established Church of this country. The sin and peril of Dissent consist in separation from that "organised and visible" Church which Christ instituted, and which, under the benignant influence of Henry VIII., of Laud, and of the bishops and statesmen of the Restoration, has come to assume the form in which we are so familiar with it.

If this enormous assumption had not been reiterated again and again, during the last thirty or forty years, by unwise apologists of the English Church, it would fill us with amazement and would utterly confound us. Invest it with a fair show of probability, and we can assure Mr. Curteis that nine-tenths of the Congregationalists and Baptists of England and Wales will conform to the Church within twelve months; and we think that we may make the same pledge for nine-tenths of the adherents of the various sections of Methodism. It needs no appeal to the awful solemnities of the Day of Judgment to induce us to conform, if any reasonable amount of proof can be given that this stupendous claim is well founded. But let us add that, in the absence of a reasonable amount of proof, no such appeal will have the very slightest effect.

Our Lord left on earth "an organised and visible society"—not a spiritual society whose members were to constitute a vast number of separate Churches united together by the possession of a common life, by a common faith, a common baptism, common loyalty to Christ, and hearty mutual affection, but one visible organisation, into which it is the clear duty of all Christian men to enter, and from which, except through inculpable ignorance, they cannot remain separate, without incurring spiritual loss in this world and guilt for which they will have to answer at the Day of Judgment. This is the theory—How does it work?

There was a time—it is not so very long ago—when the existence of such a society might have been maintained with considerable plausibility. Western Christendom, at least, was included within the limits of one vast and splendid religious organisation. The ancient genius of imperial Rome had reappeared in the policy of the Roman bishops, and had created an empire more extensive than that of the Cæsars, an empire not less perfectly organised, not less vigorously governed. It included both the Latin and Teutonic races. "The one normal type of faith, of polity, and of ritual," was loyally maintained, but a considerable amount of "free play" was "allowed for local preferences and national characteristics." Rome was too wise to insist on rigid uniformity; she was too conscious of her strength to regard it as a necessary acknowledgment and proof of her supremacy. But with variety of form there was unity of allegiance. "The chances of misunderstandings, of cross-purposes, of jealousies, bickerings," were provided against by an ecclesiastical constitution which, if Mr. Curteis's fundamental theory be true, ought to have secured the ideal energy and harmony of Western Christendom. Against this magnificent and powerful organisation there was a violent revolt. Half of Germany, Holland, Sweden, and a large portion of France split off from the Latin Communion. England dared to do the same, and in the course of fifty or sixty years became the leader of the confederate secessionists. She was a party to the schism. She encouraged it in every country in Western Europe. She gloried in it. She fought for it. She assisted to render the restoration of union impossible. In defiance of the anathemas of the Pope, whose authority she had acknowledged for centuries, she organised a Church having no organic relations to any Church outside these islands; and now, after three hundred years of formal separation from the rest of Christendom, the ministers of this Church ask us to believe that our Lord left on earth "an organised and visible society," and they require us to acknowledge that to the Church of England belongs the unique and supernatural authority which this society has a right to claim.

Even if we were disposed to concede that the Church of England of to-day can pretend to be the very Church founded thirteen centuries ago by missionaries from Rome, and that its historical continuity remained unbroken by the changes in its faith, discipline, and ritual, introduced by Henry VIII. and Edward VI., the concession would do nothing for the remarkable theory against which we are protesting. To prove that Dr. Tait is the true successor and representative of Augustin of Canterbury, does nothing towards determining on which side the right lay in the separation of the sixteenth century; and, so long as that is undetermined, it remains uncertain whether the Church of Rome or the Church of England is that "organised and visible society," separation from which involves us in sin. That these two Churches are, in any sense that can be of service to the theory of Mr. Curteis, parts of one visible organisation, is too preposterous a statement to be maintained. As *organisations* they are as separate from each other as Spain and Japan. If they can be said to belong to one "organised and visible society," the same might have been said of Prussia and France in the summer of 1870. Which has the right to claim our allegiance? To be loyal to the Patriarch of Canterbury may be to abet heresy and schism.

But, in the presence of the estrangements, hostilities, and separations between the most venerable and the most powerful Churches of Christendom, of which the melancholy details constitute so large a part of ecclesiastical history, this theory is absolutely untenable. No such "organised and visible society" as that of which the lecturer speaks ever existed, except for a few months after the day of Pentecost. There is no hint or trace of such unity of organisation among the Churches founded by the Apostles. No such unity of organisation ever bound together the Latin and the Greek Churches even during that brief period within which it was possible for councils to be assembled that might fairly be called œcumenical. If, in the Day of Judgment every man is to answer for himself—"according to that which he had, not according to that he had not"—we need not fear the condemnation of our Lord for having separated ourselves from that one "organised and visible society in which he has lodged His commission to go and teach all nations, and has stored therein special gifts of the Holy Ghost for the successful fulfilment of that commission;" for, in our days, at least, and indeed for eighteen centuries past, no such society has existed.

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When my friends are blind of one eye, I look at them in profile.—*Joubert.*

Superstition is godless religion, devout impiety.—*Bishop Hall.*

## NOTES.

The synod of the Reformed Church of France has adjourned to the 15th of next November. Its later sessions were devoted chiefly to the discussion of questions affecting the details of the reorganisation of the Church. The most important decision, carried by a majority of forty-six, limited the power of voting on Church matters to persons who declare that they are attached to the Protestant Reformed Church of France, and to "the Truth such as it is revealed in the books of the Old and New Testament." The larger confession of Faith proposed by M. Bois early in the session, and of which the text is given in our article on the Synod, is made obligatory on pastors only.

At its last meeting, the following declaration was adopted in reference to the connection between the Church and the State:—"The Synod, considering that the principle of the reciprocal independence of the Churches and the State ought to be introduced into modern public law; considering that the Reformed Church of France is disposed for its part to accept with confidence its separation from the State, when the Government shall deem it necessary for all religious bodies; the Synod deems it well to urge the Church to prepare for this *séparation*."

At a great meeting called by the Birmingham Scriptural Education Union, and held in the Town Hall, on Tuesday, July 9th, the chairman, Lord Shaftesbury, made the following astounding statements in reference to those Nonconformists who contend that religious teaching should be given only by religious men, and that there can be no adequate security that the masters in day-schools should be religious:—"It was only the younger (*i.e.* Nonconformists) who were trying these new and untrodden ways, and seeing if they could conduct the human mind and *purify the human soul by any other means than those which God in His mercy had revealed and given to us in His Holy Word*." "Now even the Romanists, although not making use of the Bible in their schools, carefully abstained from any local exclusion of it; carefully maintained denominationalism, teaching the child the Bible was founded on the Word of God. There, he thought they compared favourably, he was sorry to say it, with many Nonconformist brethren. *Both declared the Bible to be a dangerous book*. The priests said, You shall not read that book except under my superintendence and dictation; because it was not thought right that private judgment should be exercised upon such a book, as belonged only to the priest to expound after his own plan and after his own knowledge. They said it was a dangerous and improper book to be put in the hands of the laity at large. But were not the Secularists (Romanists?) backed up by their Nonconformist brethren? Were they not saying the Bible was a dangerous book?" These are only specimens of the wild and reckless statements which were made by the noble lord in the course of his long and vehement speech. This is the kind of hostility that we shall have to meet. But the case of our opponents must be desperate indeed, when they feel it necessary to resort to flagrant slander like this. We confess we are surprised that neither Dr. Rigg, nor Dr. Miller, both of whom spoke later in the meeting, had the honesty and courage to correct the misstatements of Lord Shaftesbury.



## NOTICES OF NEW BOOKS.

*New Cyclopædia of Poetical Quotations, adapted to Christian Teaching.* By the Rev. ELON FOSTER. London: Dickinson and Higham.

WE believe that the custom of introducing poetical quotations into sermons and speeches is less common than it once was, but it has not quite disappeared. A few weeks ago, looking over a friend's study, we saw seven or eight volumes of religious poetry on a very accessible shelf, and on putting some questions about them to our friend he said, "They are the books I get my 'quotes' from." But if a man wants to get "quotes," Mr. Foster shows us "a more excellent way." He has compiled a large volume of nearly seven hundred pages, consisting of extracts from at least four hundred authors, and classified under about eight hundred topics; and we have only to turn to the topical index to be sure of finding lines that will light up a grey passage in a speech or a sermon, or work into a peroration. For a sermon to be followed by a collection, there are extracts on Giving; for a missionary speech, extracts on Missions; for speakers on the League platform, extracts on Education; for the "five hundred" declarationists, several pages of extracts on the Excellence of the Bible; for the members of the Peace Society, extracts on War. English patriots at home may find extracts on the Glories of England, and when they cross the Atlantic, extracts on the Glories of America. There are extracts on Books that may be useful in speeches at the opening of a Free Library; extracts on Death for funeral sermons; extracts on Marriage for wedding-breakfasts. The editor's taste is very catholic, ranging from Shakespeare to Martin F. Tupper, but it is only fair to say that he generally shows excellent taste. The book is really a wonderful one in its way, and, apart from its direct purpose, is very pleasant to read.

"*Enthusiast!*" *A Sermon Preached before the Baptist Missionary Society, April 24th, 1872.* By CHARLES STANFORD. London: Yates and Alexander.

*Hope for China.* By the Rev. GRIFFITH

JOHN. London: John Snow and Co. WE put these two sermons together, for they are mutually complementary. Both the preachers commence with a reference to the famous words of the Duke of Somerset—"A missionary must be an enthusiast; for if he is not an enthusiast, he is probably a rogue." Mr. Stanford, in a discourse of extraordinary beauty, intensity, and wealth of thought, illustrates the true idea of Christian enthusiasm, and admits that the missionary must be an enthusiast. Mr. Griffith John, with a knowledge of China such as few men possess, and with an impetuosity and vigour of earnestness which, when the sermon was delivered, gave it an irresistible effect, shows cause why reasonable men with faith in Christ may expect the conversion of China without being guilty of fanaticism. The sermon, from end to end, is a noble piece of missionary eloquence.

*A True Life: a Sermon on the Death of Sir Francis Crossley, Bart., M.P.* By the Rev. E. MELLOR, D.D. London: Hodder and Stoughton.

DR. MELLOR's sermon on the death of Sir Francis Crossley is distinguished by all those qualities which have given the preacher so powerful a position not only in the West Riding but throughout the Nonconformist Churches of England. The masculine vigour of thought and style, the unfaltering faith in the great verities of the Christian revelation, the habitual contact of the preacher's mind with the *realities* of human life, which are present in all that comes from Dr. Mellor, are conspicuous in this discourse. But what has most impressed us, both in the sermon itself and in the address delivered at the funeral, which is appended to it, is the remarkable union of a most fervent affection and profound admiration for the character and life of Sir Francis, with a self-control which it must have been very difficult to exercise. The grief is deep, but is not suffered to be violent. The

appreciation of the noble character of his deceased friend is cordial and even reverential, but the preacher does not indulge in any lavish extravagance of eulogy.

The manly self-restraint with which Dr. Mellor speaks of his lost friend gives to all that is said in his honour a double significance and value.

## CONGREGATIONAL REGISTER.

JUNE—JULY.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### CHAPEL FOUNDATION LAID.

July 3. SUTTON VALENCE, Kent, by J. Remington Mills, Esq.

### NEW CHAPELS OPENED.

May 26. Dalry Congregational Church, Caledonian Road, EDINBURGH.

June 20. A New Congregational Hall, BOSCOMBE, near Bournemouth.

June 28. The New Congregational Church, DEDHAM, Essex.

July 2. New Congregational Church, RYDE, Isle of Wight.

### CALLS ACCEPTED.

Mr. Thomas Skyrn (of Airedale College), Castle Croft, BURY, Lancashire.

Mr. Samuel Jenkinson (of Airedale College), DREGLINGTON, near Bradford.

Rev. John Clarke (Western College), Bridge Street Chapel, WAISALL.

Rev. S. Jackson (of Easingwold), SWINTON, near Rotherham.

Rev. J. Anderson (of Canton), ELGIN.

Rev. J. A. Wheeler, GODMANCHESTER, Hunts.

Rev. E. G. Cecil (of Lymn) UCKFIELD.

Rev. A. Scott (of Debden, Essex), BOXMOOR.

Rev. W. Park (of Southport), New Court Chapel, TOLLINGTON PARK, LONDON.

Rev. Norman Glass (of Rothwell), BILSTON, Staffordshire.

Rev. George Hunsworth, M.A. (of Mixendon, near Halifax), KIDDERMINSTER.

Rev. J. T. Owers (of Loscoc, Derbyshire), BURTON-ON-TRENT.

Rev. J. Foster Lepine (of New College, London), HADLEIGH, Suffolk.

Mr. S. Hartley (of Lancashire College), RIPPONDEN, Yorkshire.

Rev. Charles Croft (of Shrewsbury), Union Chapel, PLYMOUTH.

Rev. E. H. Simpson (of Rochdale), AYLESBURY.

Rev. J. R. T. Ross (of Colyton, Devon), LYME-REGIS, Dorset.

Rev. J. W. Clarke (of Ulverston), WALTON PARK, near Liverpool.

### ORDINATIONS.

June 20. Rev. Richard Baron, KENDAL.

July 2. Rev. J. Trebitco, Anvil Street Chapel, St. Philip's, BRISTOL.

July 2. Rev. Alfred Cave, B.A., GREAT BERKHAMSTEAD.

June 25. Rev. John Davis (of Brecon College), FISHGUARD, Pembrokeshire.

June 27. Rev. W. J. Evans (of Brecon College), ALBANY CHAPEL, HAVERFORDWEST.

July 4. Rev. W. M. Rees (of Brecon College), WHITCHURCH, CARDIFF.

July 10. Rev. R. L. Thomas (of Brecon College), BETHANIA and LLWYNTY, Carmarthenshire.

July 11. Rev. Joseph Joseph (of Brecon College), HIRWAIN, Glamorganshire.

### RESIGNATIONS

Rev. W. E. Peel, ACCRINGTON-LANES.

Rev. S. Parkinson, CROYDON.

Rev. H. Kerrison, MORETON-IN-MARSH.

# The Congregationalist.

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SEPTEMBER, 1872.

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## THE WORK OF CHRISTIAN PERSUASION.\*

### PART I.

THE theme which I have chosen as the subject of this evening's address is *The Work of Christian Persuasion*. I am not going to give you a lecture on Sacred Rhetoric; Rhetoric is an *art* of persuasion, I wish to treat of persuasive *power*. Those of you who believe in pulpit oratory, will find in books a confusing abundance of directions as to tricks of gesture and the management of the voice. Your tutors teach you how to marshal your reasonings, when to use illustrations, when to ply with arguments, and when to make appeals; you will learn these things even better in the wholesome exercise of the sermon class and the actual practice of the pulpit. But underneath the methods of Christian preaching, and inspiring them all, there is the life of the Christian preacher. What I am to speak of is not the education of your faculties, but the culture of yourselves.

Among the noblest human endowments is one concerning which it is difficult to determine whether it belongs more to the intellectual or to the emotional nature. Critics call it *imagination*, moralists style it *sympathy*. It is the faculty not of simply apprehending, but of picturing. It does not merely take notice of abstract conceptions, and of necessary conclusions; it sees things in their various relations, marks their mutual harmonies, and their far-reaching hints. It perceives its objects not in outline but in relief. It does not look upon men, it sees into men; it does not speculate concerning them, it knows how they think, and what they feel; it pierces the secrets of their inner life. It is the

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\* An Address delivered to the students of Spring Hill College, Birmingham, by the Rev. Alexander Mackennal, B.A., June 18th, 1872.

mighty instrument of the discoverer ; at its touch talent becomes genius. The greatest mathematicians have possessed it ; and therefore what to us appear mere subtleties are to them the laws of thought and things. By its aid physicists become poets, and biologists furnish us with symbols and proofs of eternal spiritual laws. It has lent its charm to modern science, and all the world is worshipping at the shrine of Nature. Its trustworthiness as an instrument of thought is seen in the results accomplished by it ; its value as an instrument of human persuasion is seen in the reverence which we pay to those most richly endowed with it. It flashed into Goethe's mind the happy certainty that the skull was but transformed vertebræ. Brunel had it, of whom it is recorded that he discovered the fault in the construction of a pier by transporting himself in thought to the base of the pier, and noting how the waves broke there, and the swirling, heaving water beat on the foundations. Wellington had it, who won his victories because he could read the enemy's tactics in addition to his own. In its intellectual form, Shakespeare is its greatest example, to whom no man or woman's heart was strange. In its highest aspect, its moral, spiritual form, the Apostle Paul is its worthiest instance—"Who is weak and I am not weak ? Who is offended and I burn not ? I am made all things unto all men, if by any means I might save some."

I have said that this endowment is at once intellectual and moral. It is never found without love and reverence. The investigator must love his work, and reverence the conditions which prescribe it. And if he be a teacher, he must love and reverence the men whom he would instruct, as well as the subject he is teaching. It is also one of the most widely diffused of human endowments. Every good worker has it, or his work would not be good ; it is the real secret of the practical wisdom which we find so widely spread among men, although systematic knowledge and acquaintance with the processes of thinking are the portion of but few. Women have it—our mothers, sisters, wives, and daughters read furrows on our brows which would escape the sculptor's ken ; they mark lights and shades upon our changing faces, which no limner could ever paint ; they could not serve us so nobly did they not read our hearts so well. No results of toil are widely useful save as this element enters into them. History, but for this, would be a mere table of names and dates ; the critic has no human insight wanting this ; knowledge but for this would not be worth the acquisition, and teaching would be impossible. What the preacher's work is without it Paul shall tell us—"Covet earnestly the best gifts : and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels and have not"—what?—consideration for men founded in reverence for them ; the tenderness that is born of sympathy and the insight of

love,—“I am become as sounding brass, and as a tinkling cymbal.” Nay, more, the Apostle John declares that without this, theology is itself impossible—“He that loveth not knoweth not God, for God is love.”

One of the principal objects for which you were admitted to this college, is to educate whatever powers of intellectual insight and moral sympathy may be latent in you. You are here, of course, to acquire accurate information about the history and documents of the Christian faith; and you will acquire that far more rapidly, easily, and surely, under the guidance of your tutors, than you could acquire it by means of books alone. You are here that you may learn to distinguish between the certain and the uncertain, the changing and the immutable, what is of the form, and what of the essence—in systems of theology. But you are also gaining other advantages, less tangible it may be, but of no less value than these. You see in your tutors, and you are catching from them, the enthusiasm of learning, the zeal to impart sound knowledge, the *morale* of the student and the teacher. Other things you may learn, these you must inspire; reading may furnish you with other qualifications for your work, no way has yet suggested itself so fit for the awakening of these impulses, as college and university life.

What is it that is the crowning distinction of the Christian scholar? Not so much his intellectual attainments, I answer, as the fulness of his vision, and the breadth of his sympathy. Your studies in theology and ecclesiastical history will have served you little, if they have not taught you, not toleration merely, but reverence for every form in which religious life, in its struggle as well as its aspiration, its perplexity as well as its assurance, its hesitation as well as its promptitude, may manifest itself. Your studies in philosophy make you acquainted with the wondrous movings of the human soul. Language is at once the key to literature, and the record—fossil or still developing—of human thinking. The charm and usefulness of history and literature are in their appeal to our sympathies; they make us acquainted with types of thought and feeling, of which our experience knows nothing, and our broadening vision of humanity broadens our hearts. You have here a chair of physical and natural science; and I congratulate you upon it. I wish that the students in all our colleges could pass for two or three sessions under the care of Dr. Deane. For, in forming habits most useful to a Christian teacher, patient investigation, quickness, and steadiness in observing, accuracy in mastering facts, and rigid conscientiousness in dealing with them, science is an equally valuable organ with philosophy and history; and the visions of Nature are specially charming, and her constancy specially useful to those who, like us, have to deal with variable, vexing, distracted, and feverish man. But, may I say, the history of science is

as interesting and important as science itself? To me, at least, one great charm of scientific reading is, that it gives me other aspects of that reasoning, emotional, religious creature—the mind of humanity; it helps me to understand how scientific men think and feel. One of the mottoes of a book with which you are all familiar is, “On earth there is nothing great but man;” and your work is with man.

The highest result of scholarship is catholicity of sympathy, universality of insight, the ability to understand and to be understood by all sorts of men. He is not half a scholar who knows only how scholars think and feel; he is only scholastic, not scholarly, and scholastic and scholarly are as far apart as pedantry and learning. The advantage of literature is that it makes us acquainted with the multitude, to whom literature is a thing unknown; the end of learning is to give us knowledge of the unlearned. If any one of you should go forth from this college troubling himself only with the doubts of the cultured, and the perplexities of the refined; if he should carry away with him a keener eye for popular fallacies, than for the truth which struggles to utter itself under inaccurate forms; if in the struggles between capital and labour, with which we shall all soon be concerned, he could only detect the false political economy of strikes, and had no heart to feel the sense of wrong under which the working classes of this country have from almost immemorial time been burdened, and which has wrought in them a “malignant jealousy” of some kind and upright masters; if he should be skilful in the marshalling of the Christian evidences, and unable to see how defective Christian organisations and imperfect Christian lives have made many doubt the evidences of Christ’s Gospel; if he could only perceive the force of the objections which the rich and cultured among us have to Church fellowship, and should be indifferent to the craving after Christian social intercourse, and the need of brotherly help, which make humbler converts look to the Church as indeed the body of Christ on earth; if he could appreciate the shudder with which the educated hear old-fashioned utterances of doctrine and devoutness, and could not appreciate the love with which the uncritical hold precious, words that enshrine saving truth and power—unaware, poor hearts! of the rudeness and imperfections, false suggestions, and actual faultiness it may be of the form of expression; if, in short, any one of you should go out with sectional sympathies and a pedant’s heart, such a one would be—I know not how to describe him—anything but an honour to his college, anything but a blessing to the Church. His place would be anywhere rather than a dissenting pulpit; for the power and glory of the dissenting pulpit has been that—with whatever defects of culture, whatever poverty of learning—it has known the way to the average, commonplace human heart.

I would make two suggestions before passing on ; one is, as to the use a preacher may make of unintelligent criticism. Many a man is able to perceive real faultiness in a sermon, though he cannot tell where the fault lies ; to do the one requires only sound judgment and faithful hearing ; to do the other demands critical skill. It may be said that a sermon is too long ; perhaps it is not long, but wants interest of subject, or compactness of treatment, or clearness of style. A sermon may be pronounced not orthodox ; it is perhaps as orthodox as the Thirty-nine Articles, but lacks direct spiritual power. Or we may be told that we should speak purer Saxon, when we may be talking Saxon as pure as Tennyson's ; but the thinking may be remote from everyday interests. An earnest preacher will not carp at the mistaken criticism, but will seek out the real fault. *Fas est ab hoste doceri* ; and happily the bulk of our congregations are not our enemies. If they sometimes supply the sound judgment and faithful hearing, our college training may enable us to supply the critical acumen ; and between both there may be an increase of persuasive power in the pulpit.

The other suggestion concerns the practice of Christian charity in the conduct of argument and the use of reproof. I have a letter by me from a hard-working Town missionary and Christian teacher of the lower classes. Speaking of his intercourse with many professed Secularists, he says, "You must not be controversial, for then your credit requires you to defeat them ; and to do so is to lock the door and throw away the key. I argue sometimes with them, but then I choose my topic ; and when I do so, it is one on which I can afford, if need be, to be beaten." Clinching the nail is not always advisable ; to do so will be sometimes to shatter the board. The persuasive speaker knows how to save men's self-respect ; it is true Christian knightliness to turn away the lance from a fallen foe. "A bruised reed shall he not break, and smoking flax shall he not quench."

I am to speak now of something graver and harder far than insight into intellectual impressions. I am to speak of sympathy with the morally depraved. You have not simply to study the Christian doctrine of sin ; if your work is to reach its highest efficiency, you must be in spiritual sympathy with sinners. You are servants of Him of whom it was said, "This man receiveth sinners and eateth with them ;" and, "The disciple is not above his master, nor the servant above his Lord." There may be calls made on you for a frankness of intercourse and an intimacy of association with some of the most abandoned men and women, from which your whole soul shrinks back with horror. You must subdue the horror ; you must not deny them your companionship ; you must not simply conceal, you must quell repugnance at them ; here, too, are human hearts, whose secret is worth your learning. In-

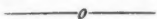


fluence over such is the gift of those who do not hesitate to feel with such ; you will persuade them only when you do not hesitate to treat them as your sisters and your brothers. Do not be afraid of their confidence ; if Christ's Church be called to the fellowship of Christ Himself, it is our shame, not that the abandoned are attracted to us, but that they are repelled. Hard as the lesson may be to learn, and bitter as the conflict is between the shrinking of the pure spirit from the unclean and the impulses of the heart of Christ within us to share their lost estate, it is true here, also, that we shall have power to persuade them only as we know them, and we shall know them only as we love them.

I must remind you, moreover, that you are to expect, and be prepared for, a special Divine discipline. You are young, and you will have to warn and counsel, to comfort and instruct the middle-aged and the old. Your actual acquaintance with the world is small ; you are "closed around with narrow" college "walls," dwelling in the innocent impassiveness that "doth hedge" a scholar ; and you will be expected to show knowledge of all sorts of men in all sorts of mental experience. And in order to this, your life-discipline must be intense and varied. You will be led up of the Spirit into the wilderness to be tempted of the devil ; the glory of the world will unfold itself, and its shame will be revealed to you in terrible spiritual watchings, conflicts, and imaginings. Not every man who knows much of the world has a rich experience ; experience consists of two factors, the impressible, retentive mind of the learner, and the facts from which he learns. If you are called of God to the kind of work I have indicated, He has endowed you with the temperament required. You have the keen inward eye, the sensitive conscience, the tender heart ; these mean special exposure to trial, and the trial will surely come. You will suffer for your brethren. The vicarious element enters into all human life ; it is joyfully accepted by every true man ; the true minister of Christ rejoices in his affliction for others, and fills up in his flesh "that which is behind of the suffering of Christ for his body's sake, which is the Church."

It is remarkable how this thought of being dealt with for others, appears in the history of the prophets and apostles. "Behold," says Isaiah, "I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, who dwelleth in Mount Zion." The death of Ezekiel's wife and his tearless sorrow were for a sign to the people, intended to make them ask, "Wilt thou not tell us what these things are *to us*, that thou dost do?" The story of Hosea, whether you regard it as an actual history or in any sense visionary, in either light declares how terrible was the realisation of sin, and of the conflict between loathing and affection, through which he had to pass before he could speak on behalf of God to a guilty people. "Simon, Simon, be-

hold, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, and when thou art converted, strengthen thy brethren." And the spiritual agony to which Paul seems to have been constantly subject before he was a Christian, his utter dissatisfaction with the law he was keeping, the misery and burdens which made him—pure in mind and life as he was, one whom some among us would even commend as being sincere if mistaken—cry out, "O wretched man that I am, who shall deliver me from the body of this death?" is explained, when we remember that God had "separated him from his mother's womb" to carry the Gospel to the heathen. The history is still consistent. If we are to have influence over men, we must be prepared to pay the cost; power of persuasion means special sensitiveness specially disciplined. The promise holds on—for I call it promise and not warning—"Ye shall indeed drink of my cup, and with the baptism I am baptised with shall ye be baptised." "Ye are they who continue with me in my temptation, I appoint unto you a kingdom as my Father hath appointed unto me, and ye shall sit on twelve thrones, judging the twelve tribes of Israel."



### THE FAREWELL COUNSEL OF SAMUEL.

"And Samuel said unto the people, Fear not: ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all your heart. . . . Only fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king."—1 SAMUEL xii. 20, 24, 25.

SAMUEL had summoned the Jewish people to Gilgal, that there they might join in solemn service before the Lord. In speaking to them after the sacrifices had been presented, he made touching allusion to the number of his own years, and the length of his public life: "I am old and gray-headed; and I have walked before you from my childhood unto this day." At the same time he gave ample proof that though the outward man was decaying, the inward man was being renewed. His deeds and his words, during that last great meeting with the men he had served so faithfully, were full of the piety and patriotism which, under God, had made him the saviour of his country. With fearless fidelity, he rebuked the people for their folly and sin; and then, with the utmost tenderness and gentleness, he besought them still to hope in God and to seek His favour in the ways of righteousness. Imitating the Divine mercy which he proclaimed, he promised to forgive the ingratitude and injustice he had himself received at their hands. With strange and guilty rudeness, they had thrust him out of the judgment-seat he had

filled with such matchless integrity; but he would not suffer that to hinder him from instructing them in the will of the Lord, or from pleading for them in the presence of Him with whom he had power and prevailed: "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way." To his godliness was given the crowning grace of constancy. He was a living illustration of the Psalmist's words—"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age, to show that the Lord is upright."

In his farewell address, Samuel displayed a vigorous wisdom, as well as that fervour of spirit which the winter of life could not chill. He did not indulge in the generalities of good advice, but adapted his counsels and encouragement to the special position and need of his audience. There were (1) *words of wise caution to people who had made great changes in their circumstances*; and (2) *words of gracious hope to people who had erred and sinned in relation to their circumstances*.

I. There had been "Judges" in Israel for more than four hundred years. It is not easy to define the position or describe the functions of these men, but we know they were not in any sense the kings of the nation. The Lord Himself was King in the midst of His people, and the tabernacle was His palace, wherein He dwelt unseen by mortal eye. Thither His subjects repaired to pay their homage, to ascertain His will, and to seek His blessing. This provision of an invisible and divine monarchy proved too spiritual and exalted for the carnal minds of the Jews; and they cried out repeatedly for a human king, on whose splendour their eyes might rest, whose voice they might hear, and whose presence in the court and the camp and the city would make them, in all matters of royal pomp and pageantry, equal to the nations round about them. This demand was ultimately granted; and Saul, amidst the plaudits of a delighted people, was crowned King of Israel. Soon after his election to the sovereignty, Saul summoned the armed men of the nation to his standard, and led them forth against the Ammonites, whom he defeated, and thereby delivered the Israelites from one of their most determined adversaries. This victory, on the part of the newly-chosen king, greatly elated the people, and strengthened their attachment to him. Idolising him for his brilliant success, they were ready to slay every Hebrew who had dared to doubt the validity or the beneficence of his authority. "And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death." Happily, it has often occurred that the wisdom of the idolised has been greater than the wisdom of the idolaters. Every man has not been so foolish as Herod, who drained the cup of

flattery to its very dregs, forgetting the deadly poison which was hidden in the sweetness. Much folly has been checked and much mischief has been prevented by successful men who have maintained their true dignity, and have let the flatterers know that the incense they were burning was neither creditable on the one hand nor acceptable on the other. Saul, who began so much better than he finished, showed this spirit, and earnestly repudiated the suggestion of those who wanted to make his one success the reason for destroying every man who had questioned his fitness for the throne. The fact that the suggestion was made, shows how exultant the people were about the changes and the choice they had made. Did not the triumph of Saul over the Ammonites prove what a great and glorious thing they had done, in exchanging a Judge for a King, and in substituting a visible human monarchy for the theocracy? Therefore when Samuel bade them go to Gilgal "to renew the kingdom there," they went in great multitudes, and with jubilant spirit. We are told that "there Saul and all the men of Israel rejoiced greatly."

In the light of these facts, we can see the point and power of Samuel's words of caution. Just as the Israelites were exulting in their new political circumstances, and were in danger of cherishing extravagant expectations as to the happy issues of the changes they had made, Samuel reminded them that in their new position the old spiritual necessities still existed, the old moral duties were still binding, and personal godliness was still essential to peace and prosperity. In effect, he said to them, "You must still serve the Lord and fear Him. You have a new form of government, and have entered into entirely different external relationships; but the duty of serving the Lord your God with all your heart and soul and strength, is as great and as urgent as it was before. You were under the theocracy yesterday—you are subjects of an earthly monarchy to-day. Be it so, but do not suppose that these political and social changes will serve you in the place of that true piety which, sustained by the grace of God in the hearts of individuals, tells with unfailing power on the life and destinies of nations. Amidst all revolutions and under all forms of government, the law of God, the cardinal duties of man, the conditions of personal safety and national greatness, and the one pathway from earth to heaven, abide the same."

While God was the only King of the Israelites, they could not doubt that godliness was a prime duty, and the chief means of securing their prosperity. "It may be suspected," says Dr. Kitto, "that they had grown weary of a system of government which made their welfare entirely dependent upon their right conduct, and were partly led to desire this change, under some vague impression that a permanent

government under a human king would relieve them from some of this distinct responsibility to an infallible authority, which could not be mistaken, and against which they had no right to murmur; and they may have dimly fancied that their well-being might henceforth be more connected with the character of their government and the qualities of their king." Against this delusion, which probably they were glad to cherish but ashamed to confess, Samuel directed repeated warnings, showing them that forms of government could not in the least degree affect the everlasting truth, that "Righteousness exalteth a nation, but sin is a reproach to any people." They might imagine that a human king coming between them and God would put God further away from them, and make their conformity to His holy will less important. "Nay!" said the inspired prophet; "your cheerful, grateful consecration to Him is still the one thing needful. 'Now therefore behold the king whom ye have chosen, and whom ye have desired! If ye will fear the Lord and serve him, and obey his voice, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye will not obey the voice of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.'"

When challenged to do it, we all acknowledge the perfect soundness of the principle embodied in Samuel's words. We discern how appropriate the warning is to the French people; and, with neighbourly kindness, we bespeak their attention to it. It has become almost a proverb amongst us that they, in relation to their national welfare, expect too much from social and political changes, and think too little of the spiritual life and moral character of the individual. As often as they accomplish a new revolution and establish a great fête in commemoration of it, so frequently do we cry out to them, "You may change Imperialism for Republicanism, and Republicanism for Communism, and Communism for an old despotism with a new name—you may supplant Napoleon by Gambetta, and Gambetta by Thiers, and Thiers by some one else at present unknown; but the chief root of evil will not be plucked up, and the great fountain of national prosperity will not be unsealed, until frivolity be exchanged for seriousness, formalism for spiritual religion, lust of power for hungering after righteousness, idolatry of military glory for homage to truth and holiness, rationalism and atheism for a living faith in God and a cordial acceptance of the Gospel as His power unto salvation." It might be well for us occasionally to read to ourselves the homily we so frequently read to our Gallic neighbours. Those of us who belong to the party of action and progress in the political world, may easily fall into the mistake of expecting too much from the changes we desire to make. The conservative instinct is strong in the English nation, and the party

of rest and obstruction is numerous and powerful ; and therefore long agitation and persevering effort are necessary to accomplish changes which may be just and wise and beneficial to a great degree. During protracted strife and effort, we are very likely to feed our zeal with extravagant hopes. The advocates of changes yet to be made sometimes quote from the records of former agitations, in order to show what foolish fears used to be cherished, but from the same records, other quotations might be made to show what equally foolish expectations used to be cherished. The history of every great political and social change has falsified some of the fears of its foes and some of the hopes of its friends. It has not wrought the evil which the timid predicted, and it certainly has not yielded all the fruits of paradise which some enthusiasts expected to gather. In working for these changes, we may have for our companions men who have no sympathy with our deepest convictions and highest aspirations, and who look upon religion as being at best a harmless delusion. These may expect to find, in secular things, that power for regenerating and exalting the nation which we, as Christians, believe is found only in the Cross of Christ. As we work by their side we may be influenced by their spirit, and thus in some measure we may be led to expect from political movements those national blessings which nothing but the spread of personal and pure religion can secure. We need not abstain from taking our proper share of the political work of the nation. The folly of thinking that politics are of no importance, and that political changes have no influence upon the character and destiny of the nation, is as much to be eschewed as the folly of thinking that politics are all in all. But, as disciples of Jesus, we believe and we ought to be influenced in our conduct by our belief, that the freest forms of government, and the wisest legislation, and the highest intellectual culture cannot make a truly great, and prosperous, and lasting nation out of a multitude of undevout, irreligious, ungodly men. If we could take the fetters from off every slave the world contains, if we could break the power of every tyranny beneath which the oppressed do sigh and cry, if we could destroy every institution which embodies any injustice, if we could give to every man the largest possible amount of freedom, we should be bound to do it, and to rejoice and give God thanks for the achievement; but it would behove us to bear in mind that the chief essential to individual happiness, and the largest factor in national prosperity, would still be lacking. Man is made for freedom, and is foully wronged by some one (himself may be) when he has it not; he is made for culture and for civilisation, and ought to have them; but still more true is it that he is made for God, and until the fear and love of God be in his heart, until his feet be firmly and for ever established in the

ways of righteousness, until his character be adorned with the beauties of holiness, there is for him no enduring greatness, no imperishable glory. Presently he may perish; for eternal life is promised only to those who, by patient continuance in well-doing, seek for honour and immortality. While we keep our place in the ranks of those who believe that many political and ecclesiastical changes have to be made before our institutions are in perfect harmony with the genius of the Gospel, let us devote our chief labours to, and set our fondest hopes upon, the increase of living, spiritual religion. The true gauge of England's greatness, the best guarantee for its stability, the most fruitful source of its prosperity, and its brightest crown of glory, will always be found in the practical piety of the people.

Samuel's words of caution may be applied to others besides those who labour for political and ecclesiastical changes. How often men who have made a great change in their own personal circumstances, carry themselves as if this justified a great change in their spirit and character. It has passed into a proverb that when men exchange sickness for health, and adversity for prosperity, and sorrow for joy, they are very prone to think that the fear of God and fellowship with Him are not so much a duty and a privilege as they used to be. We have seen a man begin his first real struggle with difficulty, and put on his armour for his first severe engagement in the battle of life. How intensely he felt his need of Divine guidance and succour! How frequent were his visits to the mercy-seat, and how fervent the spirit with which he cried out like Jabez, "Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me!" As he pursued his course and gained success, he restrained prayer before God, as if in his new circumstances he was less dependent upon the Divine blessing and counsel. The nine lepers who returned not to Christ blundered almost as much as they sinned. If they would not go back to gladden His heart by their thankfulness, they should have gone back to Him for wisdom wherewith to use their regained health and strength. Fellowship with God should be maintained, if not to praise Him for prosperity, yet to consult Him as to the right enjoyment of it. Who can tell which course has been most fruitful of evil—the conduct of those who forget God while they are gaining success, or the conduct of those who forsake Him after they have gained it? Because of the first, there has often been temporal prosperity which has been a moral and spiritual scandal, because of the second, there has often been a temporal prosperity, which has proved a moral and spiritual curse. Deserted places in the sanctuary, the loss of first love, the growth of a worldly spirit, and an increasing bondage to mere luxury



and splendour have, in many instances, testified that the man has thought that his social elevation has lifted him above the urgent necessity for godliness. He has practically forgotten that in his new position the old saintly character is as essential as ever. It must not be overlooked that, on the other hand, many have allowed poverty and adversity to lead them into unlawful and hurtful neglect of religion, as if the change in their circumstances had changed their great spiritual responsibilities and necessities. Some of England's sons, who have made their temporary home in far-off countries, but who are as faithful as ever to the interests of their fatherland, have taken this as their motto, "Those who cross the sea, change their clime but not their character." This ought to be true in an eminent degree of every Christian. He trusts in a Divine love, which will last through all earth's changing scenes, and therefore he should cultivate a piety which will live and bear fruit always and everywhere. As to his circumstances, all manner of changes may be possible, but his godly character should know no change except that of "the shining light which shineth brighter and brighter unto the perfect day."

II. Samuel spoke words of hope to those who had recently erred and sinned in relation to their circumstances. We may freely discuss the conduct of the Jews in choosing a king, without being supposed to take sides in existing controversies as to the best forms of government. From the perfect uniqueness of their position, their case scarcely bears on modern disputes; for every one must admit that the question of a monarchy *versus* a republic is essentially different from the question of the theocracy *versus* a monarchy. When they demanded the great change, Samuel was grieved; but before he publicly expressed his opinion, he took it where for human judgments there can be secured either the boon of Divine correction or the honour of Divine ratification. Mark how quickly his dislike of their proposal was followed by a reference of the whole matter to the will of God! "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord." In this habit of prompt prayerfulness in all emergencies, we see the secret of his wisdom and strength and purity. It is no wonder that he who all his days consulted God in all things was able, at the close of a long public career, to face the people fearlessly, and to ask, "What wrong have I done? Where is the man whom I have defrauded or oppressed?" At the mercy-seat, Samuel was confirmed in his opinion that the people's desire was lacking in sagacity, and in godliness too. It was a rejection of the Lord, and in shameful harmony with all the idolatrous apostasies of which they and their fathers had been guilty; nevertheless, it was to be granted under solemn protest, and with a faithful setting forth

of some of its sad issues. Forthwith the kingdom was established; but the utmost that could be said in its favour was that the Lord had permitted it, not as a compliment to their wisdom and piety, but as a concession to their infirmities and folly.

As we have already seen, the first visible result of the monarchy was a great victory over the Ammonites; and it was as natural as it was pleasant for the people to persuade themselves that this was a proof that God's sanction was fully given to all that they had done. Samuel had said that the change was a foolish and guilty one; but might not that be the unsupported opinion of a jealous old man, who did not like to see the power passing from his own feeble hands, and from the hands of his incompetent sons? It is evident that some such thought as this was in the minds of the rejoicing people, and made it necessary that unmistakable confirmation should be given of the condemning words Samuel had previously spoken. He loved them too faithfully to let them deceive themselves with the notion that their folly was wisdom, and that their rejection of God was a righteous deed; and therefore he secured a strange interruption to their jubilant proceedings. "Is it not wheat harvest to-day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day." The raging tempest breaking in so suddenly upon the splendour and joy of that sunny day, was regarded by the Israelites as the very voice of God testifying against them; and at once their pleasant delusions were scattered, their exultant hopes were laid low, and their songs of joy were exchanged for confessions of sin and cries for mercy. "And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king." The storm was intended to produce this state of mind; and, as soon as it had done its work, it passed away. Confessed sin instantly became pardoned sin; and, instead of the thunder-tones and the thick darkness, there were the brightness of Mercy's face, and the sweet accents of her voice, breathing forgiveness and inspiring hope, as she said to the guilty ones—"Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart." Verily, the Gospel is to be found in many Old Testament histories as much as it is to be found in Old Testament types and prophecies! It is true we read there of the terrors of the Lord; but terrors were used to work convictions, and convictions were wrought that confessions might be prompted, and confessions were prompted that pardon might be granted. Barbarous warriors were wont to tip

their arrows with deadly poison, so that they might kill as well as wound. The prophets of the ancient Church filled their quivers with the bolts of Sinai, but they dipped them in that balm of Gilead which mercy had provided. They wounded only that they might heal; and, whenever they shot their piercing darts, they were the servants of the Compassionate One who willeth not the death of any sinner, but would rather he should turn from his evil way and live. They not only predicted the coming, they also foreshadowed the spirit and work of Him, who against sin wielded "the terrors of the Lord" as they were never wielded before, and at the same time exclaimed, "I am come to call sinners to repentance. I am come to seek and to save the lost."

The chief thing we now desire to notice is the hope Samuel gave these people concerning their future. He found them in a position to which they had come through forgetfulness of God's goodness, and by following the devices and desires of their own foolish hearts; but he did not preach despair to them. He said—"It is not the will of God that you should be here. These circumstances are not the ordinance of Heaven; they are the creation of your folly and transgression. But the path to personal safety and national prosperity is not shut against you. Starting from this very point to which your wilfulness has brought you, working in these very circumstances which are the outcome of your ungrateful disobedience, you may serve the Lord and live in His favour. You have rejected what He ordained, and you have set up what He did not command; but His mercy will not forsake you. As subjects of this human monarchy, be honest, devout, God-fearing men, and, despite your foolish, guilty repudiation of the theocracy, the Lord Himself will prosper you. Through His grace, the old virtues are possible in the new position, and they shall bring all the old blessings in their train. 'For the Lord will not forsake his people for his great name's sake.'"

There is one promise which reason itself must accept as readily as faith—"In all thy ways acknowledge him, and he shall direct thy paths." We must believe that if a man honestly and heartily prays for Divine guidance, he is sure to receive it. Suppose I have come to some great crisis in my life, and I have to choose one or the other of two paths. If I am conscious that I have sacrificed all self-will, and have laid myself wholly at the feet of God, saying, "Lord, what wilt thou have me to do," I may boldly believe that the Divine spirit touches my spirit, and that I am as truly guided of God as the Hebrews were when the pillar of cloud and of fire went before them. The choice I make may not prove successful and prosperous in the worldly sense of the words, but that ought not to make me doubt that I was divinely directed. The pillar of cloud did not always lead to Elim, where were twelve

wells of water and threescore and ten palm trees; it sometimes led the way to Marah, where the water was bitter; and to Meribah, where there was no water. When we are certain that the Lord has chosen our inheritance for us, how confidently we can take up our position; how calmly we can survey surrounding circumstances, exclaiming—"For the present time this must be for us the best place in all the world." To our shame and sorrow it must be confessed that we have this consolation too seldom. God's will is too little consulted, self-will is not enough subdued; and the consequence is that we too often find ourselves where we must say—"This position is of our choosing rather than of His; these circumstances are of our creating rather than of His ordaining." Sometimes when we are most conscious of present submissiveness, we most vividly remember former wilfulness. By force of contrast, the light of our new-born morning makes us feel how dark the past night was. As from our hearts we now cry—

"Lead Thou me on,  
Keep Thou my feet; I do not ask to see  
The distant scene, one step's enough for me;"

a quickened conscience compels us to add,—

"I was not ever thus, nor prayed that Thou  
Shouldst lead me on;  
I loved to see and choose my path; but now  
Lead Thou me on;  
I loved the garish day, and, spite of fears,  
Pride ruled my will: remember not past years."

When this consciousness of past wilfulness robs us of the sweet comfort of believing that we are just where God would have us to be, we need the hope breathed in the words of Samuel. What though we have blundered and sinned, and so have got where the pillar of cloud did not bring us! Even there the Infinite mercy is with us, saying to us—"From this very point start in the right course. In these very circumstances fear the Lord, and serve Him with all your heart. Fear not: ye have done wickedly; yet turn not aside from following the Lord." Yes! thanks be to God, in whatever part of the wilderness a man awakes to a sense of sin and danger, there, close to him and right before him, lies the path to the goodly country; and, if he gird up his loins and resolutely pursue it, he will soon find angels' food lying in it—the bread which Heaven sends for all the pilgrims.

Particular cases might be cited in which this consolation is specially welcome. A man of business may have made great changes with little or no prayerfulness; and presently he may be painfully conscious that he has been ruled by his own will, and guided by his own devices merely. To change back again into the old circumstances may be

impossible, and in the bitterness of his spirit he has to say—"I came hither unsent of God. I feel that I blundered in my wilfulness, when I got into this position; and yet I cannot get out of it. What am I to do?" Serve God where you are, with all your strength; and, as for the rest, confide in the grace which forgives the guilty, and in the power which can wisely overrule all human errors and sins, and bring life out of death, and good out of evil. A man may have given himself to some Christian service—the work of the ministry, for instance. He may have proved fitness for it, and he may have had visible success in it; and yet he may be often haunted with the fear that he came into it uncalled of God. As his memory recalls his motives, he trembles to look at them. Was he not moved by self-seeking rather than by love to Christ? by an earth-born ambition rather than by a heaven-enkindled passion for the saving of souls? Has he any right to lay his hand on the ark of God, and put his shoulders beneath the poles, that he may help to bear it in triumph through the land? Surely, against enervating, death-working despair of this kind, we may quote the substance and spirit of Samuel's words. To such an one we may say—"How you came into this position it may be difficult now to determine. Likely enough there was more of man's will in it than God's. But you are in the position, and it is possible for you, through God's mercy, to serve and glorify Him where you are. Direct your anxieties to the future which they may influence, rather than to the past which they cannot alter! Seek grace from the Lord, that, whether you came into it at His bidding or not, you may continue in it with pure motives, with exalted aims, and with the full consecration of all your powers. Remember, that when Samuel bade the Jewish people farewell, he told them, in one and the same breath, that they had come into their new circumstances wilfully and foolishly, and yet in those circumstances they could serve God and find the heavenward path!"

There is a perverted human ingenuity which distils poison from the leaves of the tree of life, and turns the very Gospel into a savour of death unto death. The fuller of grace any consolation is, the more possible it is to abuse it. We are glad to believe in a God who graciously overlooks our transgressions and wisely overrules our mistakes. There would be scanty hope for us if we had to believe in One who only had power to make wisdom fruitful in blessing, and to bring good out of good. We need to look to Him, who can bring a blessing out of a curse, and who will save us, despite our iniquities and follies. But we are not to kindle unrighteous anger because He can make the wrath of man to praise Him; and we are not to be reckless about our circumstances because He gives us hope when we have erred and sinned in relation to them. Nothing will be more heavy, as nothing

will be more just, than the condemnation of those who care not how they wander and transgress, because they know that the Almighty One can yoke the very blunders and sins of men to the chariot of His benignant purpose.

CHARLES VINCE.

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### THREE MONASTIC GRACES: BENIGNITAS—SIMPLICITAS—HILARITAS.

#### III.—HILARITAS—THE GRACE OF GLADNESS.

THERE were some of old of whom it was said, that “they did eat their meat with gladness and singleness of heart.” Gladness and singleness of heart are almost inseparable. The double mind is always careworn. Simplicity is always glad. Of all the beautiful qualities which shone so conspicuously in the life of the early Church, and filled all simple hearts that looked upon it with delight, there is none of which we have more lost the secret than gladness. The world gets sadder as it journeys on—more weary, more careful, more fearful. And the Church, which was sent to cheer it with its gladness, seems to get sadder with it. Simplicity is gone, benignity is gone, and hilarity is gone, in the measure in which they were once the conspicuous features of the life of society at large; and especially of that great class or Order which regulated through ages, to a large extent, the ideas and the morals of Christendom, and whose vocation we are wont to consider as synonymous with gloom, austerity, and the dulness of death.

We are older now. I speak of the great body of Christian society, which has its growth and increase, like other bodies, though it knows neither decline nor decay. We are older in this nineteenth century than they were in the first; wiser, therefore, and more sober, perhaps more sad. But the sadness is not a thing to mope over. Advancing experience brings with it in life a soberer and sadder strain of thought and feeling. We learn by many disappointments, frustrations of purpose and endeavour, not to hope too largely at any rate for immediate results. But age brings with it its compensations; a larger knowledge, a wider vision, a stronger, because a more spiritual, hope. Is it just that the world has grown older since the great Mediæval time, has struggled much and suffered much, and bears many a scar; is it just this which we note when we speak of the poverty of our gladness in these times? Is gladness a young grace, belonging to the world's young days, to which we must be content to have said farewell as we advance to life's higher and more thoughtful stages, and survey gravely the deeper

mysteries of the world? Something of the sadder tone of our life is due to this cause, without question, but not all. We may easily be gladder than we are; though we may not be able to recall the *hilaritas* of the youth of Christendom. We may easily make, if we will, the burdened air of our toiling, struggling life, resound more brightly with songs. The reason why we should be gladder, the means whereby we may be gladder, is the subject at present on hand.

It is, I imagine, beyond question, that the great monasteries in Europe during the Monastic ages, were the homes of a truer, purer gladness than was commonly to be met with in the peasant's hut, the lord's castle, or the king's court. There were none in Europe, on the whole, so glad as the men who seem to us to have taken the most effectual means to kill all gladness at the heart. We may not think of these institutions as refuges in which the weak, the weary, the broken-hearted, shut themselves up to rest or to wail at their leisure; or in which the feeble, the timid, the halt, and the maimed, unfit for life's battle, were shut up by their friends. Quite the contrary. The strongest, bravest, most healthy-minded, sound-hearted men and women in Christendom sought them, not as a shelter from ills which they dreaded, but as the only possible theatre of a life which they believed to be the noblest, purest, and most fruitful life which a disciple of Christ in this world could live. They did not submit to the rule of the Order, they exulted and gloried in it. The ablest minds, the strongest hearts in Christendom, loved the monastic cell with passionate devotion; they longed for its quiet, serene, fruitful occupations with such yearning as I fear few in these days feel towards the rest and the joy of heaven.

"Oh, my cell!" said Alcuin, at the moment of leaving his cloister for the Court of Charlemagne, "sweet and well-beloved home, adieu for ever! I shall see no more the woods which surround thee with their interlacing branches and flowery verdure, nor thy fields full of wholesome and aromatic herbs, nor thy streams of fish, nor thy orchards, nor thy gardens, where the lily mingles with the rose. I shall hear no more these birds, who, like ourselves, sing matins and celebrate their Creator, in their fashion—nor those instructions of sweet and holy wisdom which sound in the same breath as the praises of the Most High, from lips and hearts always peaceful. Dear cell! I shall weep thee and regret thee always; but it is thus that everything changes and passes away, that night succeeds to day, winter to summer, storm to calm, weary age to ardent youth. And we, unhappy that we are! why do we love this fugitive world? It is Thou, O Christ! that puttest it to flight, that we may love Thee only; it is Thy love which alone should fill our hearts—Thee, our glory, our life, our salvation!"



"Brother Bernard, to the most dear brethren, the monks of Clairvaux, the lay brethren, and the novices, may they ever rejoice in the Lord.

"Judge from yourselves what my sufferings are. If my absence is painful to you, let no one doubt that it is more painful to me. For the loss you experience in my single absence is not to be compared with mine, when I am deprived of all of you. As many as there are of you, so many cares do I feel; from each one I grieve to be separated; for each do I fear dangers. This double pang will not leave me until I am restored to my own bowels. I do not doubt that you feel the same for me; but I am only one. You have a single, I a multiplex reason for sadness. And not only because I must live for a time separated from you, without whom a kingdom would seem a bondage to me, is my mind troubled, but because I am compelled to live in a way which utterly destroys my dearly loved peace, and which indeed, perhaps, hardly agrees with my Monastic vows."

The men who wrote thus were among the most accomplished and powerful men in Christendom, perhaps, the very ablest men of their respective times. By the toil of their heart and brain the world is living still. And what was the secret of their enthusiasm for the cloister? Why did such men, men of a quality rare at any time, associate with it all their gladness, while all their sadness and worry seemed connected with the busy work-a-day world of men? It will not do to say that they were morbid and fanatical; that they were wild monomaniacs in all that touched the Monastic life. Charlemagne tempted Alcuin out of his northern monastery to take charge of the whole intellectual culture of his empire. Bernard took the leading part in the management of most of the practical public life of his times. If such be the fruit of a morbid, fanatic, or monomaniac mood, I could wish that the world were a little madder than it seems to be; I could wish that God would touch us all with a little of the same sacred fire. But I believe that we need not go far to find the springs of this gladness. We will search for them; it may cast some light on the dryness of the springs in our day.

The first surely was the simplicity, the entire simplicity, of their lives.

They made it a distinct aim to limit their needs to the utmost; to make a few things, and those the most accessible things, essential to their happiness. In this they were without question fanatical, especially in the infancy of the institution. The body was with them, a beast, or a devil, to be tamed or chained; all the vital business of society was a snare to be eluded or broken; the world was a "city of the plain," hateful alike to the saint and to heaven. The fanaticism here is palpable. But it is quite a question, if indeed, it is a matter

capable of question, whether any great principle has ever established its hold on men, or whether any great moral habit has ever been formed in society, without having first been pushed to strong extremes. Men have a strong yearning and passion for unity. They long to reduce their lives to a simple term. Any great principle which powerfully lays hold upon them, is sure at first to seize and claim them wholly, to try to take their whole lives under its charge. It is only when men have discovered by bitter experience that no such simple plan of life is possible, that the principle or habit takes its right place in the choir of the forces which rule our lives. The mastery of the body, the control of the passions, and the order of domestic life, which are such blessed characteristic features of the life of Christendom, have resulted more than we dream of from the earnest resolute struggle of the monks to banish sense, passion, and home-life from the world. They failed miserably in their endeavour, as they deserved to fail; but they wrought into the heart of Christian society an ideal of purity, of self-control, of the sacredness of the family bond, which has been the salt of the life of the Christian world from that day until now.

But without imitating the fanaticism of the monks, which was conspicuous even in their best times, may God help us to imitate their purity, their self-command, their simplicity. Life is larger, its interests more manifold, its needs more various than under their conditions; but the more that we can limit the essentials of life, and find the springs of our pleasure in the nearest and the simplest things, the more shall we open again that fountain of gladness which seems to have dried up in the midst of our desert of life. Being cumbered about many things is fatal to gladness. It distracts us, it draws us two ways. Gladness lies very much in oneness. "One thing I do," must be the word of the men who would reopen the spring of the ancient *hilaritas* in our modern world. It was the word of the man who was "always rejoicing;" who wrote to his converts—"Rejoice in the Lord alway: and again I say, rejoice."

And this, I suppose, is the secret of the gladness, the contagious gladness of childhood. A child hardly knows what distraction means. He does one thing, but with his whole heart. "One thing I do," he too says in his little way. You cannot make him careworn, his pleasures are so simple and near at hand. Knowing nothing about a banker's book, a lawyer's office, or a ceremonious dinner-party, a great many sources of care are cut off from him at the springs. Like the child's, the monk's bread and companionship were sure. Free from all care about the present and the future, he found abundant springs of joy within and around, when he had once accepted the great limitation of his life. For us in these anxious, careful days, how many of these

springs are dry? Now we cannot adopt the monk's limits, but we can honour his principle of limitation. Live simply, dress simply, read simply, entertain simply; make society real by despising its base conventions, while you make its courtesies real by benignity; and it is wonderful how gay and light-hearted you will grow under the discipline. Parting with the unreal, unnatural stimulants which have seemed so essential to your enjoyment, you will find a pure fresh joy in the simplicities of life, which will most blessedly supply their loss. The springs of gladness are within every healthy nature, and will flow, if the stone of care is not laid on them too heavily. The resolution to live simply, to cut off superfluities, to unmask falsities, to establish honesties, and to maintain them resolutely at all costs, is like rolling away the stone that sealed the fountain; it will bubble forth pure draughts of joy.

We return thus on our earlier tracks. Resolve to be simple as far as you may; resist strenuously the tendency to multiply luxuries, to complicate life, which is so strongly-marked a feature of our times. Love things beautiful, and surround yourself with them to the utmost; that is the luxury which Heaven allows you; but things simply costly, splendid, pompous, regard as extravagant, and cut them out of your list of "things needful for life." Soon gaiety of heart will return to you; the gladness will rise again in the springs.

A second spring of gladness which they kept open, was the entire healthiness of the condition of their daily lives. Simple, natural, healthy lives the men and women lived whose *hilaritas* was known of all. With one great exception, which there is no need to discuss here, in which their unnatural law of life exacted from them a tremendous penalty, as we suspect the records of their insane wards, could we get at them, would reveal. Still, in all the daily habits and pursuits of life, when the system was fairly developed, healthiness was a conspicuous feature. In the early days of the institution, the hermits lived under thoroughly unwholesome conditions. Bernard's first years at Clairvaux, the first winter months at Fountains, with a host of kindred records, show plainly enough how little mere health was thought of in comparison with what were felt to be higher things. Still, as the system developed itself, it grew in a healthy and orderly fashion, and the arrangements of the great houses, as far as sanitary conditions were concerned, were probably as far in advance of the secular life of those times as are the arrangements of our model gaols and asylums in ours.

One of the brightest, gladdest old men whom I have ever known, the late Mr. Gawthorn, of Derby, who died at the age of 84, and preached three times two Sundays before he died, told me, that ever since his youth it had been his practice to take every night, for supper, a cup of milk

and a slice of bread, and to get up every morning in winter at six, and in summer at five o'clock. Gladness has its physical as well as its spiritual spring. Entire physical soundness has much to do with it. Perfect health sings at its work ; and health is, to a large extent, a moral matter—that is, the kind of health which makes men glad. Simple food, early hours, pleasant society, good temper, and a strong hand on the passions, make health ; and health, such health, makes hilarity. Look into a man's face the morning after he has been enjoying himself, as he is pleased to call it, you will not wonder that the spring of his gladness is intermittent, and that the stream is thin.

You cannot be glad after you have been dancing the long night through in an atmosphere but a trifle purer than that of the black hole of Calcutta ; or after struggling wearily through a luxurious dinner, washed down by half-a-dozen heady wines. A "breather" on the mountains, after a steady morning's work ; a "header" into a pool, after a sweet night's rest ; a walk home from work in the gloaming when the purple tints deepen, make the blood course more merrily, and waken a gladness that seeks vent in song. But our present merciless entertainments and pleasures, our late hours, our broken nights, our anxious, struggling days, of which the haste to be rich is in no small measure the secret, spoil the healthy, even flow of the blood through its circuits ; the pulse throbs uneasily in tune with this bustling, disorderly, uneasy life.

And disorder never sings ; it makes no melody more musical than a groan. Order is an essential element in gladness. Study, if you care for joy, the secret of an orderly, healthful, natural life. I think that there can be no question, that simple and healthy physical habits were at the bottom of much of the *hilaritas* which the monastics enjoyed. Early hours, simple food, regular exercise, orderly habits, hard beds, rough coats, with fair intellectual exercise and enjoyment, did much to keep the body in that fair and strong, though not rude, health, which makes the sensation of life a glad one, and fills its atmosphere with the breath of song. We shrink from the dreary monotony of their existence ; they did not feel it. They loved its serene order, its sweet contentment, its cheerful tastes, its simple childlike pleasures. They had gayer talk over their bread and pulse, and their banquet of summer fruit, than we have over our feasts. Morning glow and evening gloom said more to them, I fancy, than downy beds and crowded rooms say to us, about the springs of joy which the merciful Father has left open to us in the world. We must get back to health again if we would get back to gladness. Our blood is getting thin and pale, with our cramping business and our wasting pleasures. We must make it, ruddy and strong again by healthier habits ; we must return to our

childhood's simplicities, if we would taste again our childhood's pure, fresh joys.

There was a third spring of gladness, of which in old times they drank deeply ; they had a keen, quick eye for natural beauty, a pure, childlike delight in all the splendour and loveliness of the world. St. Bernard says of Nature :

" Trust to one who has had experience. You will find something far greater in the woods than you will in books. Stones and trees will teach you that which you will never learn from masters. Think you not you can suck honey from the rock, and oil from the flinty rock ? Do not the mountains drop sweetness ? the hills run with milk and honey, and the valleys stand thick with corn ? "

He was true herein to the Monastic tradition. We owe very largely to monks that keen observation and enjoyment of natural beauty which constitutes so much of the higher pleasure of our modern life. Cut off from all lower delights, they made a dear friend of Nature, and they sought out her loveliness with an ardour which made her mistress of one realm of their lives. I can quite believe that while I say this, the sites of some of the most celebrated abbeys will occur to my readers, and will suggest the thought, what an eye for picturesque beauty the men who chose the position and laid the foundations of those glorious sanctuaries must have possessed. But such a thought would, I believe, be quite untrue to the actual reality of the case. If we had seen those sites when the monks first invaded them, we should entertain a very different impression. They were chosen because they were wildernesses—wild, waste marshes, most of them homes of desolation, famine, and plague. Their beauty is the fruit of the monastic culture ; but beauty was the last thing they thought of when they settled there ; all they cared for was solitude, stern solitude, and rough, hard, constant work. But there are sights and sounds in the wildest deserts which stir the heart tuned to the true key-note with gladness ; and nothing of the beauty which was around them, the bursting buds, the hum of the insects in the summer's noon, the golden west and the purpling shadows of evenfall, the pomp and the fragrance of flowers, the ruddy autumn, the rime on the winter twigs and blades, was hidden from their sight. They traced it all with a tender delight in its beauty which had but one inspiration, so pure was it, so intense,—the thought of the love which had shed it forth as a Father's gift to His children, whereby they might learn to delight in Him, and might lift their thoughts to the world of which this earthly beauty is but a shadow ; where those who have opened their hearts to the teachings of the creation shall behold a beauty and a splendour which eclipse their most daring dreams.

We live in days in which there is much talk about beauty. *Æsthetic* is a word which is often on our lips. Travellers rush through the world to see the great sights of the creation ; books are written about them, and are read with an avidity which would tempt one to think that the worship of Nature is the one living worship in the modern world. But I doubt whether pure joyous delight in Nature is as common as it once was. I notice that there must be some special excitement or great notoriety about a scene before men are greatly drawn to it. The homely, lovely beauty which is about our daily lives receives less loving observation. It is *Lo !* here ; or *Lo !* there. In the mountains ! in the desert ! Whereas it is here, daily, hourly around us ; wherever the sun shines, the birds twitter, or the winter boughs draw their lacing lines against the sky. A heart glad with the old, sweet, childlike gladness gazes on all this with a kind of rapture, and cries, "How wonderful, my God, are thy works ! how glorious ! In wisdom and in faithfulness hast thou made them all !"

A fourth spring of gladness is wholesome, noble work. No man is glad when living to himself. Man is made for the life of communion ; the perfect form of a human life was the life which found its blessedness in giving itself to mankind. There is physical gladness in the glow of a healthy body. That glow is the fruit of energetic action. Thus, sluggards, laggards, know nothing of the physical joy of life. Work for man, work for God, work that is twice blessed, which blesseth him that gives and him that takes, is the correspondent condition of a vigorous, glowing health in the spiritual sphere. These old monks were glad because their lives were fruitful. I speak of their best days ; they became the laziest and the dreariest men in Christendom. But when the institution was young they had work on hand which they believed that the world would rejoice in. They believed themselves the saviours of society ; that by their toils, their tears, their prayers, they were helping it, beyond the power of kings and captains to help it ; that their uplifted hands kept heaven's gate open ; that their constant service was a heaven's ladder by which angels of God descended upon the world.

Let loose the wings of your loving ministry ; stir your soul to some work which shall scatter blessings. If you would taste joy fresh and pure from its fountain, do good, be ready to communicate. It is this which makes the soul instinct with vigour, aglow with health, and radiant with joy. Man is a crippled, half-developed being until his unselfish ministry is drawn forth. When he has tasted the joy of doing good, he is like the lame man after Peter's touch, he goes out into the great temple of life, walking and leaping, and praising God. Try it. If life is sad, make it glad by service, service that strains your power, that a higher power only can make you strong enough to render. But here we touch

the deep perennial fountain of gladness—the joy of the Holy Ghost. I have spoken of the grace of gladness. There is its pure unfailing spring—joy in God, the joy of trust, the joy of hope. These men believed that they were imitating the highest, that God's blessing was lying warm and cherishing on their lives. No wonder they were glad. The joy of a man who believes that God is with him is exuberant, irrepressible. The delight of doing the will of God, to those who have tasted it, masters all other joy. "My meat and my drink is to do the will of him that sent me, and to finish his work." "Be glad in the Lord, ye righteous, and shout for joy all ye that are upright in heart." Rejoice in freedom, rejoice in light, rejoice in love, rejoice in hope, the hope of an everlasting and glorious rest. Rejoice in the present, in all that God gives you to see, in all that He gives you to enjoy. Rejoice in all that is to grow out of the present, the golden, glorious harvest which the seeds sown in tears and pain *must* bear. "Now are ye the sons of God." Rejoice in your sonship. Sin pardoned, mastered, trampled under foot for ever, the chains unbound, the soul set free, the powers quickened, the talents occupied; life, an angel-led pilgrimage; death, an entrance to a world of glorious beauty and joy! "Rejoice in the Lord alway: and again I say, rejoice." Let gladness grow to a grace by faith,—by faith in the great Leader, the great Conqueror of sorrow, death, and hell. Go about your daily tasks like the sun, with the joy and strength of a bridegroom; make the very air around you musical with the breath of your praise. "Alway rejoicing," rejoicing in the good part of which nor death nor hell can rob us; in the sunlight of Divine love which only our own sins can cloud from us; in the vision of a blessed and beautiful future, which nothing but our own faithlessness can make us miss. Love all round us, and beauty. Light before us; light lit from the sun that shines on the angels; light ever brightening as we press on in the path of our pilgrimage and bursting, as the veil of life's sadness is lifted by death, into the splendour of the everlasting and glorious day. Rejoice, my friends, rejoice. Is it dark and sad there in the hollow? Get up to the heights and praise! The grace of gladness!

Is the world growing older and sadder, and is the sadness inevitable? I return on my first question. Is the gladness of the young Christian world a thing of the past? Is the spring broken, is the fountain dry? "Yes," answer those who believe in decay, but not in regeneration; "Yes, the world grows old, like man: it is dying daily. We are living in an age of collapse; on the wreck of the present order some new structure will rise, destined in turn to grow old and die. It is a ceaseless round—birth, death, birth again. But progress is a delusion; Under the sun there is nothing new." Yes! there is one thing new;



one new thing Christianity has made in the world—progress. A certain power it has planted in the world's heart, a power of perpetually renewing its life, its youth, its gladness at the spring. This is the gift of Christ to His children. "As the outer man decayeth, the inner man is renewed day by day." Life is not sad to the believer. A sweet serenity, a subdued and chastened gladness is the endowment of those who grow old in Christ. The sun sinking, but rising again as it touches the horizon, with the flush and the joy of a new and brighter day. The spring is never broken for the believer; the life never dies. The renewing force is stronger than the dissolving, Christ has made life in the universe victor over death. So in the great world, there is no sadness which of right has power to conquer the gladness; in Christ there is a fountain which can renew continually the life, the hope, the joyousness of the world. Only believe, only let the simplicity of life be restored by faith, with the eye firm on the one thing needful, and society, as well as the disciple, shall be made glad again,—glad, and strong, and radiant as in the young spring of Christendom, when the joy that God had visited his world burst out in one loud, long hymn of praise. The heathen heard it; it stirred their languid pulses. It set the heart beating, the life blood flowing, in the cold breast of their despair. Only believe; have faith; and the old earth will be young and glad again. *Benignitas, Simplicitas, Hilaritas*, will fill the world once more with the light of their joy, and the breath of their praise.

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"IF CHILDREN."

A THEOLOGICAL FRAGMENT.

THE fundamental relationship of man to God is the filial. Nothing can be deeper than that. If any of the common, and therefore more constant, relationships of earth be analysed—such, for example, as that of a servant to a master, or of a disciple to a teacher, or of a subject to a ruler—we find none that is comparable for intensity and tenderness with the relationship of a father to his child. The heart feels that there is a power and a passion in it that there are in no other. Everything else is temporary and artificial; this alone is permanent and vital. Every other bond of union is dissolved when the end of the union is attained, and the more perfect the union, the more speedy is its end. The highest praise of any association is that it has dug its own grave. The family union, on the contrary, being the only union that is an end in itself, can never cease; its bond, at least, is indestructible.

But if the filial relationship be the deepest and most sacred thing on

earth, it is so only because of its being, as all our holiest relationships are, a "pattern of things in the heavens." We should never have known the joy of fatherhood, if God had not been our Father first. It is to Him, as it is in a lower sphere to us, the most sacred relation in which He can stand to His creatures, and we may say without irreverence, that His heart would have been unsatisfied with a world of servants, not one of whom was a son. Fatherhood alone expresses all He desires to be to us, all we may be to Him. Accordingly we find that the original relationship of Adam to God was that of a son. The genealogy of our Lord in the Gospel of St. Luke ends thus—"Who was the son of Adam, who was the son of God." Paradise was more than a garden,—it was a home.

But the question at once arises, What was the essence of Adam's filial relationship to God? What made him a son? Creation would not have been enough: the lilies are created, but God is nowhere called their Father. Nor would that sustenance and preservation of his life that we call Providence, have been sufficient; the sparrows are preserved, but Christ tells His disciples, it is by "your Father," not theirs. Not even moral government could have created sonship, for the devils are governed by moral law, but they are "children of the devil," and not "sons of God." What then was it which was the *fundamentum relationis* of Adam's sonship? The question is best answered by asking another,—In what lies the essence of human sonship? It is plain it consists in one thing, and one thing alone, the participation by the child in a life derived from his father. The father's life first begets, and then dwells in his child; the same vital blood runs in the veins of both; the child shares the very life of his father.

It was exactly so in the sonship of Adam to God. He was God's child, not because God created, or preserved, or governed him, but because God had given to him of His own divine life. The very life of God dwelt in His first-born child. And this seems to be the meaning intended to be conveyed to us by the words, "Let us make man in our image, after our likeness;" words that are interpreted to us in the act of creation, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." That is, as breath is the symbol of life, God took His own life and imparted it to the man He had made, and he rose up in "God's image, after his likeness." This, in fact—the multiplication of His own character—is the only end we can conceive worthy of God in creating at all. Nothing diviner or grander was possible, even to the eternal thought of God, than to see Himself reflected in the man He had made. It could not be so in the case of the lower animals, and hence the words that record their creation differ significantly from the account

given us of man's. They, like Adam, are said to have been "formed out of the ground," but that is all. No typical act of the inspiration of a Divine life into them accompanies their formation. They were "living creatures;" Adam was "a living soul." They were created by God; Adam was born of Him. In a word, they were creatures; Adam was a son. This participation in the very life of God was the essence of Adam's sonship. As a "living soul" he breathed "the breath" of God's own eternal life, and by breathing it lived a "son of God."

But after a time came the evil hour of Adam's great sin. "By one man sin entered into the world, and death by sin." To say that physical death exhausts the meaning of this passage, is to take the shallowest view of perhaps the profoundest chapter in the profoundest epistle Paul ever wrote. The threatening in the Book of Genesis certainly cannot be made to refer either primarily or mainly to the death of the body, for if it did, it was manifestly untrue. "In the day" that Adam "eat of the tree of knowledge of good and evil," he did not die, in any bodily sense, at all. The devil knew he would not, and used the possible misapprehension of God's threat to cover his own subtle falsehood, when he said to the woman, "Ye shall not die." The body did not die, but something infinitely more sacred did. The life of God in Adam's soul was destroyed by sin. From its temple his soul became its tomb; and that dead, Adam was dead. "Sin reigned unto death," as it slew the life of God in the son He had made. No wonder Christ said the devil "was a murderer from the beginning."

Of course, that the Divine Life should be capable of this extinction is a mystery. It is, however, only one of the many shadows cast by the still vaster difficulty of the origin of evil. And in its shadow we leave it. The fact is all that concerns us now. Hence it is that in the New Testament we find words, metaphors of all kinds, incessantly used to declare this one fatal issue of human sin. Christ went about declaring that the very men He spoke to were "dead," and never attempted to explain or modify the blank assertion for a single moment. The Apostles followed the example of their Master. One of them affirms that spiritual life is really a resurrection from the dead (Eph. v. 14). And in one pregnant passage we have the secret of a dead world revealed to us. Alas! it is only the story of Adam's death over again. "Being alienated from the life of God." There is no need of multiplying quotations; the dismal fact is apparent in every human life. To say that some men do not kill, or steal, or lust, is to say nothing to the point. The mortal sickness of a dead soul is not in sins, but in sin; the one murdering sin of a life centred in self instead of in God, a life "alienated from the life of God." And the just, the inevitable desert of that sin, what the Apostle calls its "wages," is "death."

Now, if sin thus destroyed the life of God in the human soul, it must have also destroyed all that this life involved. In other words, it must have annihilated the sonship of man to God, since that sonship was only the result of a participation in the Divine life. This is why theology, with a true instinct, has spoken of man's sin as "the Fall." It *was* a fall; a fall not merely from purity into guilt, but from a son into a creature. Adam at once "hid himself from the presence of the Lord God," feeling that the old relationship existed no longer. From a home, Paradise had become a prison; and from a "son of God," Adam had become an "enemy by reason of wicked works." Homeless and fatherless, he was driven out of the garden. Man was orphaned by his own sin. The Old Testament hardly knows the name of Father. Judaism was afraid of its God; Heathenism had no God to be afraid of. Both alike were "without God in the world," for if man has no Father, he has no God.

And here might have seemed the tragic end of the human race; for when man has once destroyed life, he is powerless to restore it. To kill is easy; to make alive again impossible. There is no lesson Nature teaches with sterner uniformity than this; she allows us to destroy her mightiest life with a blow, a drop, a breath; she defies us to restore it when destroyed. A child may kill a worm; a Newton is as impotent as the child to make it live again. It is so with the highest and only real life of man, the life of God in his soul. Once destroyed, its resurrection is past human power. He is as utterly unable to restore it to himself, as a corpse is to raise itself from its grave. Fallen from a child to a creature, he is as powerless to raise himself to the old relationship again, as, to use Coleridge's simile, he is to lift himself from the earth by pulling at his own heels. So far as human hope is concerned, death and eternal death are one.

But Christ came. He was God incarnate. For the work He came to accomplish, He must have been. Nothing but the same breath that had at first breathed into man "the breath of life," could rekindle its fires when they had died out. If the "only-begotten God"\* would indeed condescend to dwell in man, man might hope once again to live in God. Only by Heaven coming down to earth, could earth be restored to Heaven.

And so God became incarnate. The supreme end of that incarnation was nothing short of imparting to a dead world the very life of God. It is true that through His passion and death we have "redemption, even the forgiveness of sins," but we have more than that. It is true that by faith in Him, the astounding paradox of the justification of the

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\* True reading, probably.

guiltiest before God is rendered so righteous a thing, that God is not only merciful, but "just to forgive;" but there is more than that. It is true that in His human life, there is the one solitary image the world has ever seen of a faultless and perfect manhood, the "light of life" to all men, saving them from despair, although so far above them; but there is more than that. There is, to all who receive Him, the participation in the very life Adam lost, and they have lost through sin—the eternal life of God. Christ's own life is in them, not as water dwells in a vessel, but as the branches "abide in the vine," or the "members" live "in the body." They partake "the Divine nature;" they are "an habitation of God through the Spirit." The tomb has once more become the temple, for they are "the temples of the Holy Ghost." Nay! they may share this life of God so fully, that it will grow into theirs, and theirs into it, in an imperishable union, the final consciousness of which is this—"I live, yet not I, but Christ liveth in me."

If this be the change the coming of Christ effects in those who receive Him, it is not surprising that the ordinary terms that denote a change are thrown aside as too poor and weak to describe it. It is not a change, it is a "new creation;" it is not a restoration of the sick to health, it is "passing from death to life;" least of all, is it a development, it is "being born over again." Exaggeration is impossible here. Christ could only speak of Himself in view of such an issue of His redemptive work as "the Resurrection and the Life."

But, if this restoration to the human soul of the very life of God be the final purpose of the advent of the Son of God, then it follows that with its restoration would come the renewal of the primal filial relation to God. A new child would be born, as the man was born over again. It was so. The New Testament, unlike the Old, is full of the words "sons," "children," "Father." The reason is this, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor the will of the flesh, nor of the will of man, but of God." Always so: "If any man be in Christ, he is a new creature." Distinctions of birth and of culture are absorbed in the imperishable unity of a common Fatherhood; "ye are all the children of God by faith in Christ Jesus." The infinite longing of the heart of God for "no more servants, but sons," was satisfied when the old name, "Our Father who art in heaven," old but now new, lost but found again, was once more breathed by human lips. The home of Paradise given to the first child is succeeded at last by the "Fatherland" (Heb. 11. 14.), for which ages past had longed in vain, but which we have seen with St. John "descending out of heaven from God." And lest the fear of a new "fall"

again destroying the new sonship, should come in to cloud its glory and joy with a nameless shadow and gloom, the same voice that assures us of the new birth which is by the Holy Ghost, also tells us, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, for he is born of God."

And now from the whole argument, if it be valid, two results follow. First of all, it is at once clear that the relation to God which man, simply as man, now bears, is not and cannot be that of a child. It was once ; it would be still, if he had never fallen. But he has ; why or how, it is not the purpose of this article to inquire ; the fact is enough. "All have sinned, and come short of the glory of God." And that sin, destroying the only thing that could make a creature a child of God—his share in his Father's life—has necessarily destroyed his sonship as well. It is this vital point, which the sentimental school of theology of the present day—the word is used without any offensive signification—that school which not wholly for evil has so largely superseded the scholastic theology of a former generation, is in danger of ignoring. It is pleasant and tender, doubtless, to speak of God as the universal Father of all, and of men as His children, though often misguided and guilty children, but the first question must be, Is it true ? It is of no avail to say that because no amount of sin can destroy a child's relation to his earthly parent, it cannot therefore affect his relation to God's Fatherhood ; or in other words, that just as the prodigal in the "far country" was still his father's boy though a prodigal, so we are still God's children, however unworthy and sinful. The answer is simple. The essence of human sonship is a unity of physical life with the father, and that, it is manifest, nothing can destroy, unless it may be death. The essence of a Divine sonship, on the other hand, is a unity of spiritual life with God (for God's life is spiritual life), and that sin can, and does, only too manifestly destroy. If the bond of blood be indestructible, on this side of the grave, at least, it does not therefore follow the bond of the Spirit is equally imperishable. The highest life ever means highest perils. There is a tremendous "*if*" before this word "children."

And then, in the second place, the infinite guilt and woe of sin, in its fatal destruction of the home and the child God had created, is seen. The saddest sight on earth is that of a father's heart broken by a prodigal son. The question is too grave and awful to be discussed at length, but it is hard not to ask, How must God have felt Adam's sin ? how must He feel ours ? At least it may be well for us at times to think, when we see the wreck and the tears that a blasted home means on earth, that these things may, like the earthly home itself, be but the faint shadows of "things in the heavens." A father weeping over

his wandering and guilty boy may be the image of a vaster grief in One above.

[The substantial truth of this article appears to us to be sustained not only by definite passages in the New Testament, but by the whole spirit and contents of the Christian revelation. But, in the course of the discussion, our contributor has explicitly or by implication committed himself to two or three positions which we have some hesitation in accepting. (1) It is by no means clear that Adam could be called a "son of God" in the same sense in which sonship is predicated of those who are made partakers through faith of the sonship of our Lord Jesus Christ. (2) Since the ideal relationship of man to God is a relationship of sonship, and since this relationship determined the *whole constitution of human nature* and the conditions and laws under which the human race exists, it may be fairly contended that all men may still be spoken of as "children of God" although they do not all possess that supernatural life which is necessary to the actual realisation of the relationship. The question concerning the original condition of man has elicited keen controversy between Lutheran and Roman Catholic theologians, and there are even considerable differences of opinion on this subject among Catholic theologians themselves. We agree, however, most heartily with our contributor in his protest against that "sentimental school of theology" which, in its fundamental principles, ignores and even denies the unique blessedness and glory of that sonship which is conferred only upon those who believe in Christ. Whether the saints of the Old Testament could in the highest sense be called "sons of God," or whether Divine sonship was impossible to man until the Son of God had assumed our nature, is a question which has received no adequate discussion.—ED.]

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## HOW NEWS IS COLLECTED.

THERE are very few people who, when they take up their daily paper at breakfast, bestow one thought on the means by which the supply of news is obtained with which the paper is filled. Readers look to the well-known column where the foreign telegrams appear, or to the Parliamentary report for the division on an important political question, or to the law reports for the result of some legal proceeding in which they are interested. Every one, according to his particular taste, turns to that portion of the paper where he knows his desire will be satisfied; and whether it be in any one of the three directions indicated, or in one of the less useful departments, such as the latest betting, the reader knows he will be sure to find the information of which he is in quest. An account of the means by which the supply of news is obtained may possibly have especial interest at the present time, because the acquisition of the telegraphs by the State in 1870 wrought a quiet but complete revolution in this important department



of newspaper enterprise. Up to this period, a certain kind of news—such as Parliamentary reports—was regularly supplied by the telegraph companies to provincial papers; and, when the Companies were bought up, it was necessary to construct another agency to undertake these duties. This originated the Press Association, which is composed of provincial newspaper proprietors. Their object was to secure, in the first place, the Parliamentary reports, the foreign telegrams, and other matter previously supplied by the telegraph companies. This was soon accomplished; and then the Association determined to create a literary or reporting agency, which should meet the varied requirements of the provincial press. What those requirements are, and how they arise, are easily shown.

As the seat of Government, and of the Supreme Courts of Judicature, London always exercised supremacy as the most important source of news. All the intelligence comprehended under the title of "City News" has paramount interest, and influences every exchange and market in the kingdom. In addition to these, there are the Committees of the Houses of Lords and Commons, deputations to Ministers on questions of local importance, Law proceedings, which the country newspapers found must be reported in order to secure an honourable position. The London papers were poured into provincial towns by thousands, and they depreciated the circulation of the local papers. Thus, the provincial newspaper proprietor was obliged, not only to secure all the news he wanted to serve the purposes of a local paper, but such other as would enable him to compete with the London papers.

Prior to 1870, the country proprietor found great difficulty in obtaining London news of local interest. The reporter in London, in consequence of his want of local knowledge, did not understand when his country clients wanted lengthy reports; and the same want of local knowledge sometimes made the reports he sent inaccurate. The only solution of this difficulty, then, was to dispatch special representatives to London, and maintain them there. This involved an expense which few proprietors were ready to face. It is a matter of little consequence to decide what paper was the first to establish a separate agency, but Scotland was probably the first portion of the kingdom by which arrangements were completed. The greater the distance from the metropolis, the more urgent became the necessity for obtaining large supplies of the latest intelligence. Ireland followed Scotland, and there are now several Scotch and Irish papers which rival the London papers in the accuracy and the freshness of the information which they supply to their readers. These papers for some time limited their area to political intelligence, and, from the character of that obtained, it was evident

that they got their information from members of Parliament, gallery reporters acting as the mediums of intercommunication. The advantages gained by establishing agencies for the transmission of intelligence to country newspapers were so apparent, that no daily of first-rate position was able to resist the pressure brought to bear upon it by their subscribers. At the time to which we refer, there were gentlemen in London maintained at great cost by the *Scotsman* and the *Glasgow Herald*, wholly devoted to their interest; while in Ireland the *Irish Times* took the lead, for the lavish outlay of money in procuring the earliest intelligence. Other Scotch papers had representatives in London who were connected with London newspapers, and mention should be made of them. They were the *Dundee Advertiser*, the *North British Daily Mail*, the *Edinburgh Daily Review*, and the *Edinburgh Courant*. Certain English papers were also energetic competitors with those in other parts of the kingdom, for the earliest and best supplies of London intelligence. The *Manchester Guardian* deserves the palm for the completeness of its arrangements and the largeness of its staff. Like the *Scotsman*, it had a special office and London staff of reporters, and a wire communication direct with its office in Manchester. The *Manchester Examiner and Times* was also represented in London by a gentleman partially devoted to its interests. Leeds and Birmingham rank after the great cotton metropolis; one paper in each town, the *Leeds Mercury* and the *Daily Post*, having maintained special establishments in London. It may be thought invidious to select names of papers in this way, but it is necessary to place a few more in the honourable list of those who sought to fulfil the obligations thrown upon them, under the difficulties which existed before 1870. The *Newcastle Chronicle* was for many years ably represented. The *Sheffield Telegraph* has devoted great attention to London news, and so also have the Liverpool papers. At the present time all the papers in Liverpool have special representatives in London, by whom the news most suitable to their constituents is supplied.

The recital of these facts will demonstrate the importance attached to the collection and transmission of London intelligence.

We now come to consider the kind of news sought for, the sources from which it was obtained, and the agents employed. As we proceed, we purpose indicating those sources which the Press Association has now absorbed, and those which remain open to the enterprise of individual papers. The mode of obtaining news will, of course, remain unaltered; it is only the medium of supply which is now changed. Two broad divisions will embrace all the varieties of news: (1) political and (2) general. In the latter we include Parliamentary reports, committees, deputations, law, city intelligence, sporting, the markets, and

national celebrations. By "political" is meant that which can be obtained only from exclusive sources. Certain Government departments supply items of news exclusively to London papers; but there is another species of news which anticipates great governmental changes. This—which is the most difficult to obtain—is of course the most valuable, and to reach it directly is beyond the power of a provincial paper.

The man relied upon for intelligence of this kind must have access to society; he must be a welcome visitor at fashionable "drums;" he must have the *entrée* of all the clubs; and he must be on visiting terms with a Minister. The London paper that can secure the services of such a man has an immense advantage over all others. Its agent can penetrate into circles where the proprietor may never hope to enter, and his reward is of divers kinds. He may have an honorary post in the office, at a good salary; or he may have assigned to him certain law courts, the reports of which are furnished for him by studious but briefless barristers. Such a man can also serve a Minister on an emergency by means of the newspaper, and is occasionally rewarded by a subordinate official position, or a colonial judgeship. This kind of agent is scarce now. The difficulty of keeping any impending change secret is very great, and the opportunities for such men to distinguish themselves are rapidly becoming rare. Nor were their secrets inviolate even after they were transmitted to the editor, for they were liable to be telegraphed to some country office, through the agency of an enterprising London sub-editor. So great was the demand for exclusive information at one period, that petty Government officials and telegraph clerks traded upon information which they ought to have kept secret.

This field for news will always yield the best return to the most enterprising, and it is hardly possible to conceive of any organisation which shall render unnecessary the employment of a special Political Correspondent. For all ordinary purposes a gallery reporter will do the work most efficiently; he has access to local members at any time of the evening, and if the paper he represents has supported a member of Parliament, he is sure of netting valuable hints two or three times in the course of the session.

Of the two divisions which we have made, the political has always been fostered by the leading daily newspapers in the provinces, and there are few gentlemen in the gallery of the House of Commons, whose services are not enlisted on behalf of some particular country paper for the supply of this class of information.

The Parliamentary Reports sent by the telegraph companies into the country were always very short summaries of the proceedings in the

Houses of Legislature ; but upon special occasions they furnished long reports of certain speeches.

Under the second class of news, the general, are included different varieties of news, all of which vary in their relative value to provincial papers. The most important are Foreign, City, Markets, and Sporting. The junior department, that of Foreign News, was systematised by Baron Reuter. His central office is in the City, and from thence his telegrams were distributed throughout the country. The circumstances under which this department was created were fully set forth in Mr. James Grant's book of newspaper gossip, and therefore we proceed to deal with other departments which are not so well understood.

The importance of obtaining correct mercantile intelligence is self-evident, and from the very nature of the information it is impossible for this branch ever to become absorbed by an association. There are so many sources of information, and the commercial community is divided and subdivided into so many parts, that no one gentleman could possibly obtain all the information which it is necessary that he should get in order to serve his employers. More than one London paper pay two or more City editors, by whose joint efforts and personal influence the latest intelligence is furnished affecting the Money Markets, the most recent rise and latest fall, the prospects of a foreign loan coming into the market, the launching or winding-up of a company, a bank stoppage, or a bankruptcy. This City Intelligence will always be an open field for the enterprise of newspapers, and the paper which can spend the largest amount will command the best, the latest, and most correct information.

Another department of scarcely less importance is that of Sporting. Complaints are not unnaturally made of the enormous space which is devoted to intelligence of racing, the latest betting, and coming events. Some provincial papers have been raised to a first-class position through their sporting news. But it is not extravagant to predict that the growing intelligence among the lower classes will cause this department to sink into that insignificance which its immorality deserves. The *Manchester Guardian* was the first to set an example in this respect, which cannot be too widely known, and with results of a most satisfactory character. It has excluded racing prophecies as being unworthy of a place in its columns, and thus has saved several columns of valuable space, which it devotes to the more legitimate news of the day. No London paper has yet ventured to follow this example.

The Market News is an important branch of Journalism, but its collection and distribution involve no difficulty, and bring into exercise no literary ability, and hardly any enterprise.

We next come to the miscellaneous sources of news, all of which

a first-class daily newspaper is, in some way or other, obliged to watch over, in order to preserve its position. This was an easy matter for those papers that had an office in London; for although their own special representative might not be able to attend to every department himself, he could procure assistance on the spot.

The first class to which allusion may be made comprises the reporting of Committees of the Houses of Lords and Commons, and appeal cases in the House of Lords. Committees of both Houses are practically ignored by London papers, unless the question involved is one of universal importance. Of subjects full of intense interest to a paper in Birmingham, Manchester, Liverpool, or Newcastle, not one line could be obtained from a London daily paper. Therefore, to secure a report, a special representative was engaged. This species of reporting most frequently fell to the lot of a gallery reporter. But if on the regular staff of any paper there was a gentleman with local knowledge, he had the preference. The bills before the Committees every session are both numerous and important. There are schemes for the building of new docks, diverting rivers, constructing canals, opening fresh railway lines, sewage operations, water-works, gas-works, and other operations on the success of which the prosperity of a town might be dependent. Reports of these must be sent by post or train, or by train and telegraph. Most of those whose services are thus brought into requisition properly come under the designation of "liners," but they are of a far superior class to those who are commonly comprehended in that description, who earn a precarious subsistence by reporting such items of news as are afforded by street accidents, fires, or the coroner's court.

Reporting in the Committee-rooms of the House of Commons is not unpleasant, but the task requires great watchfulness and untiring industry; because all the evidence is taken in shorthand by one of Messrs. Gurney's representatives, for Government, and the reporter must not only follow at full speed, but must transcribe his notes before the hour arrives when the train will carry into the country the report which he has prepared. Speeches of counsel must be summarised, local witnesses given in full, questions by members of the Committee detailed, and the whole report must be ready by the time the electric bells tingle, giving warning to the Committee that the Speaker is at prayers, and that their proceedings must be brought to a close.

A Committee of the House of Lords is much more unpleasant to report, for there lingers still in the arrangements of many of the functions of the House of Lords that exercise of prerogative which secures for its own members the most ample comforts, but ignores those of everybody else. Reporters here, by a miserable fiction, are not recog-

nised as having any right to be present, and they have to balance their note-book on the corner of a table which is dedicated to the books and papers of the learned counsel and their attendants engaged in the Committee. A reporter fresh from the country sometimes ventures to ask leave of the Clerk to the Committee to take a seat at another table, which really belongs to the counsel or witnesses, and is invariably informed, in the rudest possible terms, that the Committee does not admit his right to be there at all. Yet, notwithstanding the difficulties of his position, and the inconvenience of writing amongst a heap of papers, the constant interruptions by clerks and others, the reports sent into the country are remarkably good ; but no gentleman ought to be required to work under such circumstances. A similar inconvenience is experienced in reporting appeal cases carried to the House of Lords, with this additional difficulty, that there the reporter has to stand up the whole time and take notes upon the palm of his hand. The reports furnished of these proceedings are necessarily short, because of the inconvenience to which the reporters are subjected.

We pass from the reporting in the House of Lords to the Law Courts in Westminster Hall, and here the difficulties are very slight, and the supply of news easily obtained. In each of these Courts there is a gentleman who specially represents one or more of the London papers, and for several years they were very ready to undertake the special reporting of cases affecting the country ; but their terms were exorbitantly high. The Courts here are the Exchequer, Queen's Bench, Common Pleas, Divorce, Admiralty, and the Court of Criminal Appeal. The high prices of the London men naturally brought about competition ; and, eventually, after an experience of several years, certain gentlemen found it to their interest and profit to devote themselves exclusively to reporting these Courts for provincial papers. But one gentleman could not cover the whole of the law reporting which a country paper required, and hence there were separate agents to be engaged in order to secure the reports from the various Courts.

The Privy Council is another of the places from which reports are occasionally required. This Court is held in a room of the Privy Council Office, and ample accommodation is furnished for all those interested in the progress of the cause, and the representatives of the Press are liberally provided for. The members sit round a table in plain clothes, and a stranger is often impressed with a sense of the quiet dignity of this assembly. Those who favour the continuance of the trappings of rank, will hardly find an illustration in their favour from the mode of conducting business in the Privy Council.

Another *suite* of Courts, the reporting of which is of the utmost importance to a provincial paper, are the Chancery Courts. These are

five in number. Three of them are presided over by Vice-Chancellors ; one by the Master of the Rolls ; one by the Lords Justices ; and occasionally a sixth is occupied by the Lord Chancellor separately or in conjunction with the Lords Justices, when a full Court of Appeal is constituted.

These Courts are most difficult to report properly, owing to the uncertainty of the processes which are within their scope. The delay of Chancery suits has passed into a proverb, but, when their number is taken into account, there is little reason for surprise. On one day, called motion day, a barrister may make application for an injunction upon any subject against an opponent, and, as no notice is given before hand, nor any list of them published, the difficulty in the way of securing a report is very great. Yet on many occasions a party in a suit only hears of an application being made against him through the columns of a local newspaper. This is technically known as "snatching an order." Although motions are fixed for one day only, yet not unfrequently the first motion will last several days, or a whole week. Even when a cause is fixed for some particular day, and has been commenced, it is rarely heard continuously to its close. Sometimes the counsel will speak on a case for a quarter of an hour before Court rises ; the next day will probably be motion day, or petition day, or short cause day, and a week will elapse before the learned counsel will resume his speech. Under these circumstances it is manifest that only those papers that are in a position to maintain their own staff can keep proper watch over the progress of a suit.

Members of the gallery staff of the London papers are frequently assigned to particular Courts to enable them to make up their salaries ; because few gallery men have annual engagements, and the intervals between the sittings of Parliament would be very unpleasant to endure were it not for the Court employment. By some of these gentlemen attempts were made to report Chancery for country papers, but they all failed.

Thus it happened that those papers not specially represented in London were obliged to instruct many different persons in order to obtain the supply which they wanted. They had their political correspondent, who was unable to report a law case for them ; their law correspondent was unable to report a deputation to Ministers ; their special correspondent, for special information sent by wire late at night, was unable to report a meeting at Willis's or Exeter Hall. Nor was it at all times fairly remunerative to dispatch a report when ordered, so the country papers were irregularly and negligently supplied with news.

It remained for the Press Association to weave the system of London reporting for the provinces into a harmonious whole, and it has



accomplished the task this year in a manner which reflects the highest credit upon the management. The plan pursued was first of all, in 1870, to grapple with those departments previously supplied by the telegraph companies—foreign news, parliamentary reports, and markets. Then, when that was fairly accomplished, and working in a satisfactory manner, they added a reporting agency. The manager assigned to each department comprised in our miscellaneous division a salaried gentleman who had made himself master of that particular work. Thus the Sporting department is under the direction of a gentleman who has made it a special study; the Parliamentary Committees, the Law Courts have each their special representatives; and no bill, no inquiry, no law case of any interest can escape observation and report.

The Association now possesses a reporting staff larger than any London daily paper; and, upon any special occasion, it can throw upon a work a greater number of skilled men than any London paper. The special reports supplied by them of the marriage of the Princess Louise and of the Queen's visit to St. Paul's were masterly sketches of the scenes reported, and were fully equal to the best that appeared in London. The ordinary sources of news are thus watched by the Press Association with a vigilance and assiduity which have never before prevailed; and country papers with its aid will, in the course of a few years, far exceed several of the London daily papers in the extent of their metropolitan news, and possibly drive their London competitors back into the position which they held before the railway system carried them by reams throughout the kingdom. The struggle for public favour has already commenced, and the provincial papers are exhibiting an energy and an ability which promise well for their future prosperity.

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## *THE BAMPTON LECTURE ON DISSENT AND THE CHURCH OF ENGLAND.\**

### ARTICLE II.

**I**N our former article we suggested that Mr. Curteis might, perhaps, have been more successful in discussing Dissent in its relation to the Church of England, had he attempted to give a more thorough and systematic account of the Church of England itself. He says justly enough, that "things do not establish a right to exist by existing;" and

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\* Dissent in its Relation to the Church of England. Eight lectures preached before the University of Oxford on the Foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By GEORGE HERBERT CURTEIS, M.A. London: Macmillan and Co.

before considering the question whether the phenomenon of Dissent did or did not "form part of the original *Idea of the Church* in the mind of our blessed Lord," we cannot help thinking that it might have been well for him to inquire whether the Church of England, as at present constituted, did or did not "form part of the original *Idea of the Church* in the mind of our blessed Lord." Was it part of His "Idea" that the power of appointing the pastors of His Church should, in the course of time, become private property, and should be sold in the auction mart to the highest bidder; that bishops should be nominated by politicians to whom the chances of political conflict have given supreme power in the State; that the prayers to be offered by the faithful in their assemblies for worship, should be determined by a secular legislature, composed partly of Jews who deny His Messiahship, partly of men who frankly avow that they regard the Christian faith as an enormous delusion or an enormous imposture, partly of nominal Christians, who live in the flagrant violation of the most elementary laws of morality? We do not care to press the innumerable questions which are naturally suggested by the form in which Mr. Curteis has opened his discussion of Dissent; but we will remind him that it is precisely because we and our fathers have asked a similar question in relation to the English Church that Nonconformity has been forced upon us. In the age of Elizabeth, "this phenomenon" of the Church of England seemed to the early Independents to form no "part of the original *Idea of the Church* in the mind of our blessed Lord." The conviction became deeper and stronger the longer the "phenomenon" was studied and the more carefully it was compared with all that the New Testament suggested concerning what our Lord meant His Church to be. Archbishop Laud—so it seemed to the Presbyterians and Independents of his time—did nothing to reconcile the "phenomenon" and the "Idea." The statesmen and bishops of the Restoration were equally unsuccessful.

The history and the controversies of the last two centuries have not diminished the force of the original reasons for separation. We "dissent" from the Church of England because we think it our duty to "conform" to that "*Idea of the Church*" which we believe was present to the mind of Christ.

Knowing something about the spirit and thoughts with which Nonconformists of various kinds regard the English Establishment, we can assure Mr. Curteis that he is strangely mistaken in supposing that we have arrived at a period when that religious antagonism to the Church of England, which is the root of Nonconformity, is likely to disappear. We accept his statement that "Discipline, Ritual and Doctrine form the three main departments of ecclesiastical activity" (page 404). In which of these three departments is it possible for him to suppose that

the Church of England appears more attractive to us now than she appeared in previous generations?

The *Discipline* of the English Church violates at every point our conception of what the discipline of the Church of Christ ought to be. Of the manner in which the pastors of her congregations are appointed we have already spoken; the sale of livings is a scandal to all Christendom. The abolition of Catholic and Jewish disabilities has rendered the Parliamentary government of the Church in theory what it always was in fact, one of the most flagrant of ecclesiastical anomalies. So far as membership of the Church is concerned, Discipline has practically no existence. The lay adherents of the Church of England are a miscellaneous crowd of persons without any organisation at all. Neither heresy nor irreligion—in the absence of gross immorality—excludes any man from the most sacred rite of the Church. Mr. Curteis, indeed, appears to claim as Churchmen all that heterogeneous class of the population which consists of persons who never cross the threshold of the Church, but who, if asked by a Government officer to state their religious faith, would declare themselves members of the National Establishment. He thinks that the religious census of 1851, which provided for a return of the number of persons actually present at public worship on Census Sunday, “gave every advantage to the Dissenters;” that “the serious effort on the part of Churchmen” in 1861 to obtain—not the number of persons present at worship—but the number of persons who on the census paper would rank themselves as Churchmen or Dissenters—was an effort “to obtain the simple truth on this question.” For ourselves, we think it simply astounding that a man of Mr. Curteis’s obvious religious earnestness should be willing to count as adherents of his Church the vast crowd of persons living in open neglect of all the institutions of the Christian faith, many of them profane persons, drunkards, thieves and profligates, who would have ranked themselves under its banners had the census been taken on the plan proposed in 1861.

Nor have the changes which have taken place in the temper and spirit of the Church of England during the last forty years, made its *Ritual* at all more attractive to us. We cannot speak for the members of the Roman Catholic Church, which, oddly enough, but under the constraint of his fundamental theory, he regards as one of the denominations that have dissented from the Church of England; we leave them to speak for themselves. But by Protestant Nonconformists, the partially baffled and partially successful attempt of a considerable and rapidly increasing body of the clergy, to make the *Ritual* of the Church of England as close an imitation as possible of the *Ritual* of the Church of Rome, is regarded with mingled amusement, contempt, and

indignation. Their efforts to strain and stretch the letter of the law to the utmost, so as to make room for the performances on which they have set their hearts—efforts which sometimes enable them almost to touch the ideal ceremonial which has fascinated them, but which are never quite successful, afford us at times a curious entertainment, and remind us of tantalising games which were the delight of our childhood. It may be because we have lived so long under that “reign of prose” which Mr. Curteis thinks is drawing to an end; but to us, processions and banners are not edifying; the bishop’s staff has no authority to recover us from our Nonconformist vagrancies; acolytes and thurifers fail to touch our hearts. We get angry rather than devout when we witness the new ceremonies. We begin to think that the iconoclasts who stripped the cathedrals of the silver figures of saints, and left the niches empty, who destroyed the glorious painted windows, and defaced the curious carving, had more to say for themselves than a few years ago we were inclined to suppose. Jenny Geddes is once more becoming a heroine, and, against our kindlier and juster instincts, we are almost beginning to think that she might have put her stool to a worse use.

In the third main department of ecclesiastical activity—*Doctrine*—the English Church is just as powerless to attract our confidence and reawaken our loyalty as in the other two. We cannot tell, try as we may, what the Doctrine is. Of the meaning of the Articles and Formularies of the Church, we humbly venture to form our own opinion, and interpreting them under the light of whatever knowledge of the English language and of historical theology we happen to possess, we are obliged to confess that we find it difficult to draw out from these authoritative documents a coherent theological system. But in our judgment, the real doctrine of a Church is to be learnt from its living voice, and not from Creeds, Articles of Faith, and Formularies, which have undergone no revision for two centuries. If, however, we were somewhat perplexed by the conflicting contents of the Prayer-Book, our perplexity becomes despair when we listen to the teaching of the clergy. There is hardly any theological doctrine which we can be certain of finding in the creed of the authorised ministers of the Establishment. They make more than amends for enforced uniformity in one direction by a variety which is perfectly chaotic in another. On the doctrine of the Trinity, it is impossible to say whether the Church of England, as represented by her living teachers, accepts Athanasianism or rejects it. The Lutheran doctrine of Justification by Faith is vehemently maintained and as vehemently denied. Calvinism is represented as of the very essence of the Gospel, and also as a blasphemous slander on the character of God. In one parish the language of the Baptismal service is explained away until the supernatural effect attributed to the rite almost disappears;

in the adjoining parish, Baptism is represented as the certain channel of an ineffable and Divine gift. The preacher to whom we listened last Sunday told us to recognise and adore the very presence of Christ veiled under the sacramental elements; the preacher we may hear next Sunday will perhaps tell us that to confess and acknowledge this awful mystery, is to receive a perilous superstition. We are told to receive the Pentateuch as the written Word of God; we are also told that the simplest arithmetical laws demonstrate that the Pentateuch is incredible. Listening to the clergy of the English Church, we are reminded of the crowd which filled the theatre of Ephesus eighteen hundred years ago: "Some therefore cried one thing and some another: for the assembly was confused; and the more part knew not wherefore they had come together;" and in the words of the ancient representative of the law, who at last appeared in the midst of the tumult and appeased the people, we seem to hear the very voice of more modern legal authorities: "Ye ought to be quiet and to do nothing rashly;" but if any of you "have a matter against any man, the law is open," and there is a Judicial Committee, "let them implead one another."

Mr. Curteis may rest assured that he is gravely mistaken in supposing that the "restlessness and spasmodic energy," which he thinks "now pervades the whole Puritan camp," arises from the conviction "that the time for action against the Church is drawing to a close, and that the assault must be made now or not be made at all." All Nonconformist communities are gradually arriving at the conclusion that a National Establishment, even of the purest faith and of the purest form of worship, is politically unjust, and must always be hostile to the spiritual power of the Church and to the highest interests of the nation. This conclusion, which for more than half a century has been held by the overwhelming majority of Congregationalists and Baptists, is now accepted by all the youngmen belonging to the various branches of Methodism; and we confidently expect that, within the next five-and-twenty years, the whole political force of Nonconformity will be concentrated in the movement for the disestablishment and disendowment of the Church of England. Nor is it only the sense of the political injustice and religious inexpediency of an ecclesiastical establishment which is giving strength to this movement. Till within very recent years there were many Nonconformists who regarded the English Church as a bulwark against Romanism. This delusion is rapidly vanishing. It is now seen that the most formidable opponents of the great principles and traditions of the Protestant faith are to be found among the English clergy, and that they are able to allege an ample justification for their Romanising teaching and practices in the formularies of the English Church. So long as the Evangelical party among the clergy retained its power, the religious

antagonism of Evangelical Nonconformists to the Church of England was alleviated and subdued. They forgot the sacramental doctrine of the Prayer-Book while listening to the Evangelical doctrine of the sermon. But the rapid development of Ritualism, and the confession which has been made by the Evangelical leaders, that their party does not include more than a fourth part of the English clergy, are exciting the keenest alarm among Nonconformists in every part of the kingdom, and the conviction is deepening every hour that if England is to be saved from sinking back into the worst superstitions of Rome, the Anglican Church must no longer be invested with the power and wealth which it derives from its present relationship to the State.

The lecturer's estimate of the probable future of the Establishment, is completely invalidated by his failure to apprehend the real nature of the forces which created the Puritanism of the sixteenth and seventeenth centuries, and which constitute the religious strength of modern Nonconformity. He tells us that the "positive tenets" of Puritanism are simply these two :

"1. The absolute supremacy of the mere letter of *Scripture* over the conscience and reason of mankind.

"2. The doctrine of *Election*, by which is involved the conception of God as a Being, whose character is so entirely incommensurate with our own, that He can bring into existence, and even seem to welcome within the arms of His mercy, millions of human beings whom He has all along predestined, without any possibility of escape, to a never-ending eternity of excruciating torments."

Concerning the first of these "tenets," it is not necessary to say much. The faith of all the Reformed Churches was fairly expressed in the Sixth Article of the Church of England, which declares that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." So far as we are aware, there was no difference between the Puritans and their opponents in reference to the theory of inspiration. They both acknowledged that Holy Scripture is the written Word of God. Nor did they differ in the position which they assigned to it as the supreme authority in all controversies concerning religious truth. They were both too much inclined to cling to "the mere letter of Scripture," and to apply to the interpretation, both of the Old Testament and the New, exegetical principles which are now condemned by all theological schools. The real controversy between them did not relate so much to the limits between the authority of Scripture and the authority of the

"conscience and reason of mankind," as to the claims of the rulers of the English Church to establish and enforce rites and ceremonies, and a system of ecclesiastical government for which, as the Puritans alleged, no Scriptural sanction could be pleaded. In this controversy the Puritans were led, no doubt, to assert in a very extreme form the fundamental principle of Protestantism which affirms the sufficiency of Holy Scripture as a revelation of the will of God. If we could accept Hooker and Cartwright as fair representatives of the two hostile parties, the contrast between them would be very much to the disadvantage of the Puritans; but there is no reason to believe that the profound philosophy and generous spirit of the earlier books of the "*Ecclesiastical Polity*" are to be regarded as characterising the general thought of the party of which Hooker was the illustrious defender.

Mr. Curteis's identification of Puritanism with the most offensive form of Calvinism appears to us to be absolutely gratuitous. During the first seventy years after the Reformation, the Church of England was intensely Calvinistic. Had Mr. Curteis himself been living in the middle of the sixteenth century, he would probably have incurred sharp and severe penalties if he had ventured to protest as vehemently as he has protested in this volume against the doctrine of Election. In 1554, the authorities of that "organised and visible society" to which he requires us all to submit, were so far from regarding this doctrine with antagonism that those who refused to accept it were sent to prison as heretics. The Puritan controversy did not assume a doctrinal form till the seventeenth century. Puritans and Conformists alike were satisfied with the Seventeenth Article, affirming that "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only begotten Son, Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity." To this Article, Mr. Curteis has given his assent. It stands in the authorised documents of his Church, as representing the teaching of that "organised and visible society in which Christ has lodged His commission to go and teach all nations, and has stored therein special gifts of the Holy Ghost for the successful fulfilment of that commission." It hardly becomes him to speak of the doctrine of election as "involving the



conception of God as a being whose character is so entirely incommensurate with our own, that He can bring into existence, and even seem to welcome within the arms of His mercy, millions of human beings, whom He has all along predestined, without any possibility of escape, to a never-ending eternity of excruciating torments." Nor is it in the authoritative documents of the Church of England alone that this doctrine, so offensive to the lecturer, is earnestly and unambiguously maintained. Among the bishops of the Church it has found some of its most vehement defenders; and at the present moment, notwithstanding the decline of the Evangelical party, we are inclined to think that Calvinism has its most numerous and vigorous supporters in this country among the clergy of the English Church. We have no space to illustrate what we believe was the real spiritual meaning of the Calvinistic theory, which, we repeat, was held in common by both of the great parties in the English Church till the close of the sixteenth century; but we are prepared to maintain that, whatever odium attaches to Calvinism, belongs to the Church of England herself, and not merely to the Puritans. In the two greatest periods of her history—during the two generations that followed her revolt against Rome, and during the two generations that followed the Evangelical revival of the last century—the vast majority of her most earnest clergy were the disciples of Augustine and of Calvin.

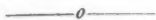
It is only fair to acknowledge that Mr. Curteis frequently admits that Puritanism has been a great power in the Reformed Church of England throughout her history, and to Puritanism he traces that "highly unimaginative form of religious character" which he thinks has predominated in this country for three hundred years (p. 19). He speaks of the "bare prosaic intellect" awaking from its long slumber at the Reformation, and for a time suffering no rival near it. But at last "this long reign of Prose is drawing to an end." This charge of repressing the development of imagination obviously lies not against Puritanism merely, but against English Protestantism. We believe that no charge could be more absolutely without foundation. It is quite true that the early Reformers manifested the same hostility as the Puritans of the seventeenth century against the introduction of sensuous elements into Divine worship. The true spirit of Protestantism cannot endure that the reverence and awe and rapture which should be produced in the human spirit by the immediate vision of God, should be simulated by the merely natural sentiment excited by solemn architecture, by painting, or by music. The Reformers were not careful to consider to what extent the Arts might express, if they were unable to create, true religious emotion; but for this they may be easily pardoned. For in their times the golden age of the Arts had gone by. The religious spirit which had animated the great

architects and painters of the middle ages had altogether disappeared. It was natural for them to refuse to the Arts their ancient place in the service of religion, for the Arts had ceased to be religious. But can it be said that the Reformation was unfriendly to the development of the imaginative element in the mind of English people? Is it not universally confessed that the most splendid period in the imaginative literature of England is precisely coincident with the period in which our national Protestantism was most intense, and in which, let us add, Calvinism held an undisputed supremacy in the English Church? Spenser, Shakespeare, Ben Jonson, Beaumont and Fletcher, are surely a sufficient answer to the charge that Protestantism has been unfriendly to the development of the imagination. Or if it be said that Puritanism wrought the mischief which Protestantism in its less intense form did not effect, and that whatever splendour of imaginative genius may have distinguished secular literature, its glory was not permitted to rest upon the religious thought and life, a solitary great name is a sufficient answer to the charge. John Milton was a Puritan among Puritans, and we should like to know whether Mr. Curteis believes that Milton's was a "highly unimaginative form of religious character." Or will it be said that the religious life of the people, among whom "Bunyan's Pilgrim's Progress" was a household book, and who sustained their hope of future glory, and sought consolation in trouble, in reading Howe's "Blessedness of the Righteous," and Baxter's "Saints' Everlasting Rest," was "unimaginative" and "prosaic"? In still later times it is to the representatives of the Puritan movement that the Christian life of England has owed its most fervent and poetical expression. The hymns of Isaac Watts, of Charles Wesley, and of Toplady, notwithstanding their many defects, are the noblest which the English language contains, and they can scarcely be said to represent a "highly unimaginative form of religious character." Finally, when English poetry had sunk to its lowest depths of coldness and of formalism in the last century, it was through the genius of a Puritan—William Cowper—that the breath of life returned to it.

Puritanism has rejected as unnecessary and even impertinent the stimulus to religious emotion which Romanism and modern Anglicanism have sought in a sensuous worship, because it has been filled with wonder, and fear, and a "joy unspeakable and full of glory," by the immediate vision of God. It has refused to listen to the graceful legends of saints, because it has found enough to soothe, to animate, and to strengthen it in the history of our Lord and the revelations of the invisible and eternal world which have come to us through the prophets of the Old Testament and the Apostles of the New. It has wrestled, not with flesh and blood, but with principalities and powers ;

it has seen the angels of God ministering to the heirs of salvation ; in dark and evil times it has exulted in the hope of the long bright years when the sins and sorrows of our race shall disappear under the benignant reign of the Prince of Peace ; it has rejoiced in the vision of the New Jerusalem, with its gates of pearl, its streets of gold, and its foundations of precious stones. Its spirit has been penetrated through and through with the fire and passion of ancient Hebrew prophecy. Let Mr. Curteis himself tell us among whom the imaginative element in the religious life was the more powerful—among the men who gathered round the standard of Charles, or among the Ironsides of Cromwell ; among the crowds who received their religious inspiration from the preaching of George Whitfield and John Wesley, or among the somnolent congregations that listened to country rectors during the greater part of the last century.

We must reserve our criticism on what Mr. Curteis has said about the Independents, for our next number.



### MR. BINNEY ON THE EDUCATION QUESTION.\*

MR. BINNEY'S pamphlet consists of a speech delivered by him at the annual meeting of the British and Foreign School Society last May, and of an Appendix, containing a series of notes devoted chiefly to the criticism of certain arguments and illustrations which have been used in the course of the Education controversy by the Rev. J. G. Rogers and the editor of the *Congregationalist*. We regret that Mr. Binney has not attempted a more thorough discussion of the question. It is generally understood that the subject has occupied very much of his attention for many years. He tells us that he does not "quite agree with any very pronounced educational party." He says, "I have certain views of my own which I have long had, and which I continue to cling to and be contented with, amidst the din and tumult of surrounding agitations" (p. 41). Had he fully explained and defended his own theory, he would have made a valuable contribution towards the ultimate determination of the questions at issue. Whatever may

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\* The British School : a Speech, Expository and Defensive, delivered at the annual meeting of the British and Foreign School Society, May 6th, 1872. By T. BINNEY. With an Appendix, touching, among other things, on "The Congregational Crusade against the Bible." London : Hodder and Stoughton, 27, Paternoster Row. 1872.

be the conclusions at which he has arrived, his practical sagacity would have commanded the attention and stimulated the thought of men of all parties. Our regret is increased by the fear that he has given us a fragmentary pamphlet instead of a treatise, in consequence of the "painful indisposition" from which, as he intimates in a prefatory note, he has been lately suffering.

It is probable that the high authority of Mr. Binney will be claimed by many fervent speakers on the platform of the National Education Union next winter, in support of their theory that schools sustained by local rates and national taxes, and under the control of School Boards consisting of men of every variety of religious faith and of none, should provide for the religious instruction of the children of the English people. His pamphlet will be appealed to as a proof of the truth of Lord Shaftesbury's statement that "it is only the younger Nonconformists who are trying these new and untrodden ways, and seeing if they can conduct the human mind and purify the human soul by any other means than those which God in His mercy has revealed, and given to us in His Holy Word." Mr. Binney, however, is very far from sanctioning the reckless statements which are being incessantly made concerning their opponents, by those who maintain that the provision of systematic religious instruction for the great mass of the children of the nation is one of the functions of the State. The passage in which he explains the real principles and motives of those who would confine the province of the State school-master to the giving of secular instruction is so important, that we think it deserves to be given at length :—

"It would be a great mistake to suppose that those who object to the Bible-lesson and to religious teaching, do so from opposition to the Bible or indifference to religion. I put aside that small minority—for such I take it to be—which advocates unmitigated secular teaching from personal disbelief in the Bible, and positive enmity to religion itself. There are, no doubt, a few such, but those to whom I refer are not such. *Their* opposition proceeds from the solemn importance they attach to religion, from their reverence for the Bible, from the spirituality and majesty of its lessons, the grandeur of its discoveries, the peculiarity of its teachings respecting the Christ and His redemptive work, and from the views they entertain of the state of mind and heart required in those who have to touch and handle, to think and speak, of such high and sacred themes. They do not consider that the common day-school is the place for such engagements, nor the teacher there the person to conduct them; especially as they believe that God Himself has devolved the duty on the Church and the parent, saying to the one, 'Feed my lambs,' and to the other, 'Fathers, bring up your children in the nurture and admonition of the Lord.' Our friends, again, neither think that secular instruction is all that children need, nor that special dogmatic religious culture is the basis on which all ordinary instruc-

tion is to be built. They regard the two things as separable, and that they may be separated; that each might have its own place and its own teacher, but that both ought to be attended to, and to be carried on at the same time, though it might be in different localities and by different agents. They think, I doubt not, that to leave a human soul without religious training and culture, would be to leave its noblest faculties without development; to deprive it of that, in the absence of which, whatever its literary and scientific secular accomplishments, it would be a poor, maimed, crippled thing, destitute of that which is essential to the perfect development of humanity, that is, to the completeness of *education* properly so called. These views, you will observe, are of such a nature, that you can easily see they may lead men to object to religious teaching in any ordinary day-school whatever, from the apprehension lest a thing so sacred should come to be regarded as a part of mere ordinary every-day learning, and be thus dethroned from its high estate, its distinctive supremacy. This objection, however, is immeasurably intensified—I had almost said exasperated—when the school is supported by Government grants, or direct taxation, for then Conscience comes in with two or three separate pleas against it. In the first place, if in any aspect, or from any consideration, the schoolmaster can be looked upon as a Government agent, then if he touches religion even with the tip of his finger, Government, in his person, is intruding into a sphere too sacred for it to enter, and such intrusion must be resisted accordingly. Then, again, another conscientious objection takes this form—one at once of self-protection and social equity—that is to say, if in a State-school what was taught was truth, the whole truth, and nothing but truth, and if all men were perfectly agreed about it, still, our friends, I imagine, would object to its being taught by Government, or as aided by its grants, on the 'ground already referred to. But in a country like ours, a very different state of things prevails from that of perfect religious unanimity; there are not only diversities of belief, but there is the fact in connection with them, that their several adherents look upon each other as teaching respectively what is not the truth, it may be ruinous and destructive error. Then comes the dilemma:—No religious teaching can be the same thing to everybody; in State-schools, whatever it may be, or however any one may himself approve of it, it must be in 'contradiction to the solemn convictions of some class or other, and yet *all* have to support it if the teacher be supported by Government grants, or the school maintained by a school-rate. Here, then, may be a double injustice: I may be taxed to support what I deem to be another man's error, or he may be taxed to support what as honestly he deems to be mine. The simplest form of dogmatic teaching may be regarded as involving this injustice; it would be aggravated immensely if all sorts of Churches and sects were to have schools for the teaching of their distinctive formularies supported by what is called concurrent endowment. But this leads to the notice of a third form of the conscientious objection. There is in this country, especially in Ireland, the Romish Church, which the men we have before us regard, whether right or wrong, as a great system of anti-Christian error and debasing superstition. They not only deem much of its teaching to be unscriptural and perilous, but, as a *system*, they believe it to be an enemy to the liberties of mankind. They reject and repudiate, therefore, all support or sanction by Government of any form of Protestant teaching, seeing that, in strict justice, similar sup-

port could not be refused to Romish error. That fund to which, by taxation, all contribute, ought, they think, if dealt out again in aid of religion, to be dealt out to all religionists alike; and rather than afford ground for such claim on the part of Romanism, their demand is, that Government shall confine itself to what is secular in education, and leave religion to take care of itself, that is, leave it exclusively to the care of the Churches. In all that I have said, it has been my object simply to do justice to the so-called secular party, to expound their views and describe their position without prejudice. It ought to be understood that these men's religious feelings are as deep and their estimation of religion and religious culture as high as there are or can be in any class of the community; and as to 'robbing the poor man of his Bible,' or opposing the teaching of the Bible itself, why they would be as ready as any to *give* the poor man a Bible, and to take his child, too, by the hand, and teach him to understand it. The whole question resolves itself into one of time, place, and agents" (pp. 11-15).

Mr. Binney, unlike many of those who have vehemently denounced the Manchester Conference and the National Education League, sees very clearly that it is possible for men to be zealous for religious education, and yet to be hostile to the system which entrusts the exposition of the great verities of the Christian faith to schoolmasters selected and largely supported by the State; and he asks, "Why . . . should our friends keep harping on the idea that their brethren charge them with being opponents to the Bible, and religion, and Bible-teaching *in general*?" (p. 28). The answer is very simple. It is perfectly true that the mere terms of the famous "Declaration" do no more than charge us with attempting "to exclude the Bible by law from public elementary schools;" but on innumerable platforms, in tracts, and in leading articles, the whole strain of the argument against our position carries with it the implication that because we are opposed to the provision of religious instruction by the State, we are opposed to religious instruction *in general*. Appeals are made to the memory of our Puritan forefathers; invidious contrasts are drawn between saintly men who have entered into rest and their successors; elaborate eulogies are pronounced on the moral and spiritual value of the revelations contained in Holy Scripture; Lord Shaftesbury charges us with declaring the Bible to be "a dangerous book;" eloquent speakers insist on the necessity of religious faith to the stability of the nation;—is it wonderful that we should listen to all this with "indignant surprise"?

Whether the terms of the "Declaration" itself are accurate or not, it is supported by argument and declamation which have absolutely no meaning, unless those against whom it is directed are supposed to have engaged in a conspiracy against the authority of Holy Scripture, and the religious instruction of the children of this country.

We are not much concerned to reply to Mr. Binney's criticisms on

incidental passages in our own articles on this controversy. The *Congregationalist* may have been a very inefficient advocate of the principles for which it has contended, and yet the principles themselves may be sound. Owing probably to the fragmentary character of his pamphlet, Mr. Binney appears to us to have devoted more of his strength to lessening the force of our advocacy than to demonstrating the unsoundness of our position. There are one or two points, however, which appear to deserve notice.

He has altogether misconceived the intention of the passage in the June number of the *Congregationalist* (p. 366), on which he animadverted on page 29. We said, "It seems to be supposed that some of us are asking for a *clause in an Act of Parliament*, declaring that the Bible should not be read in elementary schools, and a very natural sentiment leads many excellent persons to recoil from such an enactment with horror. They recoil from it as from an act of national apostasy. 'Why,' we are asked, 'do you single out one book, and that the greatest and holiest of all, and forbid it by Act of Parliament to be read in the common schools of the people? . . . It may be answered by another question, Who asks for an Act of Parliament excluding the Bible from the common schools of the people? What we ask for, is a definition of the power conferred by Parliament on School Boards,—a definition declaring that it is the function of School Boards to provide secular instruction, and secular instruction only.'" It is obvious that this passage was intended to meet the difficulty of those persons—and we can assure Mr. Binney that they are very numerous—who, while perfectly willing, and even anxious that School Boards should provide secular instruction only, shrink from inserting a clause in an Act of Parliament expressly declaring that the Bible should not be read in Board Schools. To ask for such a clause appears to be putting a brand upon Holy Scripture; and the sentences which we have quoted were intended to show that such a clause is unnecessary. Mr. Binney has altogether misconceived the meaning of the passage which he has criticised. It was not intended to refer to the words of the "Declaration," but to the "very natural sentiment" which leads many people to shrink from an enactment expressly excluding the Bible from schools.

He has also misapprehended another passage in the same article (p. 367), replying to the objection that we interfere with the religious liberty of the schoolmaster when we limit his functions to the giving of secular teaching. The objection rests on the hypothesis that "all our principles, all our traditions . . . are hostile to sealing the lips of the teachers who may desire to illustrate religious truth and enforce religious duty." We attempted to show that when persons are employed to do



definite secular work, there is no infringement of their religious liberty in requiring them to give the whole of the time for which they are engaged to the discharge of the particular duties which they have undertaken to perform. "If a dozen of Mr. Morley's clerks, during the hours which he employs them to keep his books, agreed to read the Bible together, and address to each other religious exhortations, he would seal their lips. Mr. Spurgeon would seal the lips of his cook if she were praying in her bedroom when she ought to be making a pie. Every man who hires himself to do a certain work, surrenders his liberty to do something *else* during the hours for which he is employed." Mr. Binney puts it "to any intelligent and thoughtful man to say whether there is any real analogy between the things mentioned in these illustrations and the office and duty of a teacher of youth" (p. 40). We confess that we should be surprised if "any intelligent and thoughtful man" imagined that we had meant to affirm that such an analogy existed. Our illustrations may not be satisfactory to Mr. Binney; we have no doubt that he could suggest to us illustrations that would be much more felicitous. But we contend that the whole argument founded on the principle of maintaining the religious liberty of the schoolmaster, as we have heard it stated a score of times, is just as applicable to the case of Mr. Morley's clerks and of Mr. Spurgeon's cook. An illustration is not a parable, and even the most perfect of parables would break down under the kind of criticism which Mr. Binney has applied to this passage. It is quite enough if our illustrations are applicable to the point which they are intended to illustrate. That they are not applicable to this Mr. Binney has failed to show.

There is another misconception which we think it necessary to correct. "Our friends," he says, "seem to have no idea of any religious instruction but what shall be theologically dogmatic. They have the same notion as the Churchman or the Romanist, of insisting on such teaching being given to children as shall be distinctive and definite, and concern itself with the inculcation of what might be put into an evangelical digest or formulary. Mr. Rogers would explain the Divinity of Christ, and Mr. Dale the proper conception of the Atonement" (p. 43). We shall have occasion to offer some observations on Mr. Binney's theory of the kind of religious instruction which ought to be given to children—a theory which seems to us to rest on doubtful principles and to have perilous issues; but he is quite mistaken in supposing that Mr. Rogers desires that the teacher should "*explain* the Divinity of Christ" to children, or that Mr. Dale supposes it necessary that he should illustrate the "proper conception of the Atonement." What Mr. Rogers and Mr. Dale maintain is, that the dogmatic faith of the teacher must always colour, and should always colour, the most elementary instruc-

tion that he may give to his class. If he is a Unitarian, he cannot help conveying to the children the impression that our Lord was only a man, and that His death was nothing more than a martyrdom. If he is an Anglican, his religious teaching will necessarily imply that the children have not to trust in the Lord Jesus Christ in order to secure the gift of the supernatural life, but that they are already regenerate in baptism. Religious teaching cannot be free from a dogmatic bias unless the teacher is destitute of dogmatic faith.

But dismissing what concerns ourselves, we invite the very earnest attention of our readers to Mr. Binney's own conception of what the religious teaching of the day-school ought to be, so far as his conception is developed in this pamphlet. We are inclined to think that at the hands of many of those who have constituted themselves the champions of "Scriptural instruction," Mr. Binney would fare almost as badly as the leaders of the Manchester Conference and of the National Education League. We warn our opponents against relying too confidently on his support. They will find him a most untrustworthy ally. Referring to the views of Mr. Rogers and of the editor of the *Congregationalist*, he says—

"They also think that the spiritual life of the children, their conversion to God, their being led forward to and prepared for Church-communion, should be regarded as essentially belonging to religious instruction and teaching, if worth the name; and, as they do not consider the day-school the proper place for these things, they object to anything Biblical being taught at all. Now, for myself, I quite admit that these high themes are not the things to be touched and handled in the ordinary elementary school. I relegate all this to the Sunday-school, the parent and the Church; but I still think there is a place for the Bible-lesson in the daily school-life of an English child. I have a great dread of precocious piety; I shrink from making children into little premature theologians. A child's religion should be child-like; it should have more to do with implanting in his heart and conscience what may develop into character, than in familiarising him with ideas and distinctions which he could not understand, and which some ministers could not very clearly explain. I am not at all alarmed by the horror which some profess to feel at the Bible being described as the classic of the people. There is a good sense, as well as a questionable one, that may be associated with the phrase. If it be thought necessary, by all means let the Sunday-school teacher talk to his class about justification and adoption, regeneration and atonement, adult baptism, or baptismal regeneration (as the case may be), priestly power, sacramental grace, and so on. For myself, I would keep all these out of the school. In addition, however, to teaching a boy, who for years is daily subject to my influence, reading and writing, I should aim at stirring and stimulating his higher faculties,—calling forth his wonder, exciting his veneration, inspiring him with an ambition which might lead to his becoming an honourable, upright, and conscientious English *man*. With this view, the best thing I believe I could do for him would be to familiarise

him with some of the biographies of the Bible, the magnificent utterances of its psalmists and prophets, its illustrations of God's attributes and government, things tender and beautiful in the life and words of Jesus, the Scriptural idea of the brave, upright, devout and God-like man. Special teaching as to doctrinal matters cannot be of much use to boys of ten or twelve. Such impressions as they may get of these, I should leave them to get through their Sunday-school lessons and hymns. The object of my Bible teaching would be to make them into men; the Church and the Sunday-school would have the charge of making them into saints. By this distinction being kept in view, I should have no difficulty in doing all I aimed at in a rate-aided school without involving the Government in the charge of directly teaching religion. My teaching of religion would in one sense be indirect, an outcome of the action of the best instrument I could employ for doing the noblest service I owed to the State. Other parties and other agents would do *their* part as a service to the Church. I would further say, that any intelligent and cultured man, with a true soul in him, a nature alive to stimulating moral impressions, ought to be able to make the Bible lesson interesting to boys, from its interest to and power over himself, though he might neither be prepared to sign the Thirty-nine Articles, or likely to pass muster with some people as a candidate for Church-fellowship" (pp. 43-44).

At the close of the note from which this extract is taken, Mr. Binney describes the system which he advocates as "one including a Bible lesson as the means of *moral discipline and moral influence*."

It is this passage which especially causes us to regret that Mr. Binney has published a fragmentary pamphlet instead of a regular treatise. It is quite clear that there are fundamental differences as to the religious teaching and training which ought to be given to children, between Mr. Binney and nearly all who have taken part in this controversy. His theory of the function of the schoolmaster approaches much more nearly to that which is held by those who would limit the province of the day-school to secular instruction, than to that which is held by most of those who have signed the "Declaration," and by the friends of the National Education Union.

We admit without hesitation that, in our opinion, "religious instruction and teaching, if worth the name," are intended to affect "the spiritual life of the children, and to secure their conversion to God." Mr. Binney distinctly declares that "these high themes are not the things to be touched and handled in the ordinary elementary school. I relegate all this to the Sunday-school, the parent, and the Church; but I still think there is a place for the Bible-lesson in the daily school-life of an English child."

So far as we can understand him, his theory is, that the religious instruction given in day-schools should have little or nothing to do with religion. It is true that he would familiarise the children "with some of the biographies of the Bible, the magnificent utterances of its

psalmists and prophets, its illustrations of God's attributes and government, things tender and beautiful in the life and words of Jesus, the Scriptural idea of the brave, upright, devout and God-like man." But he declares that the object of his Bible teaching would be to make the boys into *men*, and he remits to the Church and the Sunday-school the charge of making them into *saints*. This theory raises questions far too grave and too fundamental to be discussed in this brief article. Our first objection to it is that it "seals the lips" of the teacher in a way far more obviously objectionable than the proposal of the Manchester Conference. It places the Bible in his hands, imposes upon him the duty of explaining it, and then tells him that those "high themes" which immediately relate to the "spiritual life of the children and their conversion to God," are not the things to be touched and handled by him. The great truths of "Justification and Adoption, Regeneration and Atonement," Mr. Binney declares that he would keep . . . out of the school. How an evangelical teacher is to illustrate Holy Scripture within the limits that Mr. Binney prescribes, we are at a loss to imagine, unless indeed it is distinctly understood that he has no religious functions to fulfil in relation to the children; and we are perfectly certain that nine-tenths of those whose policy we have been opposing must regard Mr. Binney's scheme as being quite as irreligious as our own.

But we have a further and more serious objection to this proposal. To us it appears that no graver injury could be inflicted upon the children of this country than to *train* them to ignore the teaching of Holy Scripture on their highest relations to God as revealed through Christ. It is our conviction that if the Bible were used in schools simply as a "means of moral discipline and of moral influence," if its deeper suggestions were systematically passed over, if the habit of recognising its ethical elements to the exclusion of its spiritual teaching were formed by the constant recurring influence of the Bible-lesson in the day-school, it would inflict the gravest injury on the future religious life and thought of the country.

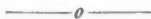
If indeed we cared to deal with this subject in a merely polemical spirit, it would be easy to show that Mr. Binney has given his suffrage in favour of our own principles, and has completely surrendered the position which he apparently undertook to defend. Between his fundamental theory of the true province of the State schoolmaster and that which has been maintained in these pages, there is no real difference. His pamphlet might have been entitled, "The Manchester Conference, a Defence of its Principles and a Criticism of its Methods."

The most important resolution of the Conference was expressed in

the following terms :—"That this Conference is of opinion that in any national system of education, the School Board and the State should make provision solely for the secular instruction which all children may receive in common, and that the responsibility of the religious education of each district should be thrown upon 'voluntary effort.'" This is the resolution which has provoked the severest criticism. It is against this that the "Declaration" was directed; and it is this which has suggested all the appeals to which we have lately listened to the memory of our Puritan forefathers, and all the prophecies concerning the national irreligion and Atheism which would result from the adoption of the Manchester policy. But Mr. Binney has affirmed the same principle in other words, in saying, "I quite admit that these high themes"—*i.e.*, the spiritual life of the children, their conversion to God, their being led forward to and prepared for Church-communion—"are not the things to be touched and handled in the ordinary elementary school. *I relegate all this to the Sunday-school, the parent, and the Church.*" It is this very relegation which constitutes the supreme offence of the Nonconformist who adhere to the Manchester programme. Whatever odium attaches to us attaches to him also. He, too, would limit the duty of the schoolmaster to the giving of secular instruction, and to the inculcation and discipline of common human virtues; like ourselves he would remit to the Church and Sunday-school the charge of teaching definite religious truth, of developing faith in Christ, and of "making" the children into "saints." The single point in which, so far as we understand him, he differs from us is this: he would use the Bible for moral purposes only; we contend that, if the Bible is used at all, it should be used with the express purpose of quickening and unfolding the religious as well as the moral life. Whether his theory or ours is more likely to secure the concurrence and approval of those who have signed the Declaration, whether his theory or ours will be regarded as expressing the deeper reverence for the Bible, we will not venture to determine.

There is one paragraph (p. 52) in which Mr. Binney shows that he has mistaken the political policy of those who are trying to give effect to the Manchester resolutions. He refers to a recent meeting, at Crewe, of the representatives of the Nonconformist Committees of London, Manchester, Liverpool, and Birmingham, at which arrangements were considered in relation to the action of Nonconformists at the next general election. The question of candidates who would fairly represent the principles of the Manchester Conference was discussed at great length, and the meeting was strongly of opinion that a considerable number of candidates should contest seats now held by Conservatives or nominal Liberals, on whose support the friends of religious equality are unable to rely. He tells us

"that the Dissenters have often been thought to over-estimate their power at the hustings;" and adds, "I much fear the proposed action will have a very different result from that which they wished to secure." We are very grateful to Mr. Binney for that sympathy with the object of our political policy which is implied in this expression of his "fear" that it will fail, and we can assure him that the gentlemen who met at Crewe will heartily welcome his co-operation in endeavouring to make their policy a success. His influence, if frankly and earnestly given, might help to avert the disaster which he dreads. But it will be a relief to him to be assured that failure is hardly possible. The Nonconformists who are in "revolt" do not expect to achieve success by a *coup de main*. They do not suppose that it is in their power to return a majority of men to the next House of Commons pledged to their principles. They are not even sanguine of commanding a majority of the Liberal party. They think it very possible, that as the result of this controversy some of their firmest friends in the present House may lose their seats. But knowing that the most active and vigorous section of the Liberal party in many constituencies consists of Nonconformists, and that in many boroughs Nonconformists constitute the majority of Liberal voters, the gentlemen who met at Crewe believe that those who are charged with the defence of the cause of religious equality are bound to do their utmost to secure the recognition and acceptance of their position by the Liberal leaders. Whether at the next election they succeed or fail in returning their own candidates, is in their judgment not a matter of supreme importance, but they are fully assured that when once this great question is fairly and effectively raised, the time will soon come when the spirit, the instincts, the traditions, and the interests of the Liberal party will render it impossible for Liberal statesmen to refuse to accept the principles of which the Nonconformists are the representatives and guardians.



### NOTES.

It is only about twelve years since the Pastors' Retiring Fund was established, with the avowed object of providing for the retirement of Congregational Pastors, when no longer able, by reason of age or infirmity, efficiently to discharge the duties of their office, and thus at the same time to promote the prosperity of the Churches.

A Fund of £5,000 or £10,000 was at first thought of, but as this was soon seen to be wholly inadequate to the claims of the entire ministerial body, an effort was made to raise £20,000, which having been obtained became the starting point for £50,000, and this having been reached some three years ago, the higher figure of £100,000 was then put forward as the goal to be kept in view.

Taking into account certain promises, which there is every reason to believe will be fulfilled, the Fund is now close upon £90,000; and it needs only one united effort to raise the remaining £10,000, and thus to complete the projected capital; after which every contribution, with the exception of legacies, can, by the Deed of Settlement, be placed to the disbursement account, and thus provide for a larger number of annuitants, or for the augmentation of the annuities.

During the twelve years in which the Fund has been in operation it has numbered no fewer than one hundred and seventy annuitants, among whom there has been expended within the same period, a sum exceeding £22,000, which gives about £130 to each annuitant, or something above £35 per annum. Several of the annuitants have been eight, ten, or twelve years on the Fund.

The present number of annuitants is ninety-two, whose united exhibitions amount to £3,300 per annum.

It is impossible to meet the claims which are pressing so numerous and so urgently upon the managers, till the proposed capital is completed. Taking into account the increased numbers and wealth of the Congregational body, this should not be a difficulty; the Churches with their pastors and deacons have but to resolve upon it, and it is done.

It would be well for both pastors and Churches to keep in mind that the Managers will, from the number and the nature of the applications now being preferred, be under the necessity of henceforth confining the provisions of the Fund almost exclusively to life-members.

Any duly-accredited pastor may be constituted a life-member by a subscription of ten guineas, which may be paid either by himself, or by his Church and Congregation on his behalf.

Nor should it be overlooked, that shortly before his lamented death, Sir Francis Crossley, by a gift of £10,000, laid the basis of the Pastors' Widows' Fund, which, as the complement to the Pastors' Retiring Fund, is now in active operation, with a capital of £16,000, and an income of £800 per annum.

The widows of subscribing members and of life members of the Pastors' Retiring Fund have in every instance priority of claim.

We have often admired the ingenuity and energy with which American newspapers push their circulation, but we think that the scheme described in the following extract from the *Christian Union* transcends everything that we had ever heard of before:—

"The fashion of swelling the subscription lists of periodical publications by the offer of inducements outside the intrinsic merits of the journal itself is becoming universal. But the expedient of a Western contemporary seems to 'lay over,' as they say on the Pacific Coast, all the premium of books, chromos, engravings, or what not, that have yet come under our notice. The *Ave Maria* is a journal published at Notre Dame, Indiana, 'in the interests of the Blessed Virgin.' A payment of twenty dollars constitutes a life subscription; and the incidental inducement to such a venture is as follows:—

" 'The Holy Sacrifice of the Mass is celebrated every Saturday, at Notre Dame for life subscribers, and a certain number of communions offered for them; this Mass will be offered in *requiem* for them whenever it may please our Heavenly Father to call them from our midst.'

("For the prompt payment of the latter clause, we suspect the publishers will not be



subjected to the importunity which our subscribers manifest, naturally enough, for their promised chromos.)

“Subscribers for one year and upward,” it is added, “will share in the benefit of a Mass once a month.” This is a new way of making merchandise of the gifts and graces of the Church. Surely the spirit of old Tetzels is about! Yet what different can we expect, when, according to this prospectus, the ‘Holy Mother’ herself sets the example of dispensing her favours on selfish principles. ‘The more we do,’ it says, ‘for the interests of the mother of God, the better shall we love her, and the more will she interest herself in our behalf at the Throne of Grace.’

“Jesus prayed for His enemies: ‘Father, forgive them, for they know not what they do.’ The ‘travail of his soul’ embraced the world, and would be ‘satisfied’ with nothing less than the salvation of the world. But His mother is here represented as asking for a special blessing on her friends, as the regular subscribers of a journal ‘particularly devoted to the Mother of God.’”

There has been a remarkable debate in the Wesleyan Conference on the Education question. The debate was taken on a resolution proposed by the Rev. William Arthur in the following terms:—“That, considering the difficulties of the Denominational system of education, the Conference judge it desirable that it should be gradually merged in a system of united unsectarian schools, with the Bible under School Boards.” The resolution was seconded by the Rev. Dr. Waddy, and supported by the Revs. J. R. Hargreaves, W. M’Mullan, A. M’Aulay, John Bond, and H. W. Holland. An amendment was moved by Rev. W. Shaw, but was afterwards withdrawn. Finally an amendment was carried to the following effect:—“That the whole question should be considered by a committee to be convened before the meeting of Parliament, to consist of the Committees of Privileges and Education, one layman, and one minister from each district, to be elected at the September district meetings, and such other friends as the President may see fit to invite, and that this committee should have power to act in the matter.” We have no information at present concerning the numerical strength of Mr. Arthur’s supporters; but now that the merits of the Denominational system have been fairly raised in the Conference, and raised by men of such authority as Mr. Arthur and Dr. Waddy, it is tolerably certain that the party of whose existence and growing power we have long known, and who regard the Educational policy of the recognised leaders of Wesleyan Methodism with the strongest hostility, will assert its legitimate influence, and break down the mischievous impression that in the conflict between Denominationalism and a more equitable system of national education, the great Wesleyan community has resolved to support the cause of injustice.

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### NOTICES OF NEW BOOKS.

*The Little Sanctuary.* By ALEXANDER RALEIGH, D.D. Strahan and Co. 1872.

THERE is something in Dr. Raleigh’s style which makes his sermons almost equally effective whether they are read or heard. The characteristics of his dis-

courses are too well known to render it necessary for us to do more than heartily recommend this new volume to our readers. Simplicity and freshness of thought, pathos, and a quiet unostentatious beauty, invest everything that Dr. Raleigh writes with an irresistible charm.

*Hidden Life; Memorials of John Whitmore Winslow.* By OCTAVIUS WINSLOW, D.D. Fifth Edition. London: J. F. Shaw and Co. 1872.

WE knew Whitmore Winslow, and can testify to the singular purity and gentleness of his character. We do not wonder that this brief memoir of him by his father has reached a fifth edition.

*The Spoken Word; or, the Art of Extemporary Preaching.* By Rev. T. J. POTTER. Dublin: M'Glashan and Gill. London: Simpkin and Marshall. 1872.

MR. POTTER is Professor of Sacred Eloquence in a Roman Catholic Missionary College, and his little book has the *imprimatur* of Cardinal Cullen. His intention is to offer suggestions—not to men whose genius and education may qualify them for becoming great preachers—but to men of ordinary resources, and occupying inferior positions in the Church. He shows admirable sense, and his book cannot be read by a preacher without profit. He is amusing as well as instructive. It is very clear that our Roman Catholic brethren have to endure dull preaching as well as ourselves. Mr. Potter tells the following story of an extemporaneous preacher:—"This good man, by dint of much assurance, and not a little practice, had become what he himself considered an extemporary preacher, but what his hearers more truthfully designated as an inveterate talker. At all events, he had acquired the fatal gift of an unlimited power of 'talk.' Like many mere talkers, however, it seems that, no matter the subject on which he might commence, he always came back to the same point; and, in his case, this point was a dissertation on the duty of paying one's debts. His hearers having listened to this homily until they were sick to death of it, finally appealed to the preacher's ecclesiastical superior to give him some text from which he could not branch off into the old familiar topic. The rector accordingly selected the 'Conversion of St. Paul' as the subject for next Sunday's discourse, and charged his subordinate to confine himself to it, thinking that it could

not possibly be made to lead up to the curate's favourite grievance. But all in vain. The curate naturally enough commenced his discourse by enumerating the principal marks or signs of a regenerate man; and, to the horror of the congregation, he immediately proceeded to prove that that the foremost and most obvious of these consisted in the payment of outstanding accounts."

*Three Lectures on the Church of Scotland.* By ROBERT RAINY, D.D. Edinburgh: Maclaren. 1872.

WE have kept these lectures by us for several months with the hope that we should be able to find space for a full account of the remarkable controversy occasioned by the visit of Dean Stanley to Edinburgh last winter. Pressure of other controversial subjects has rendered it impossible for us to fulfil our intention. We must be satisfied with calling the attention of our readers to this most fascinating volume. Dean Stanley went to Scotland, to explain to Scottish Presbyterians the Broad Church theory of their ecclesiastical history. All that he had to say amounted to this—that the heroes of the Scottish Church were men of great courage, incorruptible fidelity to conscience, and vehement zeal; but that the controversies by which they and the Scottish people were so profoundly moved were, after all, of very little importance. He made it his special business to exalt and to glorify the Moderates of the last century, with whom it was obvious that he had special sympathy. Within a fortnight Dr. Rainy began his reply. With a knowledge of the ecclesiastical history of Scotland far deeper and richer than that possessed by the Dean, Dr. Rainy unites an eloquence which, if somewhat less finished, is of a more robust type; and we can easily imagine that his lectures must have produced a most profound impression. But neither their knowledge nor their eloquence constitutes the highest element of their worth. There is a depth of spiritual earnestness in them, and a largeness of view which command our warmest admiration. To those of us who have been anxiously watching the development in the Free

Church of just principles concerning the relationship of the Church to the State, they are especially interesting. They show that the Free Church is rapidly moving from its original position. Dr. Rainy, who is one of its foremost men, is practically in sympathy with ourselves, and may be relied upon as a magnificent leader in the struggle which will soon begin for the separation of Church and State in Scotland.

*Bible Truths with Shakesperian Parallels.*

By J. B. SELKIRK. Third Edition.

London: Hodder and Stoughton.

THIS is a charming book. Mr. Selkirk gives a series of Scripture passages under upwards of a hundred topics, and under each a series of extracts from Shakespeare, showing how completely the great poet was penetrated with the spirit and

thought of the Bible. For instance, under the heading "Self-Delusion and Shortsightedness of the Wicked," he gives, first, such Scripture passages as "The wicked shall fall by his own wickedness," and then, "For 'tis the sport to have the engineer Hoist with his own petard," and four other Shakespearian extracts, containing a similar thought. In the notes there are parallels from other authors, ancient and modern. In the appendix there is a curious list of Shakespeare's allusions to Scripture characters and incidents.

Bishop Wordsworth, of St. Andrews, published a book something of the same kind a few years ago. This seems to have escaped Mr. Selkirk's notice, or he would have made some allusion to it.

## CONGREGATIONAL REGISTER.

JULY—AUGUST.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### CHAPEL FOUNDATIONS LAID.

July 10. GREAT BOUGHTON.

July 24. NEW BARNETT, Herts, by the Rev. Henry Allon, D.D.

July 24. TAVISTOCK, Devon, by Alfred Rooker, Esq., Plymouth.

July 31. SOUTHWARK, by Samuel Morley, Esq.

Aug. 6. ABBEY HILL, KENILWORTH, by Alfred Keep, Esq., Birmingham.

Aug. 6. SANDOWN, Isle of Wight, by Thomas Spalding, Esq., Hastings.

### NEW CHAPELS OPENED.

July 9. New Congregational Mission Church, HADHAM CROSS, Herts.

July 17. PORTHCAWL, Glamorganshire. Kent Road, SOUTHSEA.

### CALLS ACCEPTED.

Rev. Joseph Williams (of Leicester), SOUTHCEND.

Rev. Benjamin Bond (of Chinnar), WESTHOUGHTON, near Bolton.

Mr. John Barnes (of Cheshunt College), FAREHAM, Hants.

Rev. E. H. Simpson (of Blue Pits, Manchester), AYLESBURY.

Rev. G. Allen (of Stockton-on-Tees), GREAT HORTON, Bradford.

Rev. Samuel Hebditch (of Bristol), CLAPTON PARK CHAPEL.

Rev. F. Bolton, B.A. (of Elland, near Halifax), LANCASTER.

Rev. J. Lucas (of Wiveliscombe), ILMINSTER, Somerset.

Rev. S. Clarke (of Stokenchurch), ABERGAVENNY.

### ORDINATIONS.

July 11. Mr. D. Young (of New College and the University of London), MORPETH.

July 12. Rev. H. Bygrave (of Hackney College), BELVEDERE, Kent.

July 16. Rev. J. E. Flower (of New College), BASINGSTOKE.

July 24. Mr. Clement A. Bryer (of Bristol College), WELLS, Somerset.

### RESIGNATIONS.

Rev. Robert Davies, MERTON, Surrey.

Rev. H. B. Ingram, PENTONVILLE ROAD.

### DEATHS.

Aug. 9. Rev. James Mann, for twenty years pastor of the Congregational Church, Birkenhead.

# *The Congregationalist.*

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OCTOBER, 1872.

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## *THE WORK OF CHRISTIAN PERSUASION.\**

### PART II.

I HAVE spoken thus far of the organ of persuasiveness; my work would be only half done if I said nothing of its motive, its inspiring purpose, and its end. For the work of persuasion you require not only persuasive ability; you must have something of which and to which to persuade, otherwise you will be like ships without ballast, like velocity without weight. Sympathy itself is useless without spiritual character; it is only valuable when it is the handmaid of wisdom and strength. "The Comforter," who is also the Convincer, the Converter, the Inspirer—"the Comforter," says Christ, "is the Spirit of Truth." And you will need, in proportion to the breadth of your sympathies, depth of conviction, integrity of conscience, sanctity of spirit—in one word, faith.

Consider the perils of the sympathetic nature. One of these perils is the loss of earnestness. Sympathy is the giving of ourselves away; and, unless we have a perennial source of life, we shall soon have given ourselves all away. That is the reason why many who begin life all feeling end in being barren sentimentalists or dreamy egotists. Sympathy is to the moral man like the life, of the nerves in the body; and, unless the blood be pure, sound, and well-nourished, exhaustion must ensue. Sympathy is the susceptibility of receiving the life of others; and, unless there be an intense religious life within us, we shall cease to influence them, they will rather influence us. Sympathy with the doubter means feeling his doubts, feeling them as real; and there

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\* An Address delivered to the students of Spring Hill College, Birmingham, by the Rev. Alexander Mackennal, B.A., June 18th, 1872.

must be an invincible, all-conquering faith to make that safe. Sympathy with the tempted means the realisation of their temptations; and, unless there be vigorous holiness, we shall not be tempted "without sin." There must be deterioration of character where there is large intercourse with men, unless we are possessed with the unseen and eternal.

One of the almost mortal sicknesses which affect our age is a shallow breadth. Acquaintance with the variety of human opinions has largely taken the place of definite convictions; so much is to be said on all sides of a question, that the number is decreasing of those who can say anything important on any side. Now, the history of revelation declares decisively that intensity of religious life must precede breadth of personal sympathy. The solitary Temple at Jerusalem, and not the Pantheon at Rome, has been the centre of spiritual light and the fountain of religious healing to the world. Abraham separating himself from his kinsfolk, Samuel hewing Agag in pieces before the Lord, Elijah destroying the prophets of Baal and the prophets of the groves, had to go before St. Paul and the ministry to the Gentiles. A church founded upon the truth is alone fitted to be the Catholic Church. The Puritans and Separatists are our true spiritual ancestors; to their intensity of conviction we owe it that we can dare to be broad; and, however large our sympathies, we must not forfeit our inheritance. Seek by all means to give the widest and most general expression to the truth, but see to it that the truth is really there. It is the same thing in individual spiritual life. In Paul himself, solitary earnestness went before expansiveness of action. The watchings, and the fastings, and the agonies of his discipline wrought in him an undying persuasion of the truth; when this was wrought God set it free.

Another peril of the sympathetic nature is personal ruin, the loss of character—in other words, the loss of the soul. Sympathy means liability to be tempted; and in the hour of temptation whatever is unreal or overstrained, all that is not of the deepest in the man, will yield. The student who, under the pretence of studying human nature, gives himself up to novel-reading, becomes a hysterical sentimentalist. The "daughters of Heth" draw away the Esau of the Church. In the records of our own ministry—as I doubt not in those of the ministry of all denominations—there are a few names rarely mentioned, but full of suggestive warning: brilliant preachers, pathetic and persuasive, who have fallen to the level of the "publicans and harlots" with whom they ate and drank. It needs a heavenly mind to company with these and not be hurt. There is a perpetual spiritual parable in the Incarnation. We must "come down from heaven" on the mission of the Father; we must never abandon our dwelling "in the bosom of the

Father," if while "among transgressors," we are to be "separate from sinners."

There is one counsel I would urge especially upon the junior students of the house—accustom yourselves to verify your creed. The intellectual verification of your articles of faith is very useful: their spiritual verification is absolutely needful. The one assures you of their logical cohesion, the other of their reality; the one gives you knowledge of the necessities of thought, the other gives you experience of eternal truth. Mountaineers prove their alpenstocks before using them. Resting them by their extremities on two chairs, they sit upon them, and if the staff will bear their weight they use it confidently; if not, it is better to fall between two stools than to find their support fail them on the slope of a mountain or the edge of a crevasse. Thus do you; in the times of your trouble and perplexity, your aspiration and your woe, your sin-sickness and your spiritual frailty, rest the whole burden of your soul upon your faith, so will your *credenda* become *credita*; the support of your life will be the staple of a worthy ministry. The first few times a student preaches are trying times to him: if, facing a congregation, he is content with fluent utterances and oratorical excitements, I do not say he will never make a preacher, but he will have toilsomely and painfully to retrace his steps. If, looking men and women in the face, he determine that he will never preach what he has not experienced and is not sure of, he will find that for a long time the range of his teaching is very restricted indeed. But he will acquire a firmness of grasp, a depth and fulness of conviction that will be untold power in his ministry; and, as his scope of teaching enlarges, the ring of reality will be in his words. Congregations easily distinguish between speaking like a book and speaking like a man; and it is human teaching which prevails. Books convince, but men persuade.

The whole life of a preacher should be a verification of the Gospel; its verification by obedience of it. Personal purity, simplicity of purpose, freedom from sensuality, patience and meekness and unselfishness, absence of ambition and the "un-money-loving habit" of which the writer of the Epistle to the Hebrews speaks—these, which are the elements of Christian character, are both the inward and the outward powers of the Christian minister.

Did you ever think what a force belonged to Paul's ministry, because he could say, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample"? May none of you ever experience the faltering and the hesitancy, the sense of utter heartlessness and mockery, which follow from conscious inability to make such an appeal!

There are two temptations which beset a man who knows that he is

not living according to what Christ has given him to preach. The one is to go on preaching as before, but in heartless hypocrisy, handling the Word of God deceitfully, "holding the truth in unrighteousness," endeavouring to make a sham urgency of utterance supply the place of spiritual integrity. The other is to abate the sanctity of the Christian standard, to degrade the Divine ideal to the level of his most insufficient attainment. I know not which is the more fatal to true Christian persuasiveness; I only know that either will make a most unhappy minister and a baleful pulpit, will debase the Christian teacher below the level of the meanest worldly life. "If the light that is in thee be darkness, the darkness how great!"

If I had but time to speak to you of definiteness of expectancy as an element in Christian persuasiveness, I should really have set before you the triad of Christian graces—Faith, Hope, and Charity—as the energies fitting you for your work. There is, however, the less need of my dwelling on this, since hope is sure to follow where faith and love are found. And it will be for Him who dwelleth in the churches and inspires His ministers to furnish you with the special hopes that shall direct your endeavours and be ever luring you on.

I do say to you, however, Be very hopeful. There never was a time when Christian ministers had a nobler, more inspiring work before them. The age has become aware of its necessities, and is crying out for help. Doubters are sick for faith; sin-stricken souls are crying out for healing; the world-worn are asking a higher consecration, and multitudes are craving the direction and guidance of men who know what they worship, and understand whereof they affirm. Dare to speak in Christ's name, to live the life which shall make that name no mockery upon your lips; and "in His name you shall cast out devils and do many wonderful works." You are entering upon an arduous work indeed: perhaps, martyrs and confessors never found it harder to witness than some among us have found it to continue in the faith; but, so long as the way to God lies open, and Christ sits as ruler and director of the churches, and the Holy Spirit dwells among us, no hardness need deter the called of God from the resolve to fulfil their calling. You are the called of God. If you are where you ought to be in this college, you have been already "moved of the Holy Ghost" to desire "to take upon you this office and ministration." And the Chief Shepherd and Bishop of souls, the restorer of Peter, the convincer of Thomas, the friend of John, the Lord of Paul, will "breathe" upon you daily, that you may "receive the Holy Ghost." Soft as morning air, strong as the breeze that sweeps upon us from the west, life-giving, never-failing, eternal as God himself, is the spirit that dwells in you, the ministers of the Church of Christ.



## THE IMMORTALITY OF PROPHETS.

"The prophets, do they live for ever?"—ZECH. i. 5.

THEY do not, and yet they do. The question is abrupt, and perhaps obscure. The writer is telling his living countrymen to take warning from the obstinacy of their ancestors, who rejected the solemn counsels of the prophets of their day. Knowing the infidelity of his auditors, he puts into language their secret thought, and demands, "Do ye say, What have we to do with our fathers?—the prophets of the old time. Do they live for ever, that we should listen to them now?" To which he responds, "Neither your fathers nor the prophets, it is true, are any longer personally upon earth; but they live in the truths they uttered." "My words and my statutes which I commanded my servants the prophets, did they not take hold upon your fathers?" seizing them as prisoners, so that "they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."

The question, therefore, regarded as the question of the people, may be said to contain: AN APPEAL TO FACT; and AN INSINUATION CONTRARY TO FACT.

It is indeed the visible fact that *the prophets do not live for ever*. Usually too familiar to be impressive, there are times when this comes home to the mind as if it had never come before, and wakens it up to surprise and sadness. There have been men in this world endowed with such singular powers that it seemed as if they were too valuable to be permitted to pass away; and yet they disappeared. Others came in their room, and wielded such vast and beneficent power that it again looked an enormous waste of treasure to allow them to leave so poor a world; and yet they were withdrawn. Entire nations, also, with wide and various civilisation, have had their day—their prescribed period of dominion—and then, like some proud ship, which, with all her material and living wealth, shoots to the bottom, never more to ride the waters, they pass out of being, and no man is left to claim their country or to speak their language.

When any one who has passed half-way through the usual term of life looks back on his own history, what evidence he finds of the transiency of man! The greater number of those whom he most prized are no longer upon earth. Vivid are his recollections of animated forms and bright faces; but they belonged to those who live here no more. Like the scenes, the actions, the conversations in which they took part, they are beyond recall. The companions of our earliest youth—how many of them never passed beyond their youth! The instructors on

whom we leaned as on rocks which could never be shaken—have they not melted like snow? Those ministers of Christ, whose words opened for the first time the deep fountains of our nature; those who afterwards built up our faith and led us into the Church of Christ; and those who in the actual conflicts of service, set us an example of fidelity, courage, and devotion, how many are in the dreamland of the past! Live for ever? Certainly not. The longest liver of all comes at length to the end. For many a year he may pursue his course,—may tread his familiar round from house to house and from chamber to chamber, taking part in the joys and sorrows, the burdens and delights of other men's lives; may counsel, and warn, and proclaim his message, discouraged by dark clouds over the Church, and cheered again by bursts of sunshine from the very throne of God,—but at last he whispers, "I am weary; I would not live away; now let thou thy servant depart in peace;" and so in peace, like all his fathers, has he departed.

The words, however, contain AN INSINUATION CONTRARY TO THE FACT.

*Men live for ever in their own characters.* Those make a great mistake who suppose that what a man does is limited to what meets the eye. Though he have written a library; though he have built cities; though he have conquered nations, his unseen achievements shall have been greater than these. The purpose which issued in the action which met the world's attention has left traces in the spirit which can never be obliterated. No thought which we have ever cherished; no conversation which we have ever held; no scene of mirth or sadness in which we have ever taken part, can pass in its effects from our souls. Every weak concession has left us weaker; every brave repulse of the tempter has left us stronger. Do not imagine that because you say when the sin is over—"Now it is gone, let us think no more of it," that it is therefore as if it had never been. You determine, young man, that for a time you will give yourself to gay fellowship, mix with the pleasure-loving, take your full draught of the world's cup, and then turn into the path of honour and virtue. Fool! the poison you pour into the cup of your life will taint it to the last. You, on the other side, who expend your strength for others, apparently without success; who pursue the wanderer year after year without witnessing his restoration; who toil among the poor and the outcast, only to see them remain what they were when you began; who seek some loved one's salvation with an intensity which knows no pause—pleading with Heaven till your eyes are swollen, and with him till your words are choked, and yet seeing no symptom of a contrite spirit—say not that you have laboured in vain. While your attention has been fastened on what lies without, the temple within has been silently but steadily rising. Reverence, patience, submission,

dependence, compassion, and all the component parts of a true character, have been thus combined and built up into a spiritual house, which shall be "eternal in the heavens."

*Men live for ever also in the characters of others.*

Let any one address himself to the work of tracing his knowledge and his moral principles back to their original sources, and he will soon be astonished at the number and variety of those sources. Here, one speaking in a book; there, another conversing by the wayside; and yonder a third only pursuing a silent course of action, produces in the soul a permanent effect. It were impossible to reckon up the number of minds which have united to make us what we are,—each bringing its own stone to the cairn until it has risen to its ultimate height and form. In how fine a spirit is this illustrated by that rare Roman, and rarer Emperor, Antoninus! "From my grandfather Verus," says he, in the well-known review of his life, "I learned the government of my temper; from the reputation and remembrance of my father, modesty and a manly character; from my mother, abstinence, not only from evil deeds, but evil thoughts; from my brother Severus, to love my kin, and truth and justice; from Sextus, to tolerate ignorant persons, and those who form opinions without consideration; from Maximus, to be cheerful in all circumstances, and to do what was set before me without complaining; to the gods," he adds, with a grateful recognition of advantages, in which the heathen rises higher than many Christians, "I am indebted for having good grandfathers, good parents, a good sister, good teachers, good kinsmen and friends, nearly everything good."

While it is to a teacher, in any position, an occasion of great humiliation that no truth can pass through his mind without being stained by his own imperfection, so that in some instances he may hinder the souls whom he meant to help, and mislead those whom he desired to guide, it is to him at once a solace and an impulse that so far as his words embody the message of God, they will do their beneficent work far beyond the limits of his personal knowledge. They will start up unbidden upon the view of a doubter, and make him firm in the presence of a great temptation; they will come like a fresh breeze over the spirit of a man of God, when ready to faint under the world's conflicts; they may be handed over by parents to their children, and by these to other generations, until the multitude be such as no man can number, in whom the message delivered "in weakness, in fear, and in much trembling" shall be "a well of water, springing up into everlasting life." For it is not to be forgotten that we who fill this world are not detached and independent fragments, but the members of a family pervaded by a common life. Neither distances in time, nor intervening oceans, nor diverse languages, nor exasperating wars can annul this

unity. The race has its education, its trials, its struggles, its deteriorations, its recoveries, being ever, though manifold, one. There is not an atom, it is said, which does not affect the farthest part of the material universe; there is certainly not a sensitive nerve in the body, in however obscure a position, which has not the power to diffuse agony over the whole; nor is there anywhere a man who, though coming into immediate contact with only one or two individuals, may not eventually thrill the race. It is indeed a solemn thing that we should thus be influenced by

" the great of old—

The dead but sceptred sovrans, who still rule  
Our spirits from their urns."

But thus it is. The minds of men who have been gathered to their fathers, and whose bodies have been dissolved for centuries, are still present with us; and so far from growing weaker with age, as they did themselves, grow every year more mighty. The dross which belonged to the men—the weakness, the passion, the moral perversion which adhered to the mortal part—has fallen off under the heat of the ages, and nothing but the gold has lasted. Those whom we venerate to-day are not the persons who once lived, but only the nobler part of them—the divine which dwelt in the human. It is thus that the imperfect teachers of a few have become the infallible teachers of mankind,—thus, in a word, that no true "prophet" can die, but must, with augmenting vitality, "live for ever."

*The view of all this should stimulate us to lead such lives as are worthy of being prolonged.* That can be done effectually only by being in habitual communication with Him who is the source of life. "As the living Father," said Jesus, "hath sent me, and I live by the Father, so he that eateth me even he shall live by me." "The life which I now live in the flesh," said one who still acts, and ever will act, mightily in the world, "I live by the faith of the Son of God, who loved me and gave himself for me." It is through His Son that God imparts Himself to us and makes us partakers of His own nature. Inspiring us with a sense of obligation for the priceless gift of His redemption, and guiding us by the pattern of His holy human life, He "makes us perfect in every good work to do his will, working in us that which is well-pleasing in his sight." Thus sustained, there is no excellence—nothing true, fair, just, pure, lovely, and of good report—which we should not hope and purpose to acquire.

It is plain, also, that these considerations should *mitigate the depression with which we sometimes view the results of our lives.* Their visible effects may often be far from striking, and we may be ready to imagine that we have lived in vain. But everything must operate

according to its nature, and its results must extend far beyond the range of our knowledge, and far beyond the period of our actual residence on earth. The same reasons will moderate the grief with which we often contemplate the removal from this world of great excellence. For our loss is never so great as it seems to be. If the merchant, called away from a life of honour and integrity to serve his Master on high, still gives moral firmness to his former associates; if the mother, snatched from the group of unformed and impressionable little ones, still guides them by her spirit; if death, do what it may, cannot extinguish the memory of those who have opened to us the mysteries of salvation, why should we mourn as if we were bereaved of all? "Wherefore," said Jesus to His disciples, "are ye sorrowful, and do thoughts arise in your hearts?" I depart in one way only to return in a better. "For a little while ye shall not see me," and even during that little while "I will come unto you." "Lo, I am with you alway." The best things cannot perish.

*Liverpool.*

C. M. BIRRELL.

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### THE SCRIPTURE DOCTRINE ON INFERNAL SPIRITS.

WE speak the simple truth when we say that if a man were to rise up in the biological section of the British Association, and declare his belief that some of the most lamentable conditions of human life were traceable to the action of bad spirits in the air, he would be regarded by nearly the whole company of learned persons assembled as a fool past redemption by argument. And singularly enough it is the persons who hold the highest opinion respecting the moral worth and excellence of human nature who would be loudest in the expression of displeasure at the utterance of so fanatical a doctrine; preferring, it might seem, to account for the whole vast sum of happiness and misery which fills the globe by the single action of one nature which, as they allege, is marked by no serious defects, rather than through the combined action of two corrupted natures working in concert. What explanation can be given of the process of thought by which such a result has been reached? Do the chemists, geologists, astronomers, and mathematicians, know for certain that the atmosphere of the earth is untenanted by spirits? Has the subject ever been investigated by the biologists? A respectful hearing would be given to anyone who had even the smallest contribution to make respecting the formation, the habits, the aliment, of any living creature, wild or tame, now inhabiting earth, or water, or

air, from the greatest to the least. On the evidence of a single bone, or even of a mould of a single bone, in clay or sand, made by pressure in old times, they would believe most firmly in creatures which they never saw. The most minute animalcule invisible to the naked eye would win the attention of the wisest. The fierce destructive character of the beast or bird or insect would form no objection to the audience. A single tooth of some "dragon of the prime" would be considered to furnish a basis for solid and respectable knowledge. But if anyone were to assert the existence of aerial "dragons" far more terrible, and of a "system of prey" of which mankind were physically and morally the victims, he could not even obtain a hearing for the evidence in any of the departments of the Association.

Do the scientific men then *know* that there are no such beings? Not at all. All they know is that they have not obtained any evidence of their existence through the organs of sense, through the aid of chemical analysis, or through optical instruments. But as in the last century electricity was unseen and unknown, and the actinic ray in the sunbeam unsuspected, so now there may be agencies at work not the less real because unsuspected by science. Moreover, there may be methods of obtaining knowledge on these subjects quite different from those with which ordinary physicists are familiar, yet equally to be depended on. A very large part of every scientific man's knowledge rests on testimony. It is but a fraction of his knowledge which he can personally verify, and there may be solid knowledge which may be obtained in the first place through the testimony, not of man, but of God, though capable of being verified by subsequent observation of physical and moral phenomena. Men of physical study are sometimes as onesided in their training as clergymen and moralists. As the latter are too often prone to neglect visible facts, so the other are too often prone to neglect historical and moral evidence. "Those who adhere most closely to facts will be the masters of the future," says Professor Huxley—with true insight,—but then it must be all the facts.

There is nothing intrinsically absurd in the belief that there are spirits in the air, and that some of them are malevolent. Why should it be a clearer sign of lunacy to believe in wild spirits than in wild beasts, if there be but sufficient evidence? What *a priori* argument can be set up against the existence of any kind of beings, in a creation so full of unexpected and unimagined forms of life and activity?

There seems to be no fair answer possible to these preliminary questions in bar of a hasty denial of the existence of malignant spirits of a rank above the human. Nevertheless the belief in their real being is dying out of the minds of the majority both of wise and unwise. In

educated society few can be found who believe in the devil. The Unitarians reject the belief with abhorrence, and they are reckoned by some among the wisest of men. The humbler Christadelphian materialists follow in their track, and teach all over the country-side, from Birmingham to the Irish and German Seas, that the devil is nothing but evil in man, and that man is nothing but organised matter. The Spiritualists declare with one voice that there is no Satan, no fallen Angel of Light, no great Destroyer of Souls. The philosophers, Mr. Lecky in the van, would demand of us—Do you not know that the belief in evil spirits has been one of the commonest, one of the most vulgar and malignant types of the superstition which has darkened earth and sky, and degraded human life in every climate where it takes possession of the soul? Do you not know that heathenism has always dwelt largely on this gloomy dogma, that it forms half the so-called religions of India, Japan, and China, and has been at the root of all the worst corruptions of Christianity during the last eighteen centuries? Do you not know that it has been the unvarying custom of every ignorant age to attribute to malign spiritual agency, to evil genii, half the phenomena of nature, and half the events in Providence; and that the progress of science has been a hard-fought battle with this old enemy of knowledge and truth, which has been dislodged from its position only after ages of inquiry, of observation, and careful study of nature and man? Do you not know that the unreformed tendency of humanity is always to believe in evil more than in good, even in a God who is no better than a devil, and to attribute to the Supreme Eternal Power thoughts and passions which are absolutely contrary to the nature of justice and truth?

Well, we know all these things, and if we are, nevertheless, led to the conclusion that evil spirits exist, and exert a most fearful influence upon human destiny, it is against all our prepossessions, and under a full view of the possible perversions of the doctrine.

The question may be brought for examination within a very narrow compass. By no fair and straightforward method of interpretation can this doctrine be extruded from the Bible. The one point to determine is—What measure of authority belongs to the Bible on such a subject? The reference to evil spirits operating on mankind from the air clearly extends like a flaming arch across the whole firmament of Scripture. The Bible asserts, and most clearly in its final revelations, that the atmosphere of the earth as it flies along its orbit is haunted by cruel and wicked beings of mighty ambition and sleepless energy, whose aim it is by exciting passion and misleading thought to deceive and destroy mankind. "We wrestle not," says the great apostle, "against flesh and blood, but against the principalities, against the powers, against the



world-rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. vi. 12.)

I beg leave to point out, however, in this paper, several characteristics of the teaching of the Bible on Infernal Agency, to which sufficient attention has not been paid, though they go far to establish its truth.

1. This doctrine, clearly as it is taught in the Hebrew and Greek Scriptures, is at once distinguished from the gloomy and debasing superstitions respecting evil spirits found in heathen systems of mythology and religion, as in China, Ceylon, and India, by this—that it is taught along with the equally clear doctrine of the perpetually counteracting agency of good spirits called the angels of God. "Michael and his angels fight against the Devil and his angels." If the Bible declares that we wrestle against the "power of the air," it also declares that there are good spirits "sent forth to minister to the heirs of salvation." If a black cloud of asserted diabolic agency covers the world, and shuts out the light of God, in the representation of the Bible that black cloud is riven in many places, and through the rifts we see the guardian angels extending as a galaxy of stars across the midnight sky, and covering the world with a benignant redemptive agency sweeter than the influence of the Pleiades. This is a fact most noteworthy, for it has had this effect, that in no place where the Bible in its integrity has been popularly read has the doctrine of evil spirits usurped a disproportionate share of attention, or debased the public mind through the pressure of an overwhelming burden of gloom. Good and good beings, God over all, have always been represented by the Bible as sovereign and supreme. Evil, however powerful, is a temporary hindrance to the welfare of the universe. "Satan is to be trodden under foot shortly." Thus it has happened that the Christian believer in infernal agency is easily distinguishable from the devil-worshippers of Ceylon, or the paper-burning devotees of China and Japan, much more from the adherents of the Oriental theology, in which two equal powers of good and evil struggle through eternity for supremacy.

2. It is to be observed next, that the demonology of the Bible is developed in a method exactly the reverse of that which occurs in every other literature, ancient or modern. Alike in the East and in the West the general order of thought has been from more belief to less; from superstition and credulity to scepticism and rejection of mythologic folk-lore concerning genii and demons; from the old faith in devils to the more recent unbelief and Sadduceeism of "science." The further you go back in the history of nations the larger is the belief in bad agencies and evil spirits, the gloomier the superstition arising from terror at their power; and the nearer you approach to modern times the more has this belief yielded to the influence of doubt and questioning. Thus

it was in Greek history. Thus it was in the case of the Romans. Thus it has been in Chinese and Indian literature. And thus it has been in the thought of modern Europe. In the earlier Christian ages men readily believed in ghosts and demons; in our day a man who professes such a faith has to fight a fierce battle, and to render a severe account of his intellectual state to all his contemporaries.

Now observe the Bible. There we find, in a remarkable manner, the reverse of the phenomenon to which attention has been called. The farther back you go in Hebrew history, the earlier the epoch to which the Hebrew books belong, the fainter and dimmer is the character of the references to the agency of evil spirits. The nearer you advance towards the maturity of Jewish thought, when it was strongly influenced by Hellenic culture, the nearer you draw to the period of full and final revelation, the more distinct, the more emphatic, the more positive, the more detailed and absolute, the more pronounced and dreadful becomes the doctrine of evil spiritual agency. In the books of Moses you find it occurring only as a faint shadow on a dark and solemn background of terrestrial legislation. In the Gospels and Epistles, in the teaching of Christ and His apostles, you find it flaming out like red lightning on every side, whose "flash hangs durable in heaven;" you find a terrible clearness of outline and force of colouring given to the doctrine which at once astonish and overawe you. When according to all other experience this doctrine of evil agency ought to have begun to fade away, it comes into the front, the veil seems to be removed, and you are called to do battle with infernal enemies that almost visibly fill the air, and carry on a ceaseless war against God and man. And if a slight exception occurs in the scepticism of the Sadducees, that exception serves only to prove the rule with greater emphasis, of a general fixed resolve on the part of inspired teachers to affirm the reality of the powers which the Sadducees denied. Now this looks like a special Divine Revelation, for it contravenes the natural method of human thought.

3. There is another characteristic of the Scripture doctrine on Satanic action, which distinguishes it from all pagan mythologies. In the heathen mythologies the so-called good spirits were scarcely distinguishable morally from the bad, except in this one particular, that they were reputed arbitrarily to confer physical benefits upon their adorers, while the evil demons are hostile and mischievous. In the Bible the evil spirits are represented as evil, mainly because they are morally opposed to a God who is holy, and who can be acceptably worshipped only by righteous adorers. There is nothing conventional, local, or peculiar in the quality of the evil ascribed in

Scripture to the devil and his angels. The evil of their nature consists in opposition to a God who answers to the highest possible conception of Purity and Truth. The evil spirits of the Bible are the enemies of man because they are the enemies of "righteousness." They are to be abhorred and resisted because they have lost the image of God. Their ill-will is boundless, but their power is limited, and strictly subordinate to the Sovereign Perfection.

Thus the belief in the evil spirits of the New Testament never operates as a degrading influence on any one who also believes in the revelation of the Divine glory. It can operate for evil only when taken out of relation with what is revealed of Divine wisdom, mercy, and truth. There have indeed been many perverted Christians who have believed in the devil a great deal more than in God and in Christ, but these must not be taken as examples of the character which the Bible rightly used will produce in its disciples.

4. The last peculiarity in the Biblical doctrine on Satanic agency is, that it is an essential element in the system of Redemption which the Scripture professes in part to reveal. It is not an accidental excrescence, but belongs to the substance of the whole whether that whole be true or false. There is no special reason for rejecting this portion of the system more than any other. It is interwoven with every other element of Christianity. If the supernatural character of the doctrine be an objection, the same objection will lie against the belief in the holy angels of God, or in any Divine revelation whatsoever. If the circumstance of invisibility be an objection to faith, the same objection lies against belief in God, in Christ, and even in the human soul. The Bible teaches that the mission of the Incarnate Word was to destroy the works of the Devil; that redemption has respect to a previous ruin and death brought on humanity by a "man-killer" and "liar from the beginning," who is called the "ruler of this world," the "prince of the aerial power."

Not only are we taught that the reduction of man to the rank of creatures doomed to die was the work of such an agency, but we are urgently warned that that malign agency continues to dominate over mankind, to poison the world by its influence, to deceive the nations, and industriously to tempt individual souls to their eternal destruction. The reader of the Bible may not approve of this instruction, may find it opposed to his inner consciousness—may secretly doubt or openly deny its truth, but at all events it is in the Bible, it is everywhere in the Christian Revelation, most clearly of all in the teaching of the Son of God Himself. It is in His discourses that we discover the clearest, fullest, firmest assertion of the existence, action, and punishment of "the devil and his angels."

To say, as some do, that Christ herein showed His limitation and ignorance, is not for a man to show his own scientific accuracy. It is to beg the very question in dispute. How do you know that there are no evil spirits? Two hundred years ago men did not know that there were such things as oxygen or electricity; both invisible, and yet both most real. How do you know that Christ was ignorant, when He asserted in God's name that there were such beings? To say again, as others say, that Christ was not ignorant, but, knowing well that there were no Satanic spirits, He nevertheless dissembled, and accommodated Himself to superstitious usages of speech, to Jewish or Grecian folk-lore, is to strike at the root of His claim to be a heaven-sent messenger at all, much less the Son of God. If the doctrine of evil spirits is not true, there is no falsehood in religion more pernicious, more destructive in its operation, or which more deserves to be assailed and exploded by the prophets of God. The adversaries of the doctrine are witnesses to its pernicious quality, unless divinely true. To represent Christ as teaching wilfully herein a lie, is to take away His claim to be listened to on any religious subject whatsoever. If there be no devil and Satan, no "murderer from the beginning," no real "demons" to be cast out and conquered, then Jesus Christ proceeded wholly on a false basis, and has in this respect done more than any other teacher to debase mankind, and darken the horizon of human thought. But who can seriously believe that when He was professing to "cast out the spirits by His word," and to address as personal beings the demons whom He expelled, He was all the while talking to "Oriental figures," to tropes and metaphors for disease and lunacy, and that He voluntarily deceived both His disciples and the multitude? It is, at all events, quite clear that Jesus Christ believed in the devil and his angels, and believed Himself sent of God to overthrow "the kingdom of darkness;" and this goes a great way towards establishing the truth of the doctrine.

In a closing paper I shall collect together the Scripture testimony respecting the action of these infernal spirits, in individual character, in social life, in political affairs, in religious apostasy, and in the production of various new "revelations;"—and try to show how vast the range of their activity is represented to be among all except truth-seekers, in inciting to the simulation of religious life, such as that which deceives the modern nations into the idea that they "shall escape the judgment of God."

EDWARD WHITE.

*" UNTIMELY DEATH."*

WHO idly speaketh thus forgetteth God,  
 Without whose knowledge not a sparrow falls  
 With ruffled plumage to the daisied sod.  
 The saints the seer on Patmos saw  
 Stand round the throne, in robes white as the snow,  
 And bearing branching palms, were "small and great."  
 Those who away from earth's affections draw  
 Do ripen for the harvest of the skies,  
 In solemn, silent watches of the night,  
 Unseen by human eyes, and calmly wait  
 The coming of the Lord ; and when He calls,  
 With holy eagerness they rise and go,  
 Anticipation in their upturned eyes,  
 And their pale faces full of heavenly light.

JAMES BOWKER.

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*STEPHEN GOSSON:  
 THEATRICALS AND THEOLOGY.*

**D**RAMATIC Poetry is," says Lord Bacon, "a kind of visible history, giving the images of things as if they were present, while history represents them as past." This definition by the first philosopher of the Elizabethan era precisely agrees with that idea of "the purpose of playing," which the chief stagewright of that age entertained. Its "end," Shakespeare affirms, "both at the first and now, was and 'is, to hold as 'twere the mirror up to Nature, to show Virtue her own feature, Scorn her own image, and the very age and body of the time his form and pressure." A similar view was taken of the uses of the stage by Shakespeare's closest imitator and theatrical successor, Philip Massinger, who holds actors are men—

"That with delight join profit, and endeavour  
 To build their minds up fair ; and on the stage  
 Decipher to the life what honours wait  
 On good and glorious actions, and the shame  
 That treads upon the heels of vice."—*Roman Actor*, I. I.

Were this theory of the Stage, its aim and its influences, correct, "Dramatic Poetry, which has the theatre for its world, would be of excellent use, if it were sound ; for the discipline and corruption of the theatre is of very great consequence." "And," Lord Bacon further

remarks, "the corruptions of this kind are numerous in our times; but the regulation quite neglected." In this sentence we have the fact brought out that fair and plausible theory may be used to cover and conceal disreputable practices; and it appears to yield the point of view which explains the contest between theatricals and theology, in which the Puritans so sternly and strenuously engaged towards the close of the Tudor dynasty and during that of the Stuarts.

Hurrying fast after the strife of the Roses, came the intenser struggles of the Reformation. Under the stalwart arm of Luther, that colossal system of statecraft and priestcraft, which had endured for seven centuries, fell heart-stricken though not destroyed. Henry VIII. had wrested the proconsular authority from the legate of the Pope, and invested himself with it—scouting and denouncing Papal pretensions, but clothing himself in all the arrogancy of his old master. Transfer, however, is not abolition, and many disliked a Royal as much as a Papal headship of the Church. These, according to Fuller, received the name of Puritans in 1564—the very year of Shakespeare's birth. They abhorred concessions to the old religion, disliked the compromises which had been so elaborately drawn up to effect a politic, if not a political, halfway house between Rome and Geneva; they maintained that as far as possible the Church should be purged of all that rested on the authority of tradition or will-worship, and ought to be reconstituted in harmony with the pure Word of God; and hence they refused conformity to Episcopal usages and authority, on which account they have been written down as Nonconformists.

The "ironised terme" Puritan, as Warner calls it, did not, however, in its earlier usage possess so distinct a signification as Nonconformist—a designation proposed by Thomas Fuller—did. The former, indeed, is applied from the religious point of view, and, in the sense in which the dramatists of the Elizabethan age employed it, included all who were strict and serious in regard to a holy life, "were they," as Sylvester observes, "ever so conformable;" the latter refers rather to the political aspect subsequently presented by the more strict and stern of the opponents of Prelacy, when statecraft was employed to second priestcraft in its endeavour to usurp lordship over the consciences of men.

The Puritans were men in earnest, who looked on life as an endowment having holy uses and grave issues. On their part, the nobler purposes of human life seemed those alone permanently worthy of pursuit, so that when they saw the amusements with which men recreated themselves, they concluded that in these "they lost their time and truanted in the fundamental grounds of saving knowledge." On this account many then thought, as Mason did more recently, that—

"Too dark a stole  
Was o'er Religion's decent features drawn  
By Puritanic zeal."

"There were not wanting, therefore," Antony Wood observes, "certain scholars that made it their recreation to scoff at and jeer them." These were principally "The University Pens," who had betaken themselves to the occupation of playwrights, partly because their own wild lives unfitted them for office in the Church—sometimes indeed had occasioned their expulsion from the University; and partly because the Stage, in their "distressed fortunes," afforded them a sort of makeshift living in the transition state of professional life and patronage, free from the semi-servitude of being noblemen's clients or from the drudgery of tutorages.

The Roman clergy, availing themselves of the national instincts of Englishmen for concrete truth, and their higher appreciation of action than passion, had early adapted the Stage to religious purposes, taught the people by passion-plays and mysteries, and gratified their taste for boisterous animal delights by pageants and holiday processions—not unfrequently adding to its zest and relish by making the amusement provided somewhat of a rude *Lust-spiel*. Though, therefore, the immediate superintendence of the theatre had, about the Reformation time, been removed from the clergy, and been taken over by trading companies and guilds; this motherliness, as it were, of the Church to the Stage excited dislike and brought into disfavour the professors of the sock and the buskin. Besides, by far the larger proportion of the plots of our early dramas were drawn from Italian sources, and Italy was the land of Papistry, "the mother of abominations," the head-quarters and metropolis of the harlot-Church—

"Proud Italy,  
Whose manners still our tardy, apish nation,  
Limps after in base imitation."

Gosson enlarges this accusation of Shakespeare in the affirmation that "we have robbed Greece of gluttonie, Italy of wantonnesse, Spain of pride, France of deceite, and Dutchlande of quaffing." "Compare London to Rome, and England to Italy. You shall find the theatres of the one, the abuses of the other, to be rife among us. *Experto crede.*"

Doubly obnoxious, therefore, did the Stage become to the serious and the considerate. Even in the reign of Henry VI. the followers of Wycliffe had mourned over this corruption of the Stage and decadence of morality, saying, in a mixture of Latin and English—

"England goeth to nought,—plus fecit homo viciosus,  
To lust man is brought,—nimis est homo deliciosus,  
Godde's holidays,—non observantur honeste,  
For unthrifty plays,—in eis regnant manifeste."



In the early part of the sixteenth century it was proposed to check by direct legislation the abuses of the Stage, and curiously enough in these repressive measures, the Romanist priests, the former foster-fathers of the Stage, and the Reformation clergy, for widely differing reasons, were at one. The former had seen the miracle-play transformed into the moral-play, in which they and the scandals of the Church were held up to reprehension, as in the anonymous "*Lusty Juventus*," belonging to the reign of Edward VI., in the play of "*The Four P's*"—palmer, pardoner, potecary, and pedlar, by John Heywood, famous for "the mirth and quickness of his conceits." So it turned out, as we learn from "*The Epistle Exhortatory of an English Christian to his dearly beloved Country*," by Henry Stalbrydge, writing from Basel, 1543, they could be reproved thus: "So long as the players played lies, and sang bawdy songs, blasphemed God and corrupted men's conscience, ye never blamed them, but were very well content. But since they persuaded the people to worship their Lord God aright, according to His holy laws and not yours, and to acknowledge Jesus Christ, for their only Redeemer and Saviour, without your lousy ledgerdemains, ye were never pleased with them." The Reformation clergy, on the contrary, saw in the Stage a tendency to capering roisterousness and unfitting jesting, the firstlings of a declension from moral life; they beheld in it a fatal progress from "piping to playing, from playing to pleasure, from pleasure to sloth, from sloth to sleep, from sleep to sin, from sin to death, and from death to the devil," as Stephen Gosson hath it.

In 1567 the Archbishop of York interdicted the Whitsun Plays at Chester, but then, as well as in 1571 and 1575, they were performed in defiance of the Church in dependence on the people; in Leicester we find attempts made to suppress actors; the Coventry "*Mysteries*" were opposed; and in London great efforts were made by the citizens to restrain the theatres; for too frequently the wit of the Stage gave scurrilous expression to contempt for trade, tradesmen, and tradesmen's wives. It is so easy to be witty when scurrility gets that name. Under the pressure of both parties an agitation arose which resulted in the passage, with certain limitations, of stringent enactments against the indiscriminate performance of Stage-plays, and for the repression of the vagabondage of players.

Of one of the earliest of those who led the Puritan attack upon the Stage, we propose to give some account, as his works are rare, and fresh research has cast some new light on his life, progress, and productions. It is true that in many early works we find animadversions on playwrights and players, but with the partial exception of John Northbrooke's "*Treatise against Dicing, Dancing, Plays, and Interludes*,"

first printed in 1577, Stephen Gosson may be said to have commenced that direct controversial crusade regarding the theatre in which Philip Stubbes, George Whetstone, William Rankins, William Prynne, &c., led the opposition, and Sir Philip Sidney, Thomas Lodge, Thomas Heywood, &c., undertook the defence—a controversy which has had important results on literature and life in these English islands of ours; and on the relations of the Church to the recreations of the people.

"With regard to lives," wrote Lord Bacon in 1605, "we cannot but wonder that our own times have so little value for what they enjoy, as not more frequently to write the lives of eminent men." This deficiency has been frequently regretted regarding the life of Shakespeare, but it makes itself felt in a less degree in the biographies of all transition ages. We are only able to report that Stephen Gosson, a native of Kent, was born in 1555, and "was admitted a Scholar of Christ Church College, Oxford, aged sixteen or thereabouts, 1572. After four years' study he took the early steps towards a Degree in Arts, but did not complete his examinations, 'being pulled,' he says, 'from the University before I was ripe, and withered in the country for want of sap.'" He went, at the age of twenty-one, to London, where "he was noted for his admirable penning of pastorals," a fame which justified Francis Meres in his "Wit's Treasury," 1598, in saying, "the best in this kind are Sir Philip Sidney, Mr. Challenor, Spenser, Stephen Gosson, Abraham Fraunce, and Richard Barnefield."

Here he became an actor and a playwright, and devoted himself to literature with great diligence. During 1577 he produced two plays—the one "a cast of Italian devices, called the *Comedy of Captain Mario*;" the other a moral, *Praise at Parting*,—which retained their popularity upon the Stage even against his will. He also describes *Catiline's Conspiracies* as "known to be a pig of mine own sow," and says, "that the whole mark which I shot at in that work was to show the reward of traitors in *Catiline*, and the necessary government of learned men in *Cicero*, which foresees every danger that is likely to happen and forestalls it continually ere it take effect." While affirming of this and others that "these plays are good plays, and sweet plays, and of all plays the best plays, and most to be liked, worthy to be sung of the Muses or set out with the cunning of Roscius himself," yet conquering his literary pride by his religious contrition, he confesses—"I have sinned and am sorry for my fault; he runs far that never turns; better late than never. I gave myself to that exercise in hope to thrive, but I burnt one candle to seek another, and lost my time and my travail when I had done."

We know from verses of his, still extant, which appeared at the end of Henry Kerton's translation of "The Mirror of Man's Life," in 1576, that he was "seriously inclined," and probably during his playwright's novitiate

he had listened to the Revs. Thomas White, 1576, Thomas Wilcocks, 1577, John Stockwood, 1578, Thomas Sparke, 1579, when "the abominable practices of plays, in London, have been by godly preachers both at Paul's Cross and elsewhere so zealously, so learnedly, so loudly cried out upon;" and being aroused by them, began to look upon the Stage with a critical eye. "When I first gave myself," he says, "to the study of poetry, and to set my cunning abroach by penning tragedies and comedies in the City of London, perceiving such a Gordian knot of disorder in every playhouse as would never be loosed without extremity, I thought it better, with Alexander, to draw the sword that should knappe it asunder at one stroke, than to seek over nicely or gingerly to undo it, with the loss of time and want of success. This caused me to bide them the base at their own goal, and to give them a volley of heathen writers; that our divines, considering the danger of such houses as are set up in London against the Lord, might batter them thoroughly with greater shot." Thus was he determined to open his "School of Abuse, containing a pleasant invective against poets, pipers, plaiers, jesters, and such-like caterpillars of a Commonwealth: setting up the flagg of defiance to their mischievous exercise, and overthrowing their bulwarks by prophane writers, naturall reason, and common experience; a Discourse as pleasant for gentlemen that favour learning as profitable for all that will follow Vertue." This work was dedicated "To the right noble gentleman, Master Philip Sidney, Esquier, [to whom] Stephen Gosson wisheth health of body, wealth of minde, reward of vertue, advancement of honour, and good success in godly affairs." It is interesting to note the quick influence of Lily's "Euphues," which had been published in the spring of 1579 upon the style of an active and able literary man of that time. In the Epistle Dedicatory, Gosson excuses the greatness of his aim, considering the smallness of his means—a mere pamphlet, thus:—"The Schoole which I builde is narrowe, and at the first blushe appeareth but a doggehole; yet smal cloudes carie water; slender threades sewe sure stitches; little heares have their shadowes; blunt stones whette knives; from harde rockes flowe soft springes; the whole worlde is drawen in a mappe, Homer's Iliades in a nutte shell; a king's picture in a pennie; little chestes may holde greete treasure; a fewe cyphers contayne the substance of a rich merchant; the shorteste pamphlete may shrowde matter; the hardest heade may give light; and the hardest penne may sette downe somewhate worth the reading."

In the "Three proper and wittie familiar letters by Immerito [Edmund Spenser] and G [abriel] H [arvey]" there is one bearing date Oct. 16th, 1579, from Leicester House, in which Spenser informs Harvey of the opinions entertained by himself and a literary society called "The

Areopagus," of which Sir Philip Sidney was president, in which the poet who had "The Shepherd's Calendar" then in the press, remarks, "Of newe Bookes I heare of none, but onely of one, that writing a certaine Booke called 'The Schoole of Abuse,' and dedicating it to Maister Sidney, was for his labour scornede; if at least it be in the goodnesse of that nature to scorne; such follie is it, not to regarde aforehande, the inclination and qualities of him, to whom we dedicate our Bookes." Sir Philip Sidney's matured opinion of the subject appears in his "Apologie for Poetrie," written in 1581, although not published till 1595, in which a carefully-prepared reply to those portions of Gosson's tract which refer to the inseparability of falsity, effeminacy, and unchasteness from poetry is given.

Gosson's book created a sensation. He was immediately attacked on all sides and put upon his defence. In November, 1579, he issued "An Apologie of the 'Schoole of Abuse,'" in which he says it "hath met with some enemies, because it correcteth unthrifty scholars." "They that are grieved are poets, pipers, and players; the first thinke that I banish Poetrie, wherein they dreame; the seconde judge that I condemne Musique, wherein they dote; the last proclaime that I forbid Recreation to man, wherein you may see they are starke blinde. He that readeth with advise the booke which I wrote shal perceiue that I touche but the abuses of all these."

Several replies appeared, one entitled "Strange Newes from Africa," issued anonymously; another by Thomas Lodge, at first intended to bear the title "Honest Excuses," but ultimately published as "A Reply to Stephen Gosson's 'School of Abuse,' in a Defence of Poetry, Music, and Stage Plays," a work which was so thoroughly suppressed by the authorities that only two copies were extant prior to its being reprinted in The Shakespeare Society Papers in 1853. In his "Ephemerides of Phialo," published in November, 1579, also dedicated to Sir Philip Sidney, Gosson, being unaware of that poet's "scorn," says, "It hath beene my fortune to beare sayle in a storm since my first publishing 'The Schoole of Abuse,'" and near the commencement of the book itself, he says he thinks it "necessary to whip out those Doggs which have barked at me for writing 'The Schoole of Abuse;' and to the book he attached 'The Apologie' already spoken of, wherein he offers, "if they take up my glove and enter the lists; set downe their opinion and subscribe their names, I will gather in to them as fast as I can, and teache them to knowe the weyght of my clubbe." . . . . "They may wrastle with me and rore and rayle, yet truth is steady, and cannot be harde; and stired, cannot be broke with washe; highe and cleere, and cannot bee hurt."

Gosson was aided in his first denunciation of theatricals by "a great affecter of that vain art of play-making" in "A second and third Blast

of *Retraite* from plaies and theaters," which appeared in October, 1580, and in the meanwhile the actors in revenge brought out two of Gosson's plays, and diligently endeavoured to prevail on some of his acquaintances of both universities to write against him. In addition to this they brought out on the stage "The Play of Plays," intended to prove in opposition to Gosson that the Stage is the "Schoolmistress of life, looking-glass of manners or image of Truth," and that "Comedies nourish delight, and delight should never be taken from life." This ephemeral production having served its purpose, has passed into oblivion, all that we know of it being derived from Gosson's allusion to it in his next book.

Gosson had then, however, "departed from the city of London, and bestowed his time in teaching young gentlemen in the country, where he continued with a very worshipful gentleman and read to his sons in his own house." This he had done "as soon as he had inveighed against plays." His zeal in the cause of purity of life again brought him out in an energetic tractate entitled "Plays Confuted ; in five actions ; proving that they are not to be suffered in a Christian Commonweale, 1582." In this work he asserts that "whatsoever such plays as contain good matter, are set out in private, may be read with profite, but cannot be played without a manifest breach of God's commandment." . . . "Action, pronounciation, apparel, agility, musicke, severally considered are the good blessings of God, nothing hurtful of their own nature, yet being bound up together in a bundle, to set out the pompe, the plaies, the inventions of the Devil, it is abominable in the sight of God, and not to be suffered among Christians." He closes the work thus : "Plays are the inventions of the Devil, the offerings of idolatrie, the pomp of worldlinges, the blossoms of vanitie, the roote of apostacie, the foode of iniquietie, riote and adulterie : detest them. Players are the masters of vice, teachers of wantonnesse, spurres to impuritie, the sonnes of idlenesse ; so long as they live in this order loath them. God is mercifull ; his winges are spread to receive you, if you come betimes. God is just, his bow is bent, and his arrowe drawn, to send you a plague if you staye too longe." To the same effect spoke Philip Stubbes in his "Anatomy of Abuses," of which the first part appeared in May, and the second in November, 1583. In 1584, Lodge, in his "Alarum against Usurers," briefly noticed Gosson's "Plays Confuted." In 1586, Gosson issued a second edition of "The Ephemerides of Phialo," and in 1587 a second edition of "The Schoole of Abuse," and William Rankins in his "Mirror of Monsters" upheld the same thesis of the unlawfulness of stage plays.

Gosson's notoriety had such an effect on the mind of the gentleman in whose house he acted as tutor that he requested him to leave ; where-

upon, nothing daunted by this change of fortune, Gosson studied for holy orders; and was presented in 1591 by Queen Elizabeth to the rectorship of Great Wigborough, in Essex, where he laboured with considerable assiduity. In allusion to this change of profession, and the preferment it procured, William Gammage, in his "Linsie Wolsey," 1613, remarks twittingly—

"Is it not strange, in this our iron age,  
To see one climb to pulpit from the stage."

In 1595 he published anonymously his "Pleasant Quippes for Upstart Newfangled Gentlewomen," a satirical composition in verse, displaying more point than poetry, of which a second edition was called for in the following year. On May 7th, 1598, he preached at St. Paul's Cross a sermon from the words, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God; so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. xx. 20), which was subsequently published under the title of "The Trumpet of Warre," and is yet extant. In April, 1600, Gosson exchanged with the Rev. J. A. Bright, S.T.P., the living of Great Wigborough for the rectorship of St. Botolph, Bishopsgate, and entered upon residence shortly thereafter. It is not a little singular that after his resuming city life he ceased to publish, or to take further action in regard to the theatre. It has been inferred from this that under Shakespeare, Ben Jonson, &c., such reforms in the nature and character of stage plays had been effected as satisfied him, and this is perhaps rendered somewhat probable from the circumstance that in the very year of Shakespeare's death, October 2nd, 1616, he sent a letter, couched in highly complimentary terms to his "ancient friend," Edward Alleyn the player, a native of his parish, and founder of Dulwich College, for the maintenance of twelve poor men and women, recommending three needy persons for admission to the benefit of his charity; and, showing that he had, probably, not been "scorned," in September, 1617, he headed another recommendation of other poor people for admission to the same benefaction to the same friend of Shakespeare and Jonson. After the enjoyment, so far as we know, of a calm and serious period of peaceful and fruitful labour, "he departed this mortal life, about 5 of the clock on Friday in the afternoon, being the 13th of the month," and was "buried in the night of Tuesday, 17th Feb., 1623," the year in which Massinger's *Duke of Milan* and *The Bondman* were placed on the stage, and in which "Mr. William Shakespeare's Comedies, Histories, and Tragedies" were given to the public by his friends and fellows in the famous first folio.

In our retrospective review of the controversy on Theatricals *versus* Theology, we noted how, for the reprobation of theatricals, both parties of theologians had been stirred up, and had we space to continue our

remarks, we might show how, as in most cases, the points originally at issue were soon almost forgotten in the new topics which attached themselves to the controversy, and arose out of the circumstances of the time. It is more to our purpose to remark that the question was really complicated by two elements which were at that time not distinctly seen—the individualism of Protestantism and the growth of great cities.

After the Renaissance of the 15th century, came the Reformation of the 16th, which was followed in the 17th by the Revolution. The first and second effected social and moral life of the people, and the third the civil condition of the subject. Prior to the Renaissance a rigid copyism prevailed, and the Church exercised all her conservatism in controlling and overruling the exercise of investigative research and literary productiveness. Before the Reformation, the clergy held in their hands the management of personal life, and regulated with rigour and minuteness the habits and amusements of the people. Until the Revolution, the citizen was comparatively lost in the subject. When the people issued triumphantly from under the oppressive yoke of the clergy, they were, from their former tutelage, ill prepared for the serious business of self-management and the responsibilities of individual life. In the wildness of their newly-acquired freedom they rushed to extremes which justified Puritanism in its denunciations of the enormities of social life—enormities not only rendered more palpable but more unblushing by the aggregation into centres of an increasing population, many of whom had been cast off the straiter courses of life by civil war, and the transitions of fortune which that brings. London, about the time when Gosson wrote, contained about 150,000 inhabitants. Theatricals had taken to themselves all the enticements of the fairs, shows, mummeries and plays of the olden time; or as Gosson puts it, "As the Devil hath brought in all that poetry can sing, so hath he sought out every strain that music is able to pipe, and drawn all kinds of instruments into that compass simple and mixed. For the eye, beside the beauty of the houses and the stages, he sendeth in garish apparel, masks, vaulting, tumbling, dancing of jigs, galliards, moriscoes, hobby-horses, showing of juggling casts, nothing forgot that might serve to set out the matter with pomp or ravish the beholders with variety of pleasure." But besides this, theatricals had to a certain extent taken upon them functions somewhat analogous to our clubs and reading-rooms, our public meetings and our conversaziones—they intellectualised the recreations of the people, touched on public questions occasionally, and provided for a non-reading audience visible novels and palpable histories. They had attained over the minds of Englishmen a fascination which was inconsistent with the theology of the Reformation, for they had inherited the Papal taint, and thus had absorbed into them much of the unseasonable animality against which the advo-



cates of a pure life and "a conscience void of offence" were right in at once protesting. Theatricals required, like Falstaff, to "purge and live cleanly," if they were to be tolerated by and alongside of the theology of the age. Singularly enough, there arose at this juncture, in Puritan-loving Stratford-upon-Avon, free from the conscious grossness of the dwellers in great cities, and full of the healthy pulses of a noble and complete nature, a man capable of cleansing and Protestantising the Stage. This was the special work of William Shakespeare. He gave the life of Protestantism a full interpretation, he shows how character is fate, how from the faith and habits of men the circumstances of life take their colour and effect, and so produced the models of

"What (though rare) of later age,  
Ennobled hath the buskined stage."

In Shakespeare and in Jonson—with Beaumont and Fletcher, Webster and Massinger—we find the endeavour made to mediate between theatricals and theology, to purify and heighten plays by showing the individualisation of human life and the dependence of human happiness upon the inner will, which constitutes a true personality. Hence they imparted to their mimic representations a reasonable realism. They made Dramatic writing a profession, and rescued the Stage, for a time, from the coarse and vicious men—hostlers, tapsters, discharged servants, who performed, and from the rakes, desperadoes, hacks, and strollers who wrote for it. Gosson and his coadjutors, though they have been much scorned and scoffed at, did a good work in their day, if, as we believe, they showed the need for a reformed drama—and made way for the Stage plays of William Shakespeare.

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## COUNTRY MINISTERS.

### III.—THE ROBUST MAN.

THE kind of minister we thus designate is not peculiar to the country. He is often, when early developed, eagerly sought for some town pulpit; small but influential deputations of deacons even besieging him in his shabby little room at College, headed, perhaps, by an alderman, who makes respectful speeches to him as if he were a mayor. Nevertheless, a sufficient number of such men are settled in country places to warrant the inclusion of the type among country ministers.

The robust man is one who is distinguished by the largeness and many-sidedness of his nature. Keen mental acuteness, lively susceptibilities and genuine piety, are united in him to a masculine common

sense—common sense which enables him to be a scholar without becoming a pedant; to be tender-hearted without being sentimental; and to be earnestly religious without growing mawkish. Body, soul, and spirit seem equally to contribute towards making him a man; and a man emphatically he is. Not a clerical person bearing some resemblance to a man, but a real flesh-and-blood creature, with all his appetites and affections in good condition, and a capability of understanding, with an inward sense of brotherhood, a monk doing penance, or an orchard-robbing school-boy.

He is so essentially original that a close and accurate description of any one of his class would fit no other; but there are some general characteristics which he holds in common with all of his tribe.

He is a wide and discursive reader, having doubtless his tastes and hobbies, but gladly reading anything which may increase his knowledge. He has an instinctive delight in books which give knowledge of man; not those which profess to do so. Treatises on "The nature of man, morally, philosophically, and religiously considered," and pamphlets with catchy titles, such as "Man, what is he?" or "From Eden to Armageddon," he lends to weak-minded young men with an imaginary vocation for literary life. But anything which directly or indirectly can make more clear to him the feelings and habits of thought of a class or an individual, he reads gladly: trudging over quires of tedious print to find one suggestive sentence or notable fact. He would go through the "Glazier and Housepainter's Complete Practical Guide," recipes for materials and all, if he had any chance of understanding more fully the morose individual who coats all the woodwork of his house with an ugly and vile-smelling preparation, and then is lost to sight and inquiry for a week. He somehow finds comments on the Pentateuch—more valuable than some written by scholastic divines—in Parliamentary blue-books; and finds profitable matter of meditation in the undying interest of the nursery tales which have come down from the time when wolves were not unknown in England, and babies were wrapped snugly in the skins of slaughtered game.

His very Bible is to him a book about men, and his habit of thinking of its characters and writers as real living men with heads and hearts, gives in a great measure the force and originality to his sermons, which strangers think so odd, and with which his own people are so delighted.

His sermons are not odd: he has too much sense to ape singularity. If sermons generally are very different from his, so much the worse for sermons generally; for our robust friend's style has been formed chiefly by his habit of preaching to and for the living men and women before him. Some men preach to ideal creatures, begotten in books;

some to shadowy images of themselves, multiplied in numbers but all alike, like pens of sheep; some call from their graves the orthodox worthies of a past generation, and preach to the dead; and some preach to nobody, but, like a boy with an old horse-pistol, blaze away wildly, hoping that with such an amount of noise there may have been some execution. But this man, in a strange duality, hears his sermon while he makes it, nay, in a plurality of being, hears it for many, realising their reception of it; and in the preaching of it feels himself within his hearers. The strange experience which Paul pictures as that of the amazed hearer of the primitive preachers, wherein the auditors imagine the preacher knows their secret history and is telling it all out, is frequent in our friend's congregation. It is so doubtless in the congregations of men of very different types of character, but here it is known with a wide variousness. Not only sentimental young ladies and young men under conviction of sin feel it, but desolate widows, and well-drilled men of business, and surly men with a grievance, and charwomen with unsettled creeds on the matter of perquisites, and all kinds of people. Some one or two probably leave the chapel, alleging that the pure gospel is not preached, but the most part come all the more gladly, believing in the mission of one who tells them all things that ever they did. Even the highly respectable gentlemen whose spiritual state is such a mystery to simple, godly people, and who are vaguely thought of as "gospel-hardened," delight in the preacher, doubting somewhat whether religion is what he describes, but wishing they had heard such preaching twenty years ago.

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## DISESTABLISHMENT AND DISENDOWMENT, AND IRISH PROTESTANTISM.

BY AN IRISH PROTESTANT.

BY all impartial people familiar with Ireland, the Irish Church Act was considered to be both politically expedient and a measure of justice. Even by those who advocate most strongly the desirableness of State aid being granted to ecclesiastical organizations, the Irish Establishment, as a nineteenth century institution, was felt to be indefensible. As long as Ireland was regarded by British statesmen as a conquered province, to be held in subjection by a powerful English garrison, plausible reasons could be urged for maintaining the State Church. But as soon as the modern idea found acceptance, that Ireland should be regarded as a portion of the United Kingdom, and entitled to the full possession of British freedom, the continued establishment by law of the religion of the minority was a political mistake. The people of Ireland can only be taught to believe that they are an integral part of the British nation, by the removal of all marks of subjugation imposed upon them. The Irish Church was an enduring sign that Englishmen and Irishmen once stood in the relation of oppressor and oppressed. Originally forced on the country as a badge of conquest, its objectionable characteristics were permanently preserved. It was the Church of the aristocratic and the wealthy, supported by the money of the humble and the poor. It never attracted, or cared to attract, within its pale the Irish people. "You talk of Irish bulls," said Lord Lytton on one occasion, "but the words 'the Irish Church' are the greatest bull in the language. It is called the Irish Church, because it is a Church not for the Irish." Its clergy never strove to identify themselves with the interests of the nation, but uniformly, as a body, opposed every measure of national progress and national relief. To Catholic Emancipation, the Reform Bill, Free Trade, and National Education, they gave the most resolute opposition. Internally it was a Church full of abuses. Lay rectors pocketed salaries for which they never professed to do anything whatever. There were incumbents in whose parishes a public service never was performed. There were districts in which the religious ordinances of the few scattered Protestants cost the State £400 per annum for each family. The whole institution, in fact, was one gross and glaring anomaly, and well deserved to be designated (to quote the language of Earl Dufferin), "one of the greatest blots that ever sullied the constitution of a free people."

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Yet, in spite of all the abuses of the Irish Church Establishment, and

all the injustice of which it was a standing monument, there were many worthy, and not illiberal, people who deplored its contemplated overthrow. While admitting that it was not such an institution as any enlightened statesman of modern times would create, they yet conceived that, having been handed down to us from preceding generations, its continued existence was somehow necessary for the support of Irish Protestantism. The reasons assigned for this belief were not very clearly stated; but the gist of them was that the Disestablishment and Disendowment of the State Church would be such a discouragement to Protestants, and such an encouraging concession to Romanists, that Gospel truth would perish from the land. It never once occurred to these Church defenders that Romanism was creeping into the Irish Church itself, and that there were traitors in the camp of the great upholder of Protestantism. They did not consider, either, that the Protestant religion was able to exist in the United States of America, Canada, and Australia, independently of state aid. Their minds seemed to be capable of containing but one idea—the Established Church was “the great bulwark of Protestantism,” and must therefore be preserved. To perpetuate its existence was perhaps to treat with injustice the great majority of the Irish people, but everything was right which would aid in repelling the advance of that portentous monster—Ultramontane Roman Catholicism. Regarding his supposed progress, they were prepared to address the State in the language of Bassanio:—

“We beseech you  
Wrest once the law to your authority :  
To do a great right do a little wrong ;  
And curb this cruel devil of his will.”

The agitation carried on in Ireland in opposition to Mr. Gladstone's policy was most violent; but, in spite of all threatenings, prayers, and prophecies, the Church Bill passed both Houses of Parliament, and became law. On July 26, 1869, it received the Royal assent, and on January 1, 1871, it came into actual operation. Since the latter date we unfortunate Protestants have (to quote the language of a “humiliation hymn,” chaunted in a Northern Cathedral), been living in “a churchless land and Christless nation.” It becomes us to inquire how it has fared with us, and what are our prospects for the future. We rejoice to know that the present condition of Irish Protestantism is such as to justify us in thanking God, for Disestablishment and Disendowment, and taking courage.

Before considering the effects of the Church Act on the institution specially operated upon, we may glance in passing at the political consequences of Mr. Gladstone's Irish ecclesiastical policy, and note its influence on organisations outside the pale of the late State Church.

The Irish Establishment was justly considered to be a standing offence to the great majority of the population of Ireland, and its removal was expected to aid in allaying popular disaffection in districts where it unfortunately exists. We cannot see that it has done this as yet to any appreciable extent. The fact is, that the State Church was not latterly felt by the mass of the common people to be a practical and pressing grievance at all. Its existence had come to be regarded as a sort of necessary evil; it did not extract the money by which it was supported directly from the pockets of the peasantry; and the Roman Catholic clergy never stimulated the agitation for its overthrow. The priests were not altogether unwilling that the religion of the minority should be endowed by the State, as it enabled them to make irresistible appeals to the liberality of their flocks, and furnished, to all who might inquire, a plausible reason for Irish discontent. However, although no immediate political effects have been produced by the passing of the Church Act, we are not disposed to consider it valueless, as a piece of remedial legislation. It could scarcely be expected to produce the almost instantaneous results which followed the passing of the Land Act. The restraining of landlord oppression was something which at once arrested the attention of the people. But we believe that the Church Act will yet prove "a message of peace." When Irish Roman Catholics begin to find that Protestants are no longer regarded by the State as a privileged class, but that they have to pay their own ministers, and build their own churches, just as Catholics are obliged to pay their own priests, and build their own chapels, a feeling that they are regarded by England's Queen as standing on an equality with the rest of her subjects will be produced—a feeling hitherto little stimulated in the breasts of ignorant Irishmen.

The three leading religious denominations in Ireland are the Roman Catholic, the Protestant Episcopalian (late Established Church), and the Presbyterian. In round numbers the Roman Catholic Church has 4,250,000 adherents, the Protestant Episcopalian 700,000, and the Presbyterian 600,000. Both the Roman Catholic Church and the Presbyterian received small endowments from the State, the former a grant of £26,000 per annum for the support of the College of Maynooth, the latter some £45,000 per annum for the payment of minister's salaries. Both endowments were, of course, removed by the Church Act, all individual vested interests being respected.

As might have been anticipated, recent ecclesiastical changes have produced little effect on Irish Roman Catholicism. The Catholic clergy can now feel that they are recognised by law as on an equality with their Protestant brethren. As a set-off to this privilege, however, they have to lament the loss of a valuable grievance, and to see Pro-

testantism freed from the shackles of the State, and exhibiting unwonted signs of healthy activity. Their loyalty to the British Government has not been increased.

Disendowment has, however, influenced considerably, and influenced for good, the Irish Presbyterian Church. The *Regium Donum*, as the annual grant by the State of a miserable pittance of £70 to each Irish Presbyterian minister was called, had come to be an unmixed evil. The State, it is true, demanded no right of ecclesiastical control in return for the gift (and even the Free Church of Scotland was not more free from risk of direct state interference than the Endowed Irish Presbyterian Church); but it was conferred, nevertheless, in a manner which was very humiliating to the recipient. It was dependent on an annual grant of the House of Commons, and was often granted grudgingly. While the leaders of Irish Protestant Episcopacy thought that their mountain stood strong, they opposed, through their Parliamentary representatives, any state recognition whatever of Presbyterianism; or, at least, claimed the political support of the Ulster Presbyterian yeomanry in return for the withdrawal of opposition. (When the Church began to be in danger, it is true that they reversed their policy, professed an ardent desire to see the *Regium Donum* perpetuated, and invited their "dear Presbyterian brethren" to aid them in defending Irish ecclesiastical endowments.) Political degradation was part of the price which the Irish Presbyterian Church paid for the Royal grant—political degradation in Ireland and political degradation on English soil; and she had a famished exchequer after all. The Royal bounty was utterly insufficient for the support of the ministry, and the vain anticipations of its being increased that were indulged in, chilled and deadened the Christian liberality of the people. The clergy were compelled to go as beggars to the State. Session after session, deputations of Irish Presbyterian ministers wended their way to London to be "snubbed" by the Prime Minister for the time being, and to wander for a week or two round the lobbies of the House of Commons supplicating the favour of any obscure M.P. who was gracious enough to listen to their complaints. For a considerable number of years past the worth and intellect of the Irish Presbyterian Church have protested against this miserable policy, and all interested in her highest well-being hailed Disendowment as a boon. Her friends have not been disappointed in their anticipations. Regarded merely from a financial point of view, the Irish Presbyterian Church was never before in so prosperous a condition. When the State's aid was withdrawn, the appeal made to the liberality of the people met with a cordial response. The Clergy, on their part, showed the utmost confidence in the Laity. Their vested life-interests were, of course, respected by the Church Act; and leave was given to each annuitant to commute his annuity for a

capital sum. Commutation was all but universally carried out, and the money received has been invested for the benefit of the Church. It realises a sum of between twenty and thirty thousand pounds per annum; but the laity have not only raised sufficient to bring the dividend for each minister from the central fund up to the old stereotyped £70 a year, but have increased this sum by more than twenty-five per cent. The payments made by each congregation to its own pastor are also increased, in most instances, as well as the dividend from the central fund. Contributions to every object of Christian liberality, as well as to the support of the Ministry, are increased likewise. Something higher and better, too, than a mere advance in financial prosperity, seems to have been stimulated by the Disendowment crisis. An energy and spirit in all sorts of Christian work have been infused into the people such as was never witnessed before. We quote a few sentences from the inaugural address of the Moderator of the General Assembly of the Presbyterian Church in Ireland, delivered at the recent meeting of that body in Belfast, which well describe the present position and prospects of Irish Presbyterianism :—

“ We are here with a flourishing exchequer, after having passed through a testing crisis in our financial arrangements. For years we went to our statesmen hat in hand, and entreated them in vain to increase our income. But God in His Providence laid His hand on the *Regium Donum* in which we trusted, and sent us to His people; and having reminded them of the Divine command, ‘ Let him that is taught communicate to him that teacheth in all good things,’ we have received a generous response in our goodly Sustentation Fund, of which a very cheering report will be laid before you. Another matter for earnest congratulation and thankfulness is the new spirit of co-operation which has arisen amongst the lay members of our Church. A happy and wonderful change is passing over us in this respect. The time is not long gone by when ministers had to undertake and discharge all sorts of work. Now not only old friends, but young men, fair matrons, and smiling maidens are coming to the front and relieving us of all charge in serving tables, so that soon we shall be able, with the Apostles, ‘ to give ourselves continually to prayer and the ministry of the Word.’ ”

We pass on to consider the effects of Disestablishment and Disendowment on the Established Church of Ireland. It cannot be denied that there was some reason to dread that in her case untoward consequences might follow separation from the State. Her position was widely different from that of the Presbyterian Church. To careless observers it seemed not improbable that by Disendowment she would be landed in financial difficulties. Her people were utterly unaccustomed to give anything for religious purposes, except perhaps a few wretched contributions each year for the support of foreign missions. Although the Presbyterians received a partial endowment from the State, they had still to supplement largely the salaries of their ministers, build their own churches and other ecclesiastical edifices, and in various ways contribute for the support of their religion. It was not so with the Protestant



Episcopalians. Again, it was not improbable that the Irish Episcopal Church might get into difficulties in making arrangements for self-government. The Presbyterian Church was always thoroughly organised and thoroughly independent of State control. The Episcopal Church had never been accustomed to act or think for herself. In the Presbyterian Church there was agreement in regard to matters of doctrine and discipline; in the Episcopal Church there was not. It was feared that when the chains which bound the members of the Episcopal Communion to the State, and to each other, were broken, discord and disintegration would ensue. No foes fight so fiercely as *quondam* friends; and the division of the Protestant Episcopal Church into a number of antagonistic sects, in case it happened, might be expected to do a deadly injury to the Protestant cause. We are happy to be able to state that none of the anticipated evils have been experienced. The financial condition of the Disestablished Church is at present most satisfactory; and it is matter of surprise how any one ever could have dreaded for her financial difficulties. She mustered among her adherents the wealthiest of the landed proprietors, and other wealthy classes. These men never wearied talking of their attachment to Protestant truth; and surely it was not to be expected that while the half-starved Catholic peasantry continued to support *their* Church in comfort and affluence, Protestant *millionaires* would allow Protestantism to die of starvation. The Disendowed (?) Church has not as yet, however, had much occasion to invoke the liberality of her sons. Ample compensation for all vested interests was provided for by the Church Act, and she has availed herself to the utmost of the privileges thus accorded to her. Mr. Gladstone, in one of his speeches on the Church Bill, estimated the value of the Irish Church property at sixteen millions, and he considered that some seven or eight millions of this sum would remain as a "Surplus," after the Irish Church Commissioners had discharged the claims made upon them. The Church Act provides that this surplus shall "be appropriated mainly to the relief of unavoidable calamity and suffering." The framers of the Church Bill little foresaw the elasticity of the claims which would be submitted to the Commissioners. When all the compensation awarded to archbishops, bishops, deans, "priests," deacons, beadles, and bell-ringers, and the other ecclesiastical functionaries who held working or sinecure offices in the Irish Establishment, has been paid, and when those who owned advowsons have been recouped for their temporal and spiritual losses, the "Irish Church surplus" will be a very modest sum indeed. We do not mean to comment upon some questionable proceedings of the leaders of Irish Episcopacy during the interval between the passing of the Church Act and its being brought into operation. The attempt to create a large

number of new vested interests by ordaining them curates in every city was, however, not very creditable; but our business at present is to chronicle facts, and not to censure actions. There is no need to dread that the Protestant Episcopal Church in Ireland will in the future be crippled for want of funds. Before being disendowed, she had more wealth than she could well employ (an annual income of some £600,000, and less than 700,000 adherents.) Disendowment has left her with quite as much wealth as is good for her.

In preparing a scheme for the government of their Church, Irish Episcopalians seemed to be careless to plead, in favour of any of their contemplated arrangements, either Scriptural authority or historical precedents. Their plans have been suggested principally by considerations of expediency. When the Church was disestablished, the help of the laity was needed in her reconstruction; but a sort of silent struggle between the lay and clerical elements seems at once to have commenced. The clergy were determined, if possible, to maintain their absolute supremacy. The laity, however, were resolved that, inasmuch as they would in future be called upon to contribute to the support of their Church, like their Presbyterian fellow-Protestants, like them, too, they would insist on having a share in Church government. In especial, they were anxious to obtain for each congregation the right to choose its own pastor, and for the general mass of the people the right to object to Romish absurdities, or Ritualistic innovations in doctrine or worship. The scheme ultimately drawn up for the government of the Church was a curious attempt to form a stable compound out of oligarchic and democratic elements. We cannot here examine it in detail; but we may state that its root principle appears to be that the laity shall have a great deal of the *semblance*, but very little of the *reality*, of power. This will be evident if we consider, by way of illustration, the constitution of the supreme Church court, and its method of procedure in the transaction of business. The Supreme Court is the "General Synod." It consists of the archbishops and bishops of Ireland, and of two hundred and eight clergymen, and four hundred and sixteen laymen elected by the Diocesan Synods. It would seem at first sight that the laity must have a preponderance of influence in the government of the Church; but it is a mistake to suppose that they have any real power whatever. The constitution of the General Synod is such that, although the laity from their numbers may have the best of it in the talking, yet when it comes to the voting the clergy are omnipotent. The Synod consists of three "orders,"—the Bishops, the Clergy, and the Laity; and of two "Houses,"—the two Archbishops and the ten Bishops constituting the "House of Bishops," and the clergy and laity the "House of Representatives." The different orders unite in the discussions, but

the two Houses vote separately, and a motion can only be carried by securing a majority in both. When a vote of the House of Representatives is about to be taken, it is competent for ten members of either of the orders of which it is composed to insist that the clergy and laity shall vote separately, and a motion can only be carried when a majority of each order is in its favour. A motion involving a change in the formularies of the Church can only be carried by a majority of two-thirds of those present and voting—two-thirds of the whole House, or two-thirds of each of the orders of which it is composed, if the "vote by orders" be demanded. Finally two-thirds (eight) of the bishops can put a *veto* on any measure whatever, even although it should be sanctioned by the six hundred and twenty-four members of the House of Representatives. It is manifest that the numerical preponderance of the laity in the Synod avails nothing so long as the system of "vote by orders" and the episcopal *veto* are retained. At the late Synod meeting in Dublin the laity were defeated on every motion which they were anxious to carry by the application of the "vote by orders" principle. An amount of indignation was, however, aroused by some of the decisions, which will ere long result in an imperative demand for the recognition of popular privileges. By those who are anxious for liturgical revision the present system is regarded as peculiarly obnoxious; since it permits a minority of one-third of the clergy in the Synod, if they are so disposed, effectually to prevent any reform whatever.

The most important effects of her separation from the State upon the Irish Episcopal Church have been the increase of religious earnestness produced, and the stimulus given to the cause of pure Protestantism and Evangelical truth. In many districts the interest of the people in religious matters has been greatly increased. Irish Episcopalians were never tainted with either Ritualism or Rationalism, but religious indifferentism was only too prevalent amongst them. It could hardly have been otherwise. There was nothing to interest the people in the success of their Church. She needed no material aid which they could give her, as her every want was supplied by the State. The clergy were in a position to disregard the approval or disapproval of their few scattered parishioners. They were in no way dependent on the latter, and the number of Protestants in many districts was not large enough to develop a public opinion hostile to clerical neglect. The clergy were, therefore, exposed to strong temptations to be lax in their duties. To their credit be it told, there were many men among them who were worthy of their vocation, and who had no greater ambition than to spend and be spent in their Master's service. But there were many others also who were more bent upon enjoying the ample salary which they received for their supposed ministering to the spiritual wants of a

few Protestant families, than upon performing parochial work. To these men, dawdling round Dublin drawing-rooms, the pertinent question might often have been appropriately put, "With whom hast thou left these few sheep in the wilderness?" All this has been changed already. The people, having to contribute to the support of their Church, have begun to be interested in her progress. The clergy feel that to be really useful to themselves and others, they must be earnest in work. In future it will be a custom in Ireland that they who 'live of the Gospel shall preach the Gospel.'

The thorough check given to the introduction of anti-Protestant doctrines and practices in the Irish Church is most noteworthy. The Irish Church clergy were never tainted with Rationalism, as that would have implied a worship of intellect to which they are not disposed. Latterly, however, many of them showed strong sympathy with Ritualism and High Churchism, to cultivate which requires very little intellect indeed; and, although the people were bitterly opposed to any departure from Protestant simplicity, in doctrine or worship, they were powerless to check the advancing tide of error. A proof of the growing hostility of many of the clergy to unadorned Scriptural truth and religious toleration was afforded in 1869, by the approval with which numbers of them greeted a small devotional manual\* imported from England, and extensively circulated in the Archdiocese of Dublin. The *doctrines* of this publication may be learned from the fact that it inculcated the necessity of prayers for the dead, taught that "priests" can forgive sins, and asserted the objective presence of Christ's body in the Communion bread; its *tolerant spirit*, from the fact that it adduced Scripture texts to show that Dissenters were chargeable with "idolatry," with "serving, not our Lord Jesus Christ, but their own belly," with being "Antichrists" and "mockers walking after ungodly lusts—sensual, having not the spirit;" its *decency* from its sanctioning some of the coarsest questions of the Confessional. The indignation roused in the minds of the laity by the clergy countenancing such teaching caused them to unite with the Evangelical Clergy in an effort "to check the introduction and spread of novel doctrines and practices opposed to the principles of our Reformed Church." And as they wisely recognised that it is possible to propagate Romish dogma under cover of the sanction of some statements in the Anglican Prayer-Book, they pressed vigorously a demand for liturgical revision. This agitation resulted in the appointment of a Revision Committee, which reported its progress to the General Synod recently

\* "*Short Prayers for those who have little time to Pray, &c.*"—We should say, the less time the better, if they follow all the directions of this production.

held in Dublin. Some valuable changes in the interests of Christian toleration and Scriptural truth were recommended by this committee, as, for example, the omission of the damnatory clauses from the Athanasian Creed, and the repudiation of the doctrine of priestly absolution. These changes were supported in the Synod by the great mass of the lay members, and motions in favour of them were carried by large majorities of the House of Representatives. The "vote by orders" system, however, enabled the clergy to prevent them from being passed into law. Changes in the objectionable passages of the Prayer-Book, or changes in the system which allows the clergy to prevent change, are, however, sure to be introduced next year. The Protestant people of Ireland are thoroughly Evangelical in their views, and they are resolved that their children shall be taught nothing but Evangelical truth. Some may say that to restrict the clergy in their teaching is an outrage upon liberty of thought. We scarcely think so. Where the people pay for instruction in Bible truth, they have surely a right to demand that Bible truth shall be taught. Would a man, employing a tutor to instruct his sons in astronomy, be content to allow that tutor to lecture continually on the merits of the Ptolemaic system? We have not much sympathy with those who call out for toleration for the clergy to thrust mediæval absurdities down people's throats. If a man feels that he cannot conscientiously instruct us in Gospel truth, we prefer to allow him to transfer his labours to some other field of usefulness, and leave us at liberty to choose another teacher. We do not regret the loss of his services, for we have no faith in the doctrine that "Ritualism exalteth a nation."

There are many other points of interest indicative of the hopeful condition of the Irish Episcopal Church which we might notice, did space permit. In scrutinising her recent history, we also meet with some things which we cannot refer to without regret. It is to be deplored that she did not seize the opportunity of commencing the cultivation of a more conciliatory spirit towards other Protestant communions which the period of her separation from the State afforded. From the Presbyterian Church she differs little in doctrine, and she has a common interest with her in resisting the common foe of both—Ultramontane Romanism. While she was patronised by the State, her position of artificial superiority, perhaps, prevented her from holding real fellowship with unprivileged Protestant Churches. When disestablished and disendowed, she might, without loss of dignity, have offered the right hand of fellowship to her Presbyterian sister, who has so long and so successfully laboured in Ireland in the cause of Protestant truth. Her spirit, however, was well expressed by one of her clergy, who declared in a speech in the first meeting of the representatives of the Disestablished Church, that if he were to hold any fellowship

with Presbyterians, he would give them the "*left* hand of fellowship,"—a sentiment with which many sympathised, and which there was none found to rebuke. Her deliberate adoption of the name, "The Church of Ireland," thereby pronouncing a sentence of spiritual outlawry against eight-ninths of the Irish people, was not calculated to promote Protestant union. We regret also that she still continues to advocate her old absurd policy on the Education Question—that the State should provide schools where the religious rights of Protestant children should be respected, and the religious rights of Roman Catholic children should not. By her resolute determination to force the Bible on all the Irish people, whether they will have it or no, she has powerfully aided Cardinal Cullen in times past, and she is now helping forward the introduction of a system destructive of Bible truth. There was much, however, in the debate on the Education question in the late General Synod that was encouraging. A considerable minority were in favour of the principles of civil justice and religious toleration being impartially carried out in Ireland. The old worn-out cant about its being the duty of every Christian State to force Scriptural teaching on all its subjects, was less used than formerly. Many speakers admitted that a man was not necessarily an atheist, or even an opponent of the Bible, if he failed to recognise the wisdom of making Bible-reading compulsory in all State schools. One clergyman maintained the view, that circumstances might arise under which it would be the duty of a Christian State to provide a purely secular system; and he was listened to with respect. Cardinal Cullen is rapidly losing some of his ablest allies in the Protestant Episcopal Church.

In conclusion, we beg to commend to the attention of English Church defenders a sentiment which we have frequently heard of late from the lips of those who little more than three years ago were fanatical members of Irish Church Defence Associations:—"Disendowment and Disestablishment have been the means, under God, of saving the Protestantism of our Church; and the Protestantism of the English Church might be saved yet, if she were Disestablished and Disendowed."

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### THE BAMPTON LECTURER ON THE INDEPENDENTS.\*

IN the historical review of the rise of Independency in England, which occupies the larger half of Mr. Curteis's second lecture, we find a striking illustration of his own charitable theory accounting for the language used by some Dissenters towards the Church of England:—"In controversy, men do not make sufficient allowance for the extraordinary refraction produced by antipathy and bias. . . . The oar that looks broken beneath the water, is with great ado and alarm pronounced and believed to be really broken" (pp. 103 and 104). That he has endeavoured to be fair we cordially acknowledge; but he has been unable to read our history in any other light than that which streams through the purple and gold of cathedral windows. All his sympathies are hostile to those who have suffered for the principles of Congregationalism, and on the side of the men who persecuted them. In the victims of ecclesiastical oppression he can see very little except an inexcusable determination to resist lawful authority, and an incapacity to distinguish between the rights of the Church and the rights of the individual conscience. For the intolerance from which they suffered he elaborately apologises; it was the fault of the age, not of the men; it was inspired by political reasons, not by ecclesiastical animosity; it was naturally provoked by the perversity of those who refused to accept the innocent regulations about vestments and ceremonies which were necessary to the order and decency of public worship. It is no part of our intention to discuss, in detail, the accuracy of the impression which Mr. Curteis has given to his readers of the great struggle to perfect the Reformation, which may be said to have commenced in the reign of Elizabeth, and is not yet over; but there are two or three points on which we should like to offer a brief criticism.

In his apology for the severity of the measures with which Elizabeth and her statesmen repressed Puritanism, he assigns a principal place to the dangers by which Protestantism, or rather the English nation itself, in consequence of the Protestant faith of its queen, was exposed for many years after Elizabeth's accession to the throne. There were plots against the Queen's life. There were conspiracies against her government. The old faith was still strong in the northern counties. The

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\* Dissent in its Relation to the Church of England. Eight Lectures preached before the University of Oxford, in the year 1871, on the Foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By GEORGE HERBERT CURTEIS, M.A., Prebendary of Lichfield. London: Macmillan and Co.



heir to the throne was a Romanist. In France, the fierceness of the hostility to Protestantism manifested itself in the frightful massacre of St. Bartholomew. The whole power of Spain, at that time the mightiest of European States, was pledged to the destruction of the Protestant queen. "Who can wonder at her righteous indignation, who can seriously blame her impatience, at the Puritans and Brownists, who—with their incredible puerilities about cap and ring, and surplice and tippet—were sedulously and conscientiously labouring to undermine the foundations on which her house, and theirs, was built?"

But there is an earlier question which Mr. Curteis has overlooked. The rejection of "cap and ring, and surplice and tippet," was a point of conscience with the Puritans; but that it could have been a point of conscience with the authorities in Church and State to enforce the use of the vestments and the observance of the ceremonies to which the Puritans objected, it is very hard to believe. If it was "puerile" to resist these ceremonies, was it not still more "puerile" to enforce them? Moreover, scruples which appear to Mr. Curteis to be nothing more than "incredible puerilities," assumed in those days a form sufficiently serious to touch the consciences of the ablest, most learned, and most devout men in the English Church.

Dr. Short, Bishop of St. Asaph, appears to us to have penetrated far more deeply into the real nature of this controversy than the Bampton Lecturer. In his "*Sketch of the History of the Church of England*," there is the following passage, which we commend to the consideration of Mr. Curteis:—

"It can hardly be necessary in the present day to prove that outward habits are to be ranked among things indifferent, and that the clergy, therefore, ought to comply with such injunctions as are given by the legal enactments of the country; but the general antipathy exhibited in London and elsewhere to the cap and surplice, prove that the consciences of brethren were then easily offended; while the methods used to remedy the disorder show that such scruples were not always treated with becoming tenderness. The majority of the London clergy complied with the order concerning the unity of apparel, but a considerable number refused to do so, and were subsequently deprived of their preferments. This species of tacit resistance to the authority of the Crown was not confined to the lower orders of the clergy, or to those whose situation in life, or want of education, might lead us to doubt the probability of their estimating the question fairly; but men of considerable weight entertained scruples on the subject, and some of them were even exposed to the penalties of the law. Sampson, Dean of Christ Church, and Humphrey, President of Magdalen College, Oxford, were cited before the Ecclesiastical Commission, and required to conform in the use of the cap and surplice; and though they wrote a most submissive petition, declaring their scruples and unwillingness to comply, because the law con-

cerning the restoration of the ceremonies of the Roman Church is joined with the hazard of slavery, necessity, and superstition, yet no alternative was left them but that of surrendering their scruples or their places. Their conduct throughout seems to have been that of men of tender consciences, not of persons obstinately bent on following their own devices; yet Sampson was imprisoned and deprived, and Humphrey, after having been connived at for ten or eleven years, ultimately complied with the ordinances of the Church. Such Christian and dignified submission as was exhibited by these men could not be expected from all; nor indeed did all others display it; but that species of insolent opposition to all church discipline, of which instances subsequently occur, was of later growth, and may possibly owe its origin to the severities now practised. In estimating the fault or the punishment of these men, *our judgments are liable to err, from not knowing what opinions were generally entertained about the dresses themselves. In the present day it seems absurd to talk of the necessary connexion between Popery and a square cap and surplice; yet, where knowledge was scarce, and prejudice strong, such a connexion existing in the minds of the people might have produced infinite harm.* At all events these disputes among Churchmen must have been very injurious to the cause of real piety. It may now appear probable that greater concession to the weaknesses of sincere brethren might have been made with advantage by the stronger and the sounder members of our distracted Church." (Pp. 372—374.)

It was not only Sampson and Humphrey who objected to the vestments; Jewell, Nowel, Grindal, Sandys, and other Churchmen almost as distinguished as these, shared the Puritan objection to them, although they did not feel obliged to offer the same determined resistance to the authority of the Crown. It is a great mistake to imagine that the Puritan party, in the time of Elizabeth, was an inconsiderable and unreasonable faction. A motion made in Convocation, in 1562, to abolish all Saints' days, to omit the cross in baptism, to leave kneeling at the communion to the Ordinary's discretion, to take away organs, and one or two more of the ceremonies then in dispute, received the support of 58 votes, the votes against it being 59, so that it was lost by a majority of one. That the Puritan party predominated in the House of Commons is well known, and this indicates that they had the sympathy of the majority of the Protestant gentry.\* But for Elizabeth's obstinate determination to retain the objectionable ceremonies, and the want of resoluteness in leading ecclesiastics in resisting her will, the scruples of the Puritans would have been respected, and the troubles which agitated her own reign, and gradually grew more and more serious under her two successors, might have been indefinitely postponed.

Not only the spirit of toleration, but the true dictates of political sagacity, should have led the statesmen of those days to conciliate Puritan antagonism. Mr. Curteis, indeed, finds in the perplexities and

\* Hallam's "Constitutional History of England," 6th Edition, Vol. I. pp. 175—189.

troubles which surrounded the throne of Elizabeth an apology for persecution; Mr. Hallam, with what we cannot but regard as a truer estimate of the actual condition of affairs, recognises in these very perplexities and troubles reasons that should have led the statesmen of that age to adopt a more generous policy.

"In so awful a crisis, to what could they better look than to the stern, intrepid, uncompromising spirit of Puritanism; congenial to that of the Scottish Reformers, by whose aid the Lords of the Congregation had overthrown the ancient religion, in despite of the Regent Mary of Guise? Of conforming Churchmen in general they might well be doubtful, after the oscillations of the three preceding reigns; but every abhorrer of ceremonies, every rejecter of prelatical authority, might be trusted as Protestant to the heart's core, whose sword would be as ready as his tongue, to withstand idolatry. Nor had the Puritans admitted, even in theory, those extravagant notions of passive obedience which the Church of England has thought fit to mingle with her homilies. While the victory was yet so uncertain, while contingencies so incalculable might renew the struggle, all politic friends of the Reformation would be anxious not to strengthen the enemy by disunion in their own camp. Thus Sir Francis Walsingham, who had been against enforcing the obnoxious habits, used his influence with the scrupulous, not to separate from the Church on account of them; and again, when the schism had already ensued, thwarted, as far as his credit in the Council extended, that harsh intolerance of the bishops which aggravated its mischief."\*

Mr. Curteis is specially severe upon Mr. Joseph Fletcher and Mr. Skeats, for the manner in which they speak of Archbishop Parker, who in his judgment was "a kind-hearted, loyal, and courageous Englishman, an orderly and law-abiding man, a lover of books and of peaceful studies, an earnest remonstrant against all harsh measures" (p. 61). In the severity with which the Nonconformist historians have spoken of the Archbishop he finds an illustration of the "unpardonable" language which "has, from the very beginning, disgraced the Puritan cause" (p. 62). It is not our business to justify the very vivid epithets which the two writers to whom we have just referred have employed in their account of the Archbishop; but, as we have just had occasion to quote from Mr. Hallam, who certainly cannot be charged either with Nonconformist ignorance or Nonconformist fanaticism, we cannot help saying that the impression which Mr. Hallam gives of Parker is very much more like that given by Mr. Fletcher and Mr. Skeats than that given by Mr. Curteis. Hallam says: "In the copious memorials of Strype we find the Archbishop rather exciting the Queen to rigorous measures against the Puritans than standing in need of her admonition" (p. 179). Again: "This [peaceful toleration] it was vain to expect

\* Hallam's *Constitutional History*, Vol. I. pp. 194—195.

from the Queen's arbitrary spirit, the *imperious humour* of Parker," &c. (p. 181). Again: "The Archbishop's *intolerant temper* had taught men to question the authority that oppressed them, till the battle was no longer to be fought for a tippet and a surplice, but for the whole ecclesiastical hierarchy, interwoven as it was with the temporal constitution of England" (p. 185). Again: "It was not to be expected that the *haughty spirit* of Parker, which had refused to spare the honest scruples of Sampson and Coverdale, would abate of its rigour towards the daring paradoxes of Cartwright" (p. 193). On the whole, the authority of Mr. Hallam is clearly on the side of the Nonconformists who have denounced Parker, rather than with the Bampton lecturer who has eulogised him. Whether Mr. Hallam is right or wrong, is a question which we need not discuss; it is sufficient to have shown that the calmest and most judicial of English historians—himself a Churchman—appears to have thought almost as badly of the great Archbishop as Mr. Fletcher and Mr. Skeats.

There is another curious illustration of the truth of what Mr. Curteis says about the "refraction produced by antipathy and bias." His aim throughout this second lecture is to depreciate the Puritan Churchmen and to exalt their conforming antagonists; it is of these latter, indeed, that we instinctively think when he speaks of "Churchmen." And yet he tells us that "the political struggle against despotism was begun (it is true) by Churchmen, and the Long Parliament of 1640 was Episcopalian almost to a man;" and he refers to Mr. Skeats as his authority. But clearly that famous assembly did not consist of Churchmen of the kind that Mr. Curteis delights to honour. That at the commencement of the Long Parliament the extreme Puritans were in a minority both in the House and in the country is certain; and yet within a few weeks after the House met, Sir Edward Dering carried the second reading of a bill for the abolition of episcopacy, by a majority of 139 to 108. It may have been, as Hallam suggests, that the greater part of those who voted for it did not intend more than to intimidate the bishops; but where there is a disposition to intimidate there can be little reverence and less affection.

We cannot congratulate Mr. Curteis on having told the story of the rise of English Congregationalism in a manner calculated to conciliate Congregationalists, and to attract their confidence to the English Church. In his judgment, Congregationalism appears to have rendered no real service to the development of the religious life and thought of the English nation. He admits, indeed, that in common with other Nonconformist communities, we have done missionary work in the dark places of this country, and in foreign lands. But our great and almost our only merit appears to him to have consisted in maintaining a spirit of

esistance to the tyranny and violence of civil rulers. Religiously and ecclesiastically, we have done practically nothing.

Nor is he at all more successful in his discussion of the principles which underlie the theory of Congregationalism. Indeed, he seems to have caught no glimpse of the real spirit and genius of the system. He treats it as though it were nothing more than an external ecclesiastical constitution, resting on arguments drawn from the letter of the New Testament. He starts with affirming that the whole question in dispute between ourselves and the Established Church is "essentially one of discipline or Church polity," and he does not perceive that the ultimate principles of Congregationalism have an indissoluble relationship to doctrine and ritual, as well as to the form of ecclesiastical government. He gives us the following as "the three main tenets" which characterise Independency:—

"(1.) That in point of organisation, the line must be drawn at the congregation. All larger and grander schemes than that are wrong. Each separate and isolated congregation therefore is, so to speak, a sovereign state. It enjoys an absolute and uncontrolled right to settle its own doctrine, ritual, and discipline. And the method by which this congregational right is exercised is simply by *the vote of a majority*.

"(2.) That, while thus repudiating every sort of ecclesiastical control, a congregation is of course under still more stringent obligations to reject every relic of *secular* control, and—above all things—to liberate both itself and others from the bondage (for so it, oddly enough, appears to them), of a national Establishment and national Endowments. No religious body, organised on so large a scale as that of a National Church, is held to be safe from the danger of priestcraft. No acceptance of public money is held—at least, by modern Independents—to be compatible with that severe purity of discipline which is thought to be a Church's foremost duty to her Lord. The voluntary system, therefore,—that is, the financial support of such organisation as is permissible by payments at the pleasure of the laity, out of their private property,—is the only safe and allowable method of finance.

"(3.) That it is not enough to maintain this loose and curious system only as a matter of occasional expediency, or to resort to it as an experiment, or as a human contrivance that may be altered or amended. No; it is seriously recommended to us, as a matter of awful and positive obligation. It is a divine, and not a human, system. Submission to it is submission to the will of Christ, rejection of it is rejection of the command of Christ. Whereas every other system, every larger hierarchy, every wider and less rudimentary organisation are human, and not Divine—systems of man's invention, that dare, at their peril, to compete with *the system established by the Most High*." (Pp. 92—94.)

The method which he adopts in discussing these "tenets" certainly has the merit of originality. He does not appeal to apostolic law or practice, either to show that these are hostile to Independency, or that, if friendly, the question of the organisation of the Church is not to be

determined by apostolic authority. Nor does he consider whether Congregationalism is favourable or not to the spiritual life of the Church, or whether it affords a satisfactory and effective basis for the work of evangelisation. There is no serious inquiry into the relations between this particular form of ecclesiastical polity and the genius of the Christian faith. The nature of his polemic against the Congregational theory may be inferred from the following brief paragraph :—

“And what if it should appear, on a very little examination, that every one of these three positions has,—like some mediæval fortress,—not by assault, or by the stress of conflict, but simply by the march of events, the growth of experience, and the progress of modern intelligence, been left far behind the times, been rendered for practical purposes untenable, and become hopelessly obsolete and antiquated.”

In the spirit of this remarkable paragraph he proceeds to discuss the first of the “tenets” of Independency; and he thinks it pertinent to remark that, while our polity appears to secure the rights of the laity, it really invests with all power “an intermediate body . . . a sort of middle class, as it were, in the congregation, which has assumed to itself the powers and attributes of the whole body of worshippers.” Congregational Churches, therefore, have “been left far behind the times;” they are inconsistent with the true spirit of democracy, which refuses to concede the traditional claims of privileged classes; we belong, it seems, to the period which preceded the great democratic revolution in France and the adoption of household suffrage in England. Mr. Curteis is so completely carried away with this grand discovery that he is perfectly oblivious of the fact that Church membership has absolutely no relationship to property, and that the vote of the poor man, whose misfortunes have made him the pensioner of the Church’s bounty, counts for as much as the vote of its wealthiest member. “Higher and larger views of polity,” he tells us, “are dawning on mankind, and the well-to-do trading classes, which seized the sceptre at the Great Rebellion, have been summoned to take cognisance of a grander and nobler idea than that of a plutocracy, or of the divine right of capital and private property to do all that it *will* with its own” (p. 97).

What relationship these observations can have to the Congregational principle, which invests with the ecclesiastical franchise every Church member, however poor, and refuses the ecclesiastical franchise to every one who is not a Church member, however rich and however generous, we are unable to discover. All who are in the Church have an equal right to share in its government, irrespective of their social position and of their wealth. No constitution can be more “democratic” than this.

That the lecturer should suppose it possible for any reasonable man to imagine that the rights of the laity are more fully recognised in the

Church of England than among ourselves is simply astounding. What rights does the Church of England recognise in her lay members *as such*? Not the right of appointing their own ministers; *that* belongs to noblemen who have inherited it with their estates, or to the "plutocracy," who have purchased it in the auction mart. The Church of England, so far from denying "the divine right of capital and private property to do all that it *will* with its own," confers upon property a power unparalleled in Christendom—enabling it to determine whether a parish shall have for its religious teacher a man to whom Bishop Colenso appears a distinguished theologian, or a man who has faith in the theological authority of the *Record*, a Broad Churchman like Dean Stanley, or a Ritualist like Mr. Bennett. Nor have the lay members of the Church of England, *as such*, any larger powers in relation to the higher appointments in the Establishment; a whole diocese may be Evangelical, but, at the will of the Prime Minister, it has no choice but to accept as bishop a clergyman who regards the title of Protestant as disgraceful. They are equally powerless to effect a change in the ritual of the Church. The lay Churchmen in a parish cannot determine whether the service in the parish church shall be high or low. The lay Churchmen in a diocese are equally destitute of power in reference to the churches of the diocese. Nor can it be maintained that, in the supreme power exercised by Parliament over the Church of England, the rights of the laity of the Church are recognised and maintained. The political franchise is not restricted to Churchmen; it belongs to every registered householder, whatever his religious faith, and whatever his moral character. Neither House of Parliament is composed exclusively of Churchmen; Presbyterians and Romanists, Quakers and Baptists, Wesleyans and Unitarians, Jews and infidels, sit side by side with those who have declared themselves "attached members of the Church of England," and have equal power in determining what chapters of Holy Scripture shall be read at morning and evening service in the Episcopal Church, whether the services shall be lengthened or shortened, and whether the ancient creeds of the Church shall be abandoned or maintained. We find it difficult to discover any ecclesiastical rights which belong to a man simply as a lay member of the English Church. Private patrons have rights, but these are rights attaching to property, and patrons need not be Churchmen. Churchwardens have rights, but these are rights attaching to office, and churchwardens need not be Churchmen. The Crown has rights—rights exercised through its responsible ministers, and a Prime Minister need not be a Churchman. We should like to know what rights the Church recognises in its lay members beyond that of being present at public worship—a right which also belongs to every



man that chooses to go to church,—and the right of receiving the Lord's Supper, which we suppose might be claimed by any Non-conformist of decent moral character, who had been confirmed in his boyhood.

But Mr. Curteis wholly misconceives the idea of Congregationalism if he imagines that its first intention is to assert the individual rights of Church members. That these rights are guaranteed by Congregationalism, and absolutely ignored under the present organisation of the Episcopal Church in this country, is, as we hold, indisputable. It is also true that, although very few English Congregationalists have held democratic principles in relation to political government, the history of the last three hundred years shows that the connection is not remote between the spirit of Congregationalism and the spirit of political liberty; while, on the other hand, during the same period, the whole authority and influence of the clergy of the English Church has nearly always been hostile to every movement directed against the political supremacy of rank and wealth, and intended to promote equality and freedom. But there can be no true appreciation of the Congregational polity if it is considered merely or mainly as intended to assert individual rights. The polity is the direct outgrowth of great spiritual principles, and the real controversy between ourselves and the English Establishment turns, not on questions relating to the mere organisation of the Church, but on questions concerning Christian doctrine and life.

To ourselves the organisation of the English Establishment appears to rest on the following presumptions:—

- (1.) That every baptised person possesses the supernatural life.
- (2.) That every Englishman is baptised.
- (3.) That the political organisation of the State, varying from generation to generation with the changing condition of the people, and with the growth of ideas concerning political justice and freedom, is the best organisation for the government of the Church of Christ.
- (4.) That the presence of Christ and the supernatural illumination of the Holy Ghost in reference to questions of religious faith and duty are assured to such assemblies as the two Houses of Parliament.

Every one of these presumptions Congregationalism meets with a direct negative, and contends—

- (1.) That the supernatural life is granted to men in response to their personal faith in the Lord Jesus Christ.
- (2.) That the presence of the Lord Jesus Christ and the illumination of the Holy Ghost are assured to regenerate persons meeting in Christ's name, whatever their rank, their culture, or their numbers.
- (3.) That the presence of Christ in any society of regenerate persons

organised for worship and for mutual edification, constitutes that society a Christian Church.

(4.) That it is the duty of such a society to rely on the guidance it receives from Christ in all matters of discipline, ritual and doctrine ; and that it cannot subject itself to the control of any external authority, without renouncing its faith in the declaration of our Lord, "Wherever two or three are gathered together in my name, there am I in the midst of them."

It is in virtue of these principles, which are not to be disposed of by rhetorical declamation about "the march of events, the growth of experience, and the progress of modern intelligence," that we have come to hold the second "tenet" ascribed to us by Mr. Curteis. We reject the principle of a national establishment, and of national endowments, because no Church can be established by the State without accepting the control of the State ; and, unless political governments are the organs of Divine revelation in reference to the affairs of the Church, for the Church to submit to their authority is to be guilty of treason to the throne of Christ. The *political* objection to a national establishment of religion is of comparatively modern growth ; but the religious protest against the interference of the civil magistrate with the interior affairs of the Church is the necessary result of the fundamental principles of Independency.

From what has already been said, it will be understood in what sense we affirm that the "loose and curious system" of Congregationalism is of Divine authority. Our argument does not rest exclusively or mainly on the fact that the Apostles organised the Primitive Churches on the Congregational model. Mr. Curteis's vehement question,— "Are we to stand by and see, without a protest, the New Testament,—with its express claims to be instinct with *principles*, not rules, and to enkindle men with a living *spirit*, instead of binding them by dead statutes,—treated by men who occupy the place of teachers just as the Rabbis treated the Old Testament, and thereby converted it into a Talmud?" does not at all trouble us. When he asks again, "Do these men really know what they say?" we are only inclined to inquire whether he has read carefully the passages in our own writings to which he appeals. Mr. Curteis, in support of what he affirms to be the "absolutely astounding proposition" that "the institutions adopted by the Primitive Church and recorded in Scripture are obligatory on Christians of all ages . . . no variations in different ages and countries affording any grounds for introducing modifications in the system," refers to several Congregational writers as though this were a proposition for which they contended. We have no wish to allege any charge of unfairness against him, and indeed have repeatedly acknowledged that he has striven hard

to be candid as well as courteous ; but we submit that the words we have just quoted, and which profess to be taken from Mr. Fawcett's essay on the Congregational Polity in "Religious Republics," give a most inaccurate impression, not only of the general spirit of the essay, but of the very paragraph from which the words are professedly taken. We ask our readers to compare the proposition as it appears in the words that Mr. Curteis gives as a quotation from "Religious Republics," with the following paragraph, to which his note refers us :—

"The New Testament supplies few express precepts of unmistakably universal application with reference to the constitution of the Church ; but the Congregationalist regards the *institutions adopted by the Primitive Church, and recorded in Scripture*, as having been so adopted and recorded in pursuance of Divine commands ; and in general he considers such commands, to whomsoever addressed, to be *obligatory on Christians of all ages*. He denies that the altered circumstances of the Church necessitate any changes in the essentials of its government or discipline. He denies, indeed, that any alteration can ever occur in the materials of the Church ; for these he holds to be everywhere and in all ages the same. According to his view, the materials of the Church are persons possessing a certain belief and a particular character ; and however much these persons may, in different ages and countries, vary in worldly position, in temperament, or in civilisation, these external circumstances do not, in his opinion, afford *any ground for introducing modifications in a system* which has reference to men solely in their religious capacity."\*

We confess that this method of quotation appears to us to destroy the confidence which Mr. Curteis's Nonconformist readers would be glad to repose in his accuracy. The lecturer, in the note to the passage we are discussing, also refers us to Dr. Vaughan's "English Nonconformity," pp. 17, 29, and *passim*. The "*passim*" we must leave. But on page 17, the only passage which can possibly have been present to the mind of Mr. Curteis, is one in which Dr. Vaughan, referring to the history of Christianity in this country, as consisting of two great phases, says :—

"The first of these consists in a gradual *departure* from that more Scriptural standard of faith and feeling, as seen in the subsequent history of Romanism ; and the second consists in an effort to *return* to that standard, as seen more or less in the history of Protestantism, and eminently in the history of English Nonconformity."

The only passage on page 29 which has the remotest relation to this subject is the following :—

"In 1425, one William Russell, at the head of a Franciscan convent in London, denied the divine right of tithes, and insisted that they ought not to

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\* "Religious Republics," p. 3. We have given in italics the words which Mr. Curteis quotes, so far as these words appear in the paragraph from which he professes to be quoting.

be paid to the parochial clergy. They might rest on human law, or on long custom; but, according to the Scriptures, the contributions of the laity should be applied to pious or charitable uses, according to the will of the donors."

Of what service Dr. Vaughan's statement, that during the last three hundred years there has been a gradual return in this country to a "more Scriptural standard of faith and feeling," can be to Mr. Curteis's allegation that in matters of polity the Congregational theory subjects us to absolute bondage to the mere letter of the New Testament, we cannot imagine. We are equally unable to imagine how this allegation is strengthened by the fact that a Franciscan friar, four hundred and fifty years ago, maintained that, "according to the Scriptures, the contributions of the laity should be applied to pious or charitable uses, according to the will of the donors." We are also referred to Mr. Miall's "British Churches," p. 411, on which we are sorry that we cannot at the moment lay our hands. The next reference is to Mr. J. G. Rogers's essay, in the first series of "Ecclesia," p. 484, and this passage is so complete a reply to the statement it is intended to support, that we must ask our readers' attention to it.

"Can Congregationalism, with a due regard to its own principles, properly make any changes in deference to these views? It bases its polity entirely on the New Testament, and is of necessity bound to maintain every *principle* which it finds inculcated there. What the first Churches, guided and instructed by inspired Apostles, were, it maintains that the Churches of our own day in all *essential features* ought to be. Admitting that diversity of circumstances affects details in arrangements, it contends that it ought not to interfere with *fundamental principles*, and that though Church-life must be influenced by the same causes that affect society at large, the constitution of the Church ought to retain in all ages those characteristics which were given by its Founder, and those who acted under His immediate guidance. The simple question to be considered, therefore, is, whether it is possible for Congregationalism to sacrifice any of its distinctive usages without compromising those Scriptural principles for which it has always contended, and on which its vitality and strength depend?"\*

Had Mr. Curteis kept this passage in mind, he might have spared himself all his "amazement" and his protests against treating the New Testament as a body of "dead statutes," instead of a treasury of "principles." What Congregationalists contend for is that the Idea of the Church, as that Idea was presented in Apostolic times, should be preserved; that its essential characteristics should not be changed; that its fundamental principles should not be abandoned. As a further support to his account of the "absolutely astounding proposition" which he ascribes to us, Mr. Curteis refers us to the "History of the Free Churches," by Mr. Skeats, p. 442. After reading this page over several times, we have been unable to find anything in it that can be of service to Mr.

\* "Ecclesia," p. 484.

Curteis except the phrase, "the unscriptural connection of the Church and State," which occurs in an extract from a Methodist writer, given by Mr. Skeats in a note.

Mr. Curteis's discussion of the "tenets" of Independency leaves the whole controversy just where it was before. He has occupied himself with the "form" of our polity, but has altogether missed its "power;" he has criticised the "letter" of it, but seems to know nothing of its "spirit."

There is much in this lecture on which we should like to animadvert that we must pass over, but there are one or two incidental passages on which we feel compelled to offer a few observations. From what we have already written, our readers will have inferred that the Bampton Lecturer has somewhat original views on the subject of quotations. There is another illustration of this in the following note in reference to the religious persecution of which the early Puritan colonists in North America were guilty.

"It is almost startling to find, in the pages of an intelligent Independent historian in the year 1862 (Dr. Vaughan), this intolerance of his co-religionists in the seventeenth century condoned, and even praised, on precisely the same grounds as those which would have been maintained by Queen Elizabeth's statesmen in persecuting himself, had he lived at that day. 'It was natural that such onslaughts as were made upon its order by the Quakers should be met with a determined resistance. Mrs. Hutchinson's Antinomian virulence and activity were such as no Church, having any pretension to discipline, could tolerate. . . . It belongs to the magistrate to coerce such people; and to make the coercion strong'" (p. 83).

The first two sentences in this quotation from Dr. Vaughan are on p. 141 of his "English Nonconformity"; the last sentence, containing the alleged apology for Puritan persecution, occurs at the bottom of p. 146. Between these sentences Dr. Vaughan has spoken of the extraordinary excesses of which some of the early Quakers were guilty, such as assailing ministers in the public streets, "flinging the most offensive language at them as a testimony from heaven," entering churches to interrupt public worship, making their appearance in churches and meeting-houses with symbolic lanterns and halters, or clothed in white sheets or in sackcloth, going naked in markets and courts, and to the houses of priests and great men. It would have been fairer if Mr. Curteis had quoted, first, the severe epithets which Dr. Vaughan applies to the persecutions of which the American Puritans were guilty; if he had then referred to the fanatical excesses associated with early Quakerism; and if, finally, instead of giving the solitary sentence with which he closes his quotation, he had begun a sentence or two earlier: "The fault," Dr. Vaughan says, "was not all on one side. The monstrous arrogance with which those men and women insisted on the right of being allowed to infringe on the social rights of

their neighbours, under the plea of conscience, and to heap insults upon them, was itself an insufferable intolerance. It belongs to the magistrate to coerce such people, and to make the coercion strong according to the exigency."

Mr. Curteis complains of the language used by Dissenters towards the Church—"such as . . . it may be reasonably hoped that Churchmen will never condescend to use towards Dissent." We can assure him that there are very many Churchmen who have never shown any want of the grace necessary to the kind of condescension which he deprecates. We must, however, express our gratification at the illustrations which he has given of the intemperate language of Nonconformists. He travels back thirty-eight years to recall Mr. Binney's sentence about the Establishment destroying more souls than it saves. He gives an extract from Mr. Miall's "Nonconformist Sketch-book," published in 1842; from an article in the *Christian Witness* for February, 1847; and from Mr. Baptist Noel's Essay on Church and State, published in 1849. The very latest instance of evil-speaking alleged against us is an extract from a lecture on the Pilgrim Fathers, delivered eighteen years ago by the Editor of the *Congregationalist*.

The legitimate inference from the dates of these quotations is that for nearly twenty years Dissenters have said little or nothing of which Churchmen can complain. Mr. Binney, Mr. Miall, and the Editor of the *Congregationalist* have spoken much and written much on the Church and State controversy during this period, and Mr. Curteis, or the Editor of the "Church and State Handy-book," to which, he informs us, he is indebted for some of these references, must have been very hard pressed in the endeavour to make out a case against us, to have gone so far back in search of materials. Mr. Curteis sometimes appears to have forgotten that the declared purpose of his lectures was to promote a better understanding and a kindlier feeling between Churchmen and Nonconformists.

That this volume contains very much that deserves the thoughtful and serious consideration both of the members of the Church of England and of the various Nonconformist communities whose history and principles it discusses,—that it contains the results of a considerable amount of honest work,—that it indicates a very earnest desire on the part of its author to be not only just, but courteous and generous to his opponents, we have already acknowledged. But we confidently predict that it will do nothing towards promoting the magnificent scheme under the inspiration of which it was written, for restoring ecclesiastical unity between the Nonconformists and the English Establishment, and thus preparing the way for the re-organisation of Teutonic Christendom.

## NONCONFORMISTS AND THE GOVERNMENT.

IN the last volume of Dr. Hook's "Lives of the Archbishops of Canterbury," there is a sentence which illustrates very perfectly the principle on which the leaders of the Liberal party have recently acted towards the Nonconformists. Speaking of Elizabeth's policy in the early part of her reign, Dr. Hook says, "To conciliate the Pope was a matter of considerable importance to the Queen. *Being aware that the Protestants could not do without her, she paid but little attention to their interests.*"\* For a time the policy of Elizabeth appeared to be successful. It averted the danger of a Roman Catholic rebellion, which might have been provoked had she frankly and resolutely taken the side of the Protestants. But it created in the hearts of her Protestant subjects that distrust and bitter sense of wrong which gradually deepened during her own reign and the reign of her immediate successors, and at last plunged the kingdom into all the horrors of civil war, and caused Charles to lose his throne and his life.

We believe that the present policy of the Liberal leaders towards the Nonconformists, whatever may be its temporary success, will, if persevered in, prove fatal to the unity and vigour of the Liberal party, and will affect most disastrously both the religious and political interests of the nation.

As Elizabeth supposed, that because the Protestants could not do without her she was at liberty to disregard their claims, so the Liberal leaders imagine that they are so necessary to the Nonconformists that they can afford to treat our remonstrances against their policy with indifference. Like Elizabeth, they are more anxious to conciliate men who must always be their enemies than to secure the perfect confidence and hearty co-operation of their friends.

In this position of affairs we are clear that the Nonconformists are bound by every consideration that should determine their political action—by the fidelity which they owe to their convictions, by their duty to defend the religious life of the country from corruption and decay, and by the obligations which rest upon them to render to the State that service which the State has a right to claim from all men who believe that they are the trustees of principles, the recognition of which is essential to the national welfare—to disregard the ties of party and to refuse to support the Liberal leaders in a course which is hostile to the principles of Liberalism. We desire to recall to the

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\* "Lives of the Archbishops," ix. 147.



minds of our readers the Resolution passed by the Nonconformist Conference at Manchester, last January.

"That, after grave deliberation, this Conference is compelled to conclude that the educational policy, unfortunately adopted by Her Majesty's Government, is hostile to the interests of religious liberty, since—

"(1.) Under the Elementary Education Act sums of money may be paid from the rates for the support of sectarian schools.

"(2.) By the grants in aid of denominational schools, which have been largely and unnecessarily increased, in addition to the payments made from the rates, sectarian organisations for education may be entirely sustained without private subscriptions, and, as the result, the education of the people is to a large and increasing extent given into the charge of the clergy of the Church of England, and the priests of the Church of Rome.

"Every effort having been made to induce the Government to reconsider a policy which reverses the whole course of modern legislation, this Conference, believing that the cause of religious freedom is of more importance than any ties of party, appeals to the Nonconformists of Great Britain to declare that they will not accept as a satisfactory representative any candidate for a seat in the House of Commons who will not pledge himself to the Amendment of the Education Act, in the sense and to the extent of the propositions adopted by this Conference; and, further, to make it clearly understood that, except under the pressure of great national exigencies, they will not give any such candidate their support."

Since this resolution was adopted the Government has given no signs of any disposition to abandon the evil principles on which its educational policy has been based. In the Scotch education measure it has repeated the worst offences of the English Act. The solitary restraint imposed by the English Act on the power of School Boards to use the money of the ratepayers for the maintenance of sectarian teaching, is absent from the measure which the Government have passed for Scotland; in Scotland sectarian "catechisms and formularies" can be used as freely in schools deriving no part of their support from voluntary contributions, as in schools partly founded and maintained by the subscriptions of religious communities. Liberal statesmen have conceded to Scotch Presbyterians the power to use the money of the ratepayers as well as the grant from the Consolidated Fund, for the teaching of the Assembly's catechism. At the very moment when the Scottish ecclesiastical Establishment is menaced with dissolution, they have deliberately created a novel system for the maintenance of religious teaching at the expense of the State. That, in due time—*though not before a general election*—they will, if permitted to do it, proceed to break up the existing system of national education in Ireland, which, with all its actual defects, was originally intended to rest upon just and equitable principles, and will attempt to establish a system which shall constitute an effective endowment of Irish Romanism, we have not the slightest doubt. What

they have done for Presbyterianism north of the Tweed, they will do for Popery on the other side of St. George's Channel.

It should be remembered that, but for the support which the Nonconformists of the three kingdoms gave to Liberal candidates at the last general election, the Liberal party would have been powerless to inflict these wrongs on religious liberty, and until the Liberal leaders give us adequate assurance that they are resolved to undo the mischief they have already done and to act more justly in the future, Nonconformists cannot, without a violation of the gravest responsibilities, assist to prolong their tenure of power. Now that the summer has passed and the season has come for political action and organisation, we trust that all the delegates who were present at the Manchester Conference will complete their arrangements for carrying out the Resolution which they adopted with such remarkable unanimity and enthusiasm. Wherever Nonconformist committees already exist, they should quietly obtain from local Nonconformist leaders a clear and definite pledge that they will support no candidate who will not accept the educational programme of the Manchester Conference. If the leaders hesitate, or if committees are vacillating, it will be the duty of those who are faithful to the principles affirmed at Manchester to secure by private action as large a number of pledges as possible from Nonconformist electors to adhere at all costs to the Manchester Resolution. The reconstruction of the Liberal party in Parliament involves the reconstruction of the Liberal party in the constituencies. It has been too much the wont of excellent and respectable men, who, from their position and political activity, have been accepted as the local leaders of Liberalism, to accept any man as a Liberal candidate who was willing to fight under the Liberal flag, and who had a fair prospect of being returned. Leaders of this sort will not be very willing to adopt a policy which attaches more importance to a consistent and intelligent fidelity to Liberal principles, than to nominal Liberal triumphs. If they cannot be prevailed upon to break with their old traditions, leaders must be found with a more robust faith, who will think it better to lose with a good candidate than to win with a bad one.

It is not probable that we shall have a general election before next autumn. There is sufficient time for Nonconformists, in all constituencies where their strength justifies them in believing that they could carry a candidate of their own, to secure a man who would fairly represent their principles. Even in those constituencies in which the friends of religious equality, though numerous, are not strong enough to command a seat, they should resolve to run a candidate. The local Liberal leaders will never believe that our principles are dearer to us than our party, until they discover that by refusing to put up a candidate whom

we can accept they have lost our votes. There are many of our friends whom it will not be easy to induce to abstain from voting, because the "Liberal" candidate is not wholly satisfactory; but let them have a candidate in whom they really believe, and they will vote for him whether he is likely to be returned or not. In those cases in which it will be inexpedient or impossible to run a man who will commit himself to the Manchester platform, Nonconformists should abstain from voting.

Our friends should liberate themselves from the traditions which have too often restricted their choice of candidates. It is clearly unnecessary that a Member of Parliament should be a colonel in the army, or the head of a county family, or that he should be an East Indian merchant or a great cotton manufacturer. It is not necessary that he should be rich enough to give largely to local charities, or that he should live near enough to the borough to patronise the local tradesmen. Mr. Miall, Mr. Henry Richard, and Professor Fawcett have shown that it is possible for men without wealth to render us excellent service in the House of Commons; and we believe that there is not a constituency in England or Wales, which might not find either within its own limits, or at least in its own neighbourhood, a man with sufficient knowledge, resoluteness, and fidelity to all that we mean by Liberal principles, to make a useful and effective member. But as our friends may occasionally have some difficulty in finding a local candidate, we have reason to believe that the Nonconformist Committees of London, Manchester, Liverpool, and Birmingham, will devote special attention during the next few months to inducing gentlemen whom Nonconformists can trust, to place themselves at the disposal of constituencies at the next election.

What we ask for at the present moment is, that all who are determined to be faithful to the resolutions adopted at Manchester should at once organise themselves, and let it be known that they mean to be faithful to their principles whatever becomes of their party. We have submitted long enough to be represented by gentlemen who talk fluently about religious liberty, express their profound respect for Nonconformity, sincerely regret that there should be anything in the institutions of the country or the policy of the Liberal Government of which we have a right to complain, and promise to give their best attention to any measures in which we are interested. We ought to have learnt by this time the real worth of confidential letters and private conversations in which gentlemen of this sort assure us of their grief that the Government is not able to move more rapidly in the direction which we desire. These are the very men who fetter a great minister like Mr. Gladstone, and render it impossible for him to adopt a policy for which, individually, he might be prepared. To send such men to the House of

Commons under the plea of strengthening the Liberal party, is one of the most curious blunders a constituency can commit. A vigorous Tory sitting behind Mr. Disraeli does less mischief than a timid, vacillating, sluggish Liberal, sitting behind Mr. Gladstone.

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### NOTICES OF NEW BOOKS.

*Adam's Disobedience and its Results in relation to Mankind, as shown in Scripture.* By J. W. FLOWER. Second Edition. London: Williams and Norgate. 1871.

THE design of Mr. Fowler's work is to show that the opinions current in the Orthodox Churches regarding the disobedience of Adam and its influence on his posterity, "when considered apart from sectarian prejudices and the influence of traditionary beliefs on the one hand, and on the other, from metaphysical speculations and theories, will be found destitute of that Scriptural authority upon which they are usually supposed to rest, and upon which alone all our opinions as to the dealings of the Creator with his creatures ought to be founded,—that they are for the most part derived from the teachings of St. Augustine rather than from those of St. Paul." The opinions to which he refers are,—that the liability to bodily death was a condition inflicted upon the first man and his descendants, on occasion of his transgression; that the sin of Adam is imputed to all his descendants in such sort that they are held guilty of it, and punished for it, irrespective of any transgression of their own; and that every man born into the world is the object of God's hatred and wrath in respect of inherited and imputed sin, or both combined; and that creation generally was subjected to vanity owing to Adam's fall. These opinions we have stated nearly in Mr. Fowler's own terms. Whether the form of statement would now be endorsed by any large section of Christian believers, we think very doubtful. And we are sure that if they were unable to refuse the endorsement, they would unconsciously

add or keep in view other considerations, which would rob the statements in question of their harshness. Controversialists are apt to forget that positive statements rarely express more than a small portion of the thought that is in the heart of the utterer; that the very art of *expressing* gives a sharpness of outline—perhaps obtrusiveness—that does not mark it prior to expression; and that for this reason the very words which a Christian thinker himself selects will be felt by him to misrepresent his own view when he hears them from the lips of an antagonist. Now we think Mr. Fowler, sympathetic, kindly and reverential as his spirit evidently is, has not borne this sufficiently in mind; so that a good deal of what he advances will on this ground alone be felt to be "a beating of the air."

But apart from this, we believe there is something in the Augustinian or orthodox opinions which Mr. Fowler, from lack of philosophical depth, has failed to appreciate. Those opinions or statements have been the result of an effort to do justice to the two factors which may be said to be constitutive of man, both as a race and as an individual—namely the genus and the individual. There is no such thing as an individual who is a *real* man—we are referring to his higher constitution—by himself. Each of us is what he is, both because of the inheritance of the ages and because of his own action. In a very deep sense, we become men by the act of assuming that inheritance; the assumption *is* our own act, as well as the act of humanity. And of course each of us contributes to modify—to corrupt or ennoble, to enlarge or diminish, the inheritance which our own successors will

have to assume. Such is the law of our existence: we are not ourselves apart from it. Obviously it has its inconveniences, especially when the inheritance is a mixed one, good and evil. But it is also the secret of human progress, so far as the inheritance is good. The distinguishing feature of Augustinian theology, in its various modifications, has been its effort to recognise and express both these factors in human life—development, responsibility and experience,—herein labouring to bring out the fullness of the teachings of St. Paul, than whom no man ever felt or acknowledged more deeply and distinctly the reciprocal inheritance and dependence of the race and the individual.

We cannot further consider Mr. Fowler's discussion here; but, as he has evidently spent much labour on it, and has written in a reverential and considerate spirit, his book cannot but be helpful towards the formation of a correct view of the points in debate.

*Notices of the Jews and their Country by the Classic Writers of Antiquity: being a Collection of Statements and Opinions from the Works of Greek and Heathen Authors previous to A.D. 500.* By JOHN GILL. Second Edition. London: Longmans and Co. 1872.

THE notices collected by Mr. Gill are classified under the three heads:—I. The Exodus from Egypt; II. The Origin, Rites, Customs and Peculiarities of the Jews; III. Palestine, its Geography and its Wars. An Appendix treats of the Controversy between Apion and Josephus, and the Supplement to Livy by Freinshemius. Passages are given from forty-nine different writers; most of whom, however, flourished either shortly before or shortly after the birth of Christ. Not a few of the notices adduced have an indirect apologetic value, besides giving instructive insight into the impression made by the Jews and their principles on the heathen mind. But even a general reader cannot fail to be interested in the curious opinions regarding leprosy, the Mosaic prohibition to eat swine, the Dead Sea, and a number of other topics, to which

reference is made. In conclusion, we venture to suggest to Mr. Gill that he should produce a similar collection of heathen and Jewish opinions regarding Jesus Christ and Christianity, but beg him, if he do us the favour, not to omit a good index.

*Some New Evidence as to the Date of Ecclesiastes.* By THOMAS TYLER, M.A. London: Williams and Norgate.

THE "date" for which Mr. Tyler contends is *circa* B.C. 200. The "evidence" he offers in support of this date consists of two wholly improbable conjectures.

(1) He charges the Son of Sirach with "conveying" a passage from Cobeleth. Ecclesiasticus xxxiii. 13—15 is, he considers, an obvious plagiarism from Ecclesiastes viii. 13—15; and therefore the date of the former book (about B.C. 180) gives a point *before which* the latter must have been written. The passage from Ecclesiasticus runs thus:—"As a potter's clay in his hand—all its ways according to his good pleasure—so men in the hand of Him who made them, to render them according to His judgment. Opposite to evil is good, and opposite to death is life, so opposite to a pious man is a sinner. And so look at all the works of the Highest—two and two, one over against another." The passage from Ecclesiastes runs thus, at least, according to Mr. Tyler:—"Behold the work of God; for who can straighten what He hath made crooked? In the day of prosperity enjoy thyself, but in the day of adversity behold. God indeed hath set the one in correspondence to the other, because man findeth nothing after him. I saw all in the days of my vanity; there is a righteous man perishing in his righteousness, and there is a wicked man prolonging his life in his wickedness." Mr. Tyler's rendering of the Hebrew is singularly bald and inaccurate; indeed it takes no scholarship to see that he makes the wise preacher talk something very like nonsense. But even granting him his rendering, there is no such correspondence of thought, or even of language, between the two passages as to justify the charge of plagiarism. Only hyper-

criticism, with a theory to maintain, could have imagined such a charge.

(2) Having fixed a date before which, Mr. Tyler fixes a date *after which*, Ecclesiastes must have been written. It was written, he contends, after the leading Stoics had lived and taught (B.C. 250—200). For the Stoics taught that the course of nature proceeds in a pre-determined order, with an invariable sequence—that cycle after cycle, the same round of events recurs in precisely the same sequence and order. And this doctrine Mr. Tyler discovers in Coheleth, [notably in caps. iii. and i. We question this discovery; but, admitting the doctrine of recurring cycles to be taught by the Preacher, why must he have derived it from Zeno and his followers? The wide divergence of the moral tone of the Preacher from that of Stoicism indicates a widely different origin for the conceptions which, on Mr. Tyler's hypothesis, they hold in common: the Stoics rejoice in the immutable ordinances of Heaven, and maintain that by conforming to them, man rises to his true blessedness; whereas the Preacher resents them as conducing to the misery and vanity of human life. Again, this conception of the fixed and recurring order of the universe, the doctrine of the cycles, is not, as Mr. Tyler should know, peculiar to the Stoics; it is common to all the older Greek philosophers, and was probably borrowed by Zeno from Pythagoras. And, finally, this conception pervades many of the more ancient Oriental systems of thought; and in them is accompanied by the very tone, the tone of weary submission to the inevitable, which is characteristic of the book Ecclesiastes. With so many more ancient and probable sources open to him, it would be absurdly illogical to conclude that the Preacher drew his conception of the recurring cycles—if indeed he ever uttered such a doctrine—from the wells of Stoicism.

In a word, Mr. Tyler's "evidence" may be "new," but it is not "true" evidence; nor if it were, would it warrant the conclusion he founds upon it.

*Sermons.* By the Rev. J. W. BOULDING.

London: Bemrose & Sons. 1872.

MR. Boulding thinks he has a vocation to be eloquent. How he succeeds, our readers may judge from his astonishing account of Elijah's ascent into heaven:—"At last, when the darkness began to fall, and the forms of the prophets faded from their view, suddenly the snorting of horses was heard in the distance, and the rumbling of wheels, like the murmur of a storm, and lo! when they looked, the mountains seemed to burn as in a furnace, and all the sky was red as blood; for, rising out of the sea, a chariot came, and the breath of its steeds was smokeless flame, and its living wheels were a rolling blaze; and, swift as thought, the whirlwind on which they swept in their pauseless course caught up the prophet into the mantling fire; while, standing in the midst of the burning car, his own wild heart became the centre of the blaze, fanned by the whirlwind and kindling in the flames, till the lightning's rapture was but the reflection of his own, and, streaming with the trail of a comet through the night, he faded among the stars into the depths of heaven; while the mantle, wearily floating to the earth, was the proof that the prophet's recompense was rest, and the whirlwind's victory the peace of God." We condole with the congregation that is condemned to listen to rhodomontade of this kind, which, compared with real eloquence, is very like forged bank-notes compared with the genuine paper, and we recommend the preacher to find a more honest occupation. Young preachers who are content to be laughed at by men of sense, and to provoke the indignation of the devout—if only they are successful in winning the admiration of foolish and uncultivated boys and girls—may learn from Mr. Boulding how to gratify their ambition.

*A Voice from the Back Pews to the Pulpit and Front Seats.* By A BACK-PEW MAN. Longmans.

THIS book offers itself to the English public apparently as a native production. The printer and publisher are both

of London. The work is intended to represent the thoughts of an unlearned back-pewman on the prevalent theology of Independent churches. The first two pages, however, create the suspicion that the book is not English, but American. The spelling betrays the nationality of the author, or, at least, indicates that he is much more familiar with American than with English literature. We have "traveled," "laborer," "savor," "favored," all through the volume, besides the use of "claim" in the American sense of *profess* or *assume*. The contents are even more American than the form. The writer fails in sustaining the character of an English unlearned back-pewman altogether, and speedily falls into the half-learned style of that particular section of American materialists, with which the writings of "Dr." Thomas, the author of "Elpis Israel," have made us familiar. In short, the object of the work is to naturalise in England the elementary doctrines of American "Christadelphianism," which, when full blown, consists of the following peculiarities: a denial of the existence of the soul, of the proper spirituality of God, of the personality of the Son and Spirit, of the existence of evil spirits, and of the Reformation doctrine of Justification. On the positive side it teaches that immortality is to be obtained only in Christ, that baptism is essential to salvation, and that the "Deity of Christ" consists in an in-dwelling of the Father, which occurred for the first time after His resurrection. It may be said generally, that where evidence fails to support these tenets the deficiency is compensated by an unusual audacity of assertion. The present work does not set forth the whole system of Christadelphian "theology," and never mentions its name or author; but it does not come behind the attainments of the late Dr. Thomas in its tone of half-learned infallibility, and we recommend the book exclusively to those readers who delight themselves in attacks on "creed-theology," conducted by writers not too much exalted above themselves in point of culture or capacity.

*The Man of All Work. A Memoir of the Rev. James Maugham.* By WILLIAM COOKE, D.D. London: Hodder and Stoughton.

MR. MAUGHAM was evidently a man of vigorous and active intellect, and with a great capacity of work. His wife wrote a memorandum stating that when preparing for two special anniversary sermons in Bristol, he remained in his study the whole week. "From Thursday morning he continued at his desk till Sunday morning, when he washed, dressed, and went to preach. He just slept, perhaps an hour and a half, in his study during the three nights. I sat up most of the nights to get tea for him to keep him awake." In Bristol he delivered a hundred and twenty week-evening lectures on popular science, including geology, optics, astronomy, physiology, and chemistry. He served the New Connection very effectively in various parts of England and in the Australian Colonies. Dr. Cooke, the Nestor of the denomination to which Mr. Maugham belonged, has written a very readable memoir of his friend.

*The Life of Thomas Cooper.* Written by Himself. London: Hodder and Stoughton.

MR. COOPER is a man of remarkable powers, and he has had a remarkable history. The story of his life, which he has told with perfect frankness, and in clear, strong, picturesque English, is as interesting as a romance. No one who begins to read it will fail to finish it.

*The Beatitudes of the Kingdom.* By J. OSWALD DYKES, M.A. London: James Nisbet & Co.

WE have read many commentaries on the Beatitudes, but none which has satisfied us so perfectly as this. Mr. Dykes has escaped the false exegesis which destroys the value of what has been written by most of his predecessors. It is the habit, both of commentators and of preachers, to dwell on the blessedness of being "poor in spirit," and of being "meek," of being among the number of those that "mourn," and of those that "hunger and thirst after righteousness." Ingenuity



is exhausted to prove that poverty of spirit, mourning, meekness, hungering and thirsting after righteousness, are good things in themselves, and are in themselves sources of blessedness. But this ingenuity diverts the mind from our Lord's real meaning. Mr. Dykes says very truly that "the ground of blessedness is not made by our Lord to rest in the possession of character itself, but in that promised grace of God of which character is the condition. Some of the qualities here called blessed might seem even to us to be their own reward. With others it is not so. It is not in itself a good thing to be poor, or to mourn, or to hunger; but for us it becomes good,

because otherwise we cannot be enriched, or comforted, or filled." The discourses are rich in spiritual knowledge, and penetrated through and through with fervent devotion.

*Christian Manliness and Sympathy, Exemplified in the Life of the late Dr. Norman Macleod. A Sermon.* By Rev. W. T. ROSEVEAR. London: Hamilton, Adams and Co.

MR. ROSEVEAR has given eloquent expression to the overflowing love and reverence which Norman Macleod inspired in innumerable hearts. The sermon is an admirable one.

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## CONGREGATIONAL REGISTER.

*N.B.—Communications for this page should be sent direct to the Editor (Winterset House, Bristol Road, Birmingham), before the 15th of each month.*

### AUGUST—SEPTEMBER.

#### CHAPEL FOUNDATION LAID.

Aug. 8. TETTENHALL WOOD, by S. S. Mander, Esq., Wolverhampton.

Rev. E. Goodall (of Great Bridge), WELSHPOOL.

Rev. J. Wick, DULVESTON, Somerset.

#### NEW CHAPEL OPENED.

Aug. 21. CLAVERING, Essex.

#### CALLS ACCEPTED.

Rev. T. Toy, STALBRIDGE, Dorset, and HENSTRIDGE, Somerset.

Rev. H. Young (of Lewensholme), NEWPORT, Salop.

Rev. John Allen (of Southgate), Tonbridge Chapel, Euston Road, LONDON.

Rev. P. Whyte (of Montrose), Queen Street, SHEFFIELD.

Rev. J. Morris (of Llanrhaidr-Mochant), LLANGOLLEN and TREFOR.

Rev. A. W. Johnson (of Woodburn Bucks), PENZANCE.

#### ORDINATIONS.

July 11. Rev. H. Millican (of Western College), POYLE, Middlesex.

July 26. Rev. E. D. Soloman, FELLING-ON-TYNE.

Sep. 6. Mr. Samuel Yates (of Rotherham College), RUNCORN.

Sep. 12. Mr. J. W. Ellis (of New College), NORTH SHIELDS.

#### RESIGNATIONS.

Rev. W. Rose, King Street, PORTSEA.

Rev. H. Ribton Cooke, BOURNEMOUTH.

Rev. Robert Harley, LEICESTER, on appointment as Minister of the Chapel and Vice-Master of the school at MILL HILL.

# *The Congregationalist.*

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NOVEMBER, 1872.

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## *THE CONGRESS OF OLD CATHOLICS AT COLOGNE.*

BY ONE WHO WAS THERE.

IS there any hope for Catholic Europe? Ultramontane Jesuitry has laboured with unparalleled zeal during the present century, being favoured by political circumstances, to leaven and control the entire Roman Catholic Church by its principles and policy, and has achieved the signal triumph of transforming that Church into an exact counterpart of the Jesuit order, with the Pope for its general. Is it to perpetuate for ever its dismal sway over the so-called Catholic countries? Then we may indeed say, that Christianity is at an end in those countries. For, more and more, the religious faith and life which is being nurtured under the modern Papal system sinks into a wild superstitious sentimentalism, or an unreasoning and immoral servility, both of which revolt the Christian conscience, and have their analogies, not in the religion of Christ, but in those pagan extravagances that light up as with the phosphorescence of decay the last centuries of the Roman Empire. And it is almost impossible to conceive the hatred and contempt which are engendered against the very name of Christianity, among men who are infidel because they know no religion save what is presented to them under the guise of Jesuit morals and Jesuit devotions, and which they feel to rest as a gloomy incubus on their family life at home and on public life in the State. There is an accent of deep, indignant hate in much of the infidelity that is encountered abroad, of which, mercifully, we know nothing in this country.

M. Pressensé recently said, in a letter to the *Journal de Debats*: "Convinced as I am that it will never be given to any other form of religion than the Catholic to act efficaciously upon our Latin countries, I can only expect the revival of moral power in religion among

us if the Catholic Church thoroughly reform itself." I cannot wholly endorse his decision as to the absolute impossibility of any other Church than the Roman Catholic effecting the moral redemption of the Latin race. The splendid memories of the first Reformed Churches in France, the transcendent genius of Calvin—himself a Frenchman, and the moral grandeur of the Huguenots—Frenchmen who were trained and tempered in his severe moral doctrine; the history of Swiss Protestantism; the deathless faith of the Waldensian Churches, and the awakening life of those Churches, as well as of the Protestant Churches in France, forbid me pronouncing so decidedly against the possible ascendancy of any other faith and practice than the "Catholic" in Latin countries: but I know enough of the profound "Catholic" sentiment which pervades the people in those countries, of their aversion to what they deem the cold negation and the individualism of Protestant doctrine, and of the adaptation of much in Catholic usage to their natural temperament, to appreciate the reasons which led M. de Pressensé to speak with such emphasis, and to lead me with him to look wistfully for any symptom of awakening moral life that might be the precursor of a true and widespread Catholic reform. How much better if in that Catholic Church, with its august traditions and its historic continuity with the primitive Church, a glorious reform were to break forth, restoring to her her Evangelical creed, her spiritual faith, her first martyr-love for Christ, and a true Catholicity in the active fellowship of all believers, than that a missionary propaganda from without should labour with much pain and sorrow in order to ransom her children from the heathenism to which she has betrayed them.

There may indeed be hope for Catholic Europe if any religious movement that laid hold of the powerful Catholic sentiment of the people, and restored it to its original and proper significance, as a universal fellowship in Christ, instead of being a universal submission to the Pope, should, working thus from within the Catholic nations, lift them up to the moral independence, the freedom of conscience, and the spirituality of worship which the Gospel of Christ alone can secure.

I have accordingly taken deep interest in the Old Catholic movement from its beginning and have rejoiced in its recent success, both as to assurance and courage of faith, and as to organised plans, in the second Congress which the Old Catholics held at Cologne. I attended that Congress, and feel that as yet no just impression of the aims and spirit of the men who met there in conference has been given to our country. Criticism is easy to men whose Protestantism makes light of all that deep attachment which has bound Catholics to the form of unity and the living authority in the Roman Catholic Church, or is ignorant of the spiritual truth in Catholicism which Papalism has

overgrown and now at length finally destroyed, but which long availed to hold earnest and enlightened men in the Roman Catholic Church despite its palpable and manifold abuses. I can only wonder with a surprised delight that men, who have been trained in Romanism and been even its abettors, should have spoken as I heard them speak at Cologne, and should act with the promptitude, fearless courage, and wisdom which mark all their resolutions. Their first Congress was held at Munich in September, 1871: let me indicate the position that they then definitely assumed.

The Old Catholics are those who sympathised with the Bishops in the Vatican Council who opposed the dogmas of the Pope's infallibility and immediate universal Episcopate over the entire Church. Though these Bishops—who warred against these dogmas to the last (there were eighty-eight who answered, "*Non placet*," sixty-two who answered, "*Placet juxta modum*," and seventy who abstained from a vote altogether) have all successively succumbed to the pressure from Rome, yet the understanding and conscience of those whom they represented could not at dictation deny one day what they believed and had solemnly affirmed the day before. They consequently continue to deny these new dogmas which are now incorporated by the Romish Church with its Creed as divine and essential truths, which must necessarily be believed in order to salvation. And they deny them on these grounds:—  
 (A) That Papal infallibility is a historical falsehood. Popes have been condemned for heresy; have issued bulls which have been recanted or ignored as ridiculous by subsequent popes. Honorius was condemned by the Œcumenical Council of Constantinople, 680, and subsequent Popes down till Leo XI. received and confirmed this condemnation. Urban VIII. (1624) excommunicated all tobacco smokers, and Paul V. all snuffers. (B) That infallibility is a Divine attribute and is absurdly inconceivable in a man. Inspiration is conceivable—infallibility is not. (C) That the dogma of infallibility was first concocted and introduced into the Church in the ninth century by means of the famous Isidorean decretals—now universally acknowledged to be forgeries. (D) That the Council which has now decreed this dogma is not Œcumenical, and that its decision has no authority on these accounts, (1) because of its composition—there were no representatives of the laity—and it contained a great number of titular missionary bishops, pensioners of the Pope, who had no right there, as they did not represent any portion of the Church, but were the mouthpiece of their paymaster. (2) Because its proceedings were not orderly and free, the order of its business was dictated to the Bishops instead of being their own arrangement, and their discussion was hindered in an arbitrary and illegal manner. (3) There was not unanimity in the final decision; and, according to the right idea of

an œcumenical council, which is simply to testify by an assembly of Bishops from all the dioceses of the Church the doctrine held in the Church which they represent, the minority expressed the faith of the larger part of the Church. Only 465 Bishops voted in favour of the dogma out of 917 Primates, Archbishops and Bishops in the Church, and of these 276 were Italian. 139 had no dioceses, and the small diocese of Rome had as many representatives as Austria, Hungary, Germany, Switerland, and Belgium all together. Moreover unanimity is essential to the very conception of a Catholic dogma, which is defined by the old saying of Vincentius Lirentius—"Quod ubique, quod semper, quod ab omnibus." (4) That the questions to be considered at the Council were not previously notified to the Bishops. They could not therefore convene Diocesan Synods so as to learn the mind of the Church on the points mooted. They therefore only gave their private opinions. They did not testify to a universal faith. (E) That the dogma destroys the very being of the Catholic Church. (1) It annuls the value and necessity of Councils. It is no longer the universal Church which declares its divine, original, and abiding faith. It is one man who promulgates his opinion. The two dogmas of infallibility and the immediate jurisdiction of the Pope over the whole Church have been united together for a purpose. The Bishops are no longer independent. The Pope has immediate and absolute jurisdiction in their several dioceses. They are simply his officers—*préfets* of the Pope-Emperor. All priests, and through them all souls, are thus subject directly to Rome. And to maintain this vast hierarchic Caliphate over the souls of men in such an empire, a power resistless, absolute as that of Deity, is necessary. This immediate jurisdiction of the Pope in each diocese is however a complete reversal of the Catholic system, according to which there was one episcopate in which each Bishop had equal apostolic standing and authority, the Pope being only Primate among his brethren, and the representative of their unity. And the diocesan and national Churches had distinctive characters of ritual, administration, &c., because they were the several independent though united members of the one Church. Now all independence, freedom, variety, is taken away, and the Catholic Church is radically transformed into an official Papal Church.\* (F) That this new anti-Catholic and false dogma is perilous to the welfare of States, to modern civilisation, to science, and to freedom. It has clothed the syllabus with the authority

\* "C'est littéralement et réellement le *papisme* à la place du *Catholicisme*. Et lorsqu'on se rappelle que M. Veuillot écrivait le 8 Octobre, 1869. L'église sera Dieu" n'a-t-on pas raison de dire que les ultramontains d'aujourd'hui font du Catholicisme une véritable *Papolaté*? L'église est Dieu, or l'église est le pape, donc le pape est Dieu. Voilà tout leur doctrine, tout leur Credo . . . La rupture avec l'ancienne doctrine

of a Divine oracle to all Roman Catholics, and so compels the belief that all the principles of modern political life are accursed. Further, it gives one man, residing in Rome, power to direct absolutely the conscience, the worship, and the conduct of his spiritual subjects in questions of morals, and of scientific and philosophical inquiry, and in their political allegiance.

I have briefly but fully stated the grounds on which the Old Catholics repel the new dogmas as untrue ; as having no support, save in fraudulent documents ; as unlawfully proclaimed ; as subversive of the true Catholic Church system ; and as threatening human liberty, truth, and social order.

At Munich, last year, little more was done than to assert the grounds of their opposition, though in a positive form,—resolving and declaring in their programme that they maintained the old Catholic faith, and the old, normal constitution of the Catholic Church ; that they consequently sought reforms which might purify that constitution from the Ultramontane influences and usages that had slowly crept up in the Church, contaminating its life, and had at last culminated in the Vatican decrees ; and that they claimed from the State recognition and support as faithful members of the Catholic Church. But the little more that was done was of vital importance. After long debate, which showed the extreme reluctance of these men to come to an open rupture with Rome, and with their bishops who had fallen from their own faith, it was at length resolved that separate communities of Old Catholics should be allowed, in cases of necessity, to form themselves, and to choose for themselves priests to administer the sacraments and take pastoral charge of them. Only the dire necessity of men excommunicated because of their fidelity to truth, and whose religious natures demanded Church worship and blessings, extorted this resolution from them. And but slowly have such communities formed themselves. In Cologne there is a noble Church, with near 3,000 pledged adherents, under the pastoral care of Dr. Tangerman. In a few other towns there are similar old Catholic communities. In all about fifty priests are now appointed in charge of such communities. But during the year there has been ceaseless agitation ; a learned literature has arisen confuting the dogmas of the Vatican Council and denouncing its œcumenic authority ; and a popular literature has flooded the country, through the newspapers, and by numberless small tracts ; so that, as Professor Huber said in the first great meeting at Cologne—"Our cause is won in the realm of public opinion. There is no intelligent man who believably accepts

est donc complète. De la republique telle que l'a conçue et enseignée le Christ telle que l'a pratiquée l'église primitive, on en est venu peu à peu, par la destruction successive des droits, des fidèles, des pretres, et des évêques jusqu'à la monarchie la plus absolue et la plus tyrannique qui se puisse imaginer."—"Comment l'église Romaine n'est plus l'église Catholique, par Abbe Michaud," pp. 93, 94.

the decrees of Rome which are forced on us. And even among our country people, a dark suspicion, a gnawing doubt of the truthfulness of Rome, grows apace."

But this movement had not till the present time consolidated itself. It was a war of opinion, a resistance and revolt against a monstrous usurpation, an agitation growing deeper and more decisive; but the practical upshot, the definite public duty of these men, in regard both to Church and State, had not been clearly seen or determined.

In Cologne the movement takes consistency and form. The public attitude of these men is now determined; their complete and irreversible rupture with Rome is declared, their definite organisation according to what they conceive the normal, primitive, and abiding Catholic constitution of the Church and their demands on the State, are now formulated and published.

I shall indicate the nature of these resolutions, and, what is more important, indicate the spirit of these men, by describing briefly what occurred in Cologne, and translating the most expressive portions of the speeches which fired the enthusiasm of the enormous crowd who listened to them.

Cologne was well chosen for this second most critical congress in which a great Catholic movement was to be inaugurated in Germany. The Dom-Kirche of Cologne is the St. Peter's of Germany—its most magnificent cathedral church. From the earliest Catholic ages, Cologne has been the transcendent German Catholic city and see. It is still pre-eminently a Catholic city, redolent with mediæval sanctity and Catholic traditions. But in addition, it is a northern Prussian city, situated on the banks of the Rhine, filled with commerce, inspired with strong national feeling, and nerved with the strong daring and discipline of the Northern Prussian Germans. Munich was the proper centre of a literary propaganda. Cologne, of all German cities, was well chosen as the Metropolitan See of Germany, to inaugurate a movement for the separation of the German Catholic Church from the corruptions and usurpation of Rome.

On the evening of the 19th of September, the Central Committee of Old Catholics in Cologne, of which Herr Wülfig, the Vice-Regent, *i.e.* the second State officer, of the great Rhenish province, is the Chairman, welcomed the guests and delegates at a preliminary meeting in the Garten Saal of the Wienerhof. There, Bishops Wordsworth and Harold Browne, the Bishop of Maryland, the Rector of the Clerical Academy of St. Petersburg, Archbishop Loos, from Utrecht; Dr. Rose, from New York; and Rev. Henry Langdon from Florence, delivered brief congratulatory speeches, conveying to the Old Catholics expressions of profound sympathy from their different Churches and countries. During the meet-



ing, Dean Stanley, with his well-known grey head, and quiet gliding gait, entered the room ; but then, as throughout all the meetings, he was silent. Herr Wülfig and Von Schulte—the President of the Munich Conference of the previous year, welcomed the guests and reciprocated warmly their words of sympathy. Next morning the meetings of the delegates began. Mass had been said in the Rathhaus Chapel at 7.30. At 9.30, 400 delegates, and about 100 representatives from other churches invited to the Congress, were assembled in the large hall of the Gürzenich. These delegates were appointed by Old Catholic Unions, or by newly-formed Churches. There were but few priests, so that the aspect of this assembly was not clerical. But the appearance of the men was grave, thoughtful, resolute ; quite a German assembly, inspired by that unmistakable German *ernst*, a word which is untranslatable, and yet easily interprets itself to Englishmen, who fortunately have enough Teuton blood to sympathise with it. Deep sincerity, combined with clear-eyed and fixed resolution of will, make up its meaning. Merchants, farmers, professors—they were a body of laymen, who yet had mastered the matter they had in hand, nor shrank from the difficulties they foresaw. The room in which they sat is one of the most spacious in Europe. It had been proposed to hold the Delegates' Assembly in a smaller ante-room ; but their number was too great, and the larger room was therefore used for all the meetings : and admirably it served the purpose ; for although capable of holding 6000 people on the ground-floor, its acoustic properties made it a most suitable deliberative chamber.

All the leaders of the movement were there, among whom stand pre-eminent Döllinger, the greatest Catholic theologian, and Von Schulte, the greatest Catholic jurist—in Europe. The former is a man over 70 years of age ; but his thin brown hair has no silver tint upon it, and his tall form is erect and graceful. His appearance and manners betoken a man of much insight and delicacy. Thoughtfulness and refinement are stamped on his features and breathe in his attitude. Without the broad brow, and the nervous physical vigour of Tholuck, yet the same student-look and the same courtesy of manner recalled to my mind the image of the great Protestant divine. Von Schulte, on the contrary, is a man of the world, as well as a man of learning. His robust figure, manly bearing, strong clear-cut compressed countenance, bold calm incisive speech, remind one of Bismarck—though he is younger, and has more of the style and accent of the scholar in his appearance and language. He is, as M. de Pressensé said to me, “un grand Parlementaire,” a magnificent man for political and administrative business. No wonder that he is summoned by acclamation to the presidency of the meetings. His control of a deliberative

assembly, as his conduct of its business, was most remarkable. One felt that under the leadership of two such men as Döllinger and Von Schulte this movement is not likely to run into the sand. And their lieutenants are worthy of them, mostly men younger than they, yet middle-aged, and standing pre-eminent in Catholic theology and literature in Europe. Professor Huber has the subtle nervous temperament of a southern German race; but the broad forehead betokens the philosophic platonic spirit that reins his keen, eager enthusiasm, or, when necessary, wings it with amplitude of energy and thought. Professor Fredrichs was associated with Huber and Döllinger in writing "Janus," that book which shot the fatal arrow Achilles-like into the heel of the Vatican Council. Having accompanied one of the German bishops as his advisory theologian, he wrought confusion to the Roman Jesuits during the sessions of the Council by his celebrated letters from Rome in the *Allgemeine Zeitung*, and has since completed his exposure of the chicanery, coercion, wrangling, bribery and prevarication that prevailed during the period of the Council, by the publication of his "Tagebuch," i.e. his Journal in Rome, and of two volumes, containing "Documents which serve to illustrate the Vatican Council." He is the youngest man of all the leaders of the movement—if we except Abbé Michaud. He is a man of the Johannine type, and would seem to have stepped from one of those great paintings in the Vatican, so precisely does he resemble the ideal figure and expression of the Apostle John, in Italian art. Like that Apostle, he is a man of exquisite spiritual susceptibility—capable of infinite scorn; but his lightnings break from clouds that rain large drops of pity. The two other men who made the deepest impression, and carried the largest influence at these meetings, were Professor Knoodt, of Bonn; and Dr. Rheinkens, of Breslau. Knoodt may be styled the Erasmus of this Reformation—though with a dash of Luther's blood mixing in his veins. His stern denunciations, his racy colloquies, were all of Luther; but the inextinguishable laughter that followed his sarcastic raillery of Pio Nono—the Lama of the West, and of the Carmelites with their scapularies; and the anger that flamed as he pictured the infamous moral doctrines and the deadly influence of the Jesuits, were awakened by the very tongue of Erasmus, and will never be forgotten by those who heard him. Yet of all these men;—I speak the universal sentiment, no one reached the height of oratoric power, of lofty Christian enthusiasm, of mighty mastery over men, that Rheinkens did. One or two sentences from his speeches I shall quote ere I finish my paper; they will describe the man better than other words of mine.

Von Schulte opened the Congress with a short speech, and a few extracts from it will put the position of the Old Catholics before my readers better than any other description. "We belong to the Catholic

Church, and the proximate cause of our origin lay in this—that we were required to receive doctrines which are not the word of God, but which others proclaimed as the word of God, although they were the inventions of men. But we have all been aware that the believing Christian heart for centuries has wished for more, and that because this something more—viz., the reforms it sought—has not been found, the division exists which we lament to-day in the Church of Christ. We all know that the first division had not its origin in religious questions, but in hierarchical arrogance. Hence, our proper duty summons us to do all that may be done, in order to bring about a re-union of the divided Church. To attain this end, however, requires from us perfect clearness as to our fundamental principles. We know that we cannot precipitously reach our high ends, and that nothing avails us from empty phrases, &c. We adhere to our own standing-ground; we have not left the Catholic Church; we hold fast with unbroken steadfastness to the Catholic faith; we have been driven out. They have called us deserters. But by whom are we thus expelled and denounced?...Necessity justifies us in securing the spiritual and pastoral care of souls, in the formation of communities; and now it lies in the very reason of things that this necessity be regularly and properly dealt with. We all wish reforms in the Christian Church—deep, thorough reforms, after which men have sighed for more than five centuries. But we must all be conscious that we do not constitute the organ which can achieve such important reforms. The Catholic Church requires an Episcopate, and such we must appoint; then will the proper organ of Church action be found, in order to carry out those reforms. We can, and must indeed, change things in single communities that have no general importance. But we cannot ourselves undertake reforms that alter the general law of the Church and its sound tradition, which has nothing to do with the Vatican. To do so would only lead to divisions amongst ourselves, and would bring on us the reproach that we have become a sect, and that we have no proper Church constitution. . . . We stand thus, with our demand for reform, and our purpose to achieve it in a constitutional manner; but we stand on the ground of positive Christian faith. Whoever does not take this ground, whoever does not confess the Christian faith as it is contained in Scripture, and as it has been expressly declared by the seven General Councils of the undivided Church, we cannot recognise him as an Old Catholic.”

The business of the Congress was then immediately introduced. Four schedules had been presented, containing the propositions drawn up by four committees appointed to consider the matters that were deemed of primary importance, and to prepare resolutions for discussion and adoption by the Congress. The first and most important schedule or protocol

related to the constitution, worship, &c., of the Old Catholic communities ; the second to their relation to other confessions ; the third to the legal rights and demands of the Old Catholics ; and the fourth to the external organisation of the movement, and of the means of popular agitation.

One point in the conduct of the business is worth noting : no amendment was discussed after it had been briefly explained by its proposer, unless thirty persons sustained it so far as to desire its discussion. Many amendments were thus at once withdrawn without loss of time to the assembly.

We shall briefly enumerate the main points of the first schedule. Respecting the others I need say nothing ; all that is essential in them has been implied in what has been already said.

Professor Reusch, the chairman, or "referent," of the committee, having to consider the first and main business of the Congress—the organisation and maintenance of their own spiritual life and fellowship in the Church—introduced the protocol of resolutions drawn by the committee with admirable tact and learning. He showed that the Church had always acknowledged that, in cases of absolute necessity, priests could place themselves above any interdict that suspended their powers for the administration of the sacraments. What necessity could be greater than that of the Old Catholics who had been deprived of all religious succour by the usurpations of the Roman Curia. Moreover, have Bishops who have fallen from the faith not lost their legitimate authority, so that their interdict may be regarded as void ? Then, with perfect and heartiest unanimity the assembly voted those articles which resolved that priests who are suspended or excommunicated for their fidelity to truth are justified in the exercise of all priestly functions, and that they need not be confined to one single parish ; that separate communities have the right to choose pastors for the discharge of the regular ministry, and of the pastoral oversight amongst themselves ; and that such pastors can under present circumstances discharge their functions without the institution, and even against the opposition, of the Vatican Bishops. Then the Congress decided that the service of the mass did not require, for its efficacy, to be celebrated in a consecrated building, or with the usual Church vessels and dresses, for its value did not lie in these external things ; hence it was further resolved that Old Catholics might use for public worship Evangelical churches or any other public buildings :—a resolution which was accompanied by a vote of thanks, carried by acclamation, to Evangelical Churches, and to magistrates of towns, who had in this matter generously aided the Old Catholics. The German tongue is to be used in all services of the Church ; and in all Church ordinances such as baptism, burial, words of counsel and exhortation are to be addressed to those present. All had hitherto been

carried without debate. Now debate arose. The committee had proposed that the execution of reforms in the domain alike of discipline and of worship should be reserved to the future, but that for the present all charges for mass be abolished, and the abuses of the system of indulgences, of saint-worship, of scapularies, &c., be removed. In the latter clause all agreed, but many wished that the greater reforms be more distinctly named, and be more urgently proceeded with. However, finally, all accepted the amendment of Professor Rheinkens "that the reforms now loudly called be reserved to the action of the proper organs of the Church." With respect to marriage, a most difficult point to deal with, as the Romish Bishops affirm that the sacrament of marriage is annulled if it has not been celebrated by the priest of the parish in which the persons to be married reside, the Congress took a bold and wise decision, viz., to affirm the sufficiency of civil marriage, and to allow the religious benediction of marriage to be obtained from any priest.

The last resolution of the programme—the most important, because it completes the rupture with Rome and definitely organises the Old Catholic Church—was carried without a single dissident.

It was resolved at once to proceed to the election of a Bishop. Von Schulte showed that the election of Bishops by chapters of the clergy was an innovation, that the election of a Bishop must be made by the whole body of the clergy, and by the Christian laity, according to the ancient traditions of the Church. As, however, the Bishop whom they now elect must in the first place fulfil the office of a missionary Bishop, traversing the whole circuit of the Old Catholic Churches, it was resolved to refer the election to an elected body of seven of their number, three of them being priests. These seven were then appointed; and though no definite time was fixed for the election, it was strongly urged that it should be made before the Easter of next year. This resolution completes the organisation of the Old Catholic Church, and its adoption ended the two first sessions of the Congress.

It only remains to give two or three quotations from the most important speeches delivered in the two great public meetings held on the evenings of the 21st and 22nd of September, meetings which impressed all who attended them with the marvellous popular power of the leaders of this movement, and with the popular enthusiasm that sustains them. Cologne is pre-eminently a Catholic city, and yet 4,000 or 5,000 men—about 200 ladies were accommodated with seats—stood on successive evenings, listening with eager interest to weighty theological arguments and spiritual appeals denouncing Romish falsehood and tyranny and demanding spiritual faith, gospel morality, and the old freedom of the Christian people in the Church; and again and again the cry went forth,

"The Church is not the Pope, the Bishops, or the Priests ; the Church is the fellowship of all believers." This was the refrain of every speaker. Professor Fredrichs, in denouncing the worship of saints, said : " We have retreated to that ground which is alone the foundation of our Church, and which alone is our salvation ; we have turned ourselves back to our Lord and Saviour Jesus Christ." Again, " We do not only contest the dogma of Infallibility, we struggle against much more than appears in that naked dogma of the Vatican. It is a whole system of errors, not one error that we oppose ; and if once we annihilated this system, which is a thousand years old, and of which the dogma of Infallibility is but the culmination, then have we removed a host of things connected with it, which have been exhibited in 'Janus' and the works of Von Schulte ; then we leave the false development of the Curia behind us ; then already have we come nearer to other Churches ; yea, so near that we can clasp each other's hands ! " Again, " The lawful organs of the Church are not Bishops alone. I have steadfastly resisted the election of a Bishop among us until the rights of the clergy and the laity were previously secured. My experience of Bishops compels me to speak thus."

Dr. Rheinkens, however, as I have said, spoke with the highest elevation of spirit, and with supreme authority, in these public meetings. Let a few sentences show the man : " They tell the people that separation from the Pope is irreligion ; to obey no more an erring Pope is, they say, to have no more religion. If indeed there is not an immediate union with the Saviour who dwells in us according to our faith, with whom we are incorporate in one body, whose members we are ; if there be no consciousness of this living bond with our Lord and Redeemer, but a connection with Him through the Pope is desired, then the conscience loses its independence, and such thralldom of the conscience awakens the anguish of fear and doubt. It is such fearful doubt which causes the most of the Catholic priests, who yet serve in the ultramontane camp, not to decide at once to stand by God instead of an erring Pope. It is this servility of conscience which subjects the Bishops to the notion that there would be a schism if they withstood the demands of the Pope, and that a schism is the greatest evil in the Church. To this scruple Bishops Hefele and Hameberg have become a sacrifice. Because their conscience was not independent and free, they could not rise to the clear conviction that unity in a Lie profits nothing, but corrupts everything." " The Catholicity of the Church of Jesus Christ has four attributes like love. It has its height and depth, its length and width. Its height is its origin in God. Its depth is the mystery that it reveals an Eternal One in endless variety, and in a fulness of glorious manifestations. Its breadth is its expansive power

to embrace all peoples and tongues within its bond of love. And its length is the capability of Christianity to develop itself, even to the end of the world, and ever to appear in those forms which correspond to the world's needs. Ultramontanism has no height, for it springs from unwise and ambitious men; it has no depth, for it conceives unity to be a monotonous uniformity; it has no breadth, for it shrivels up more and more. Half of Christendom it has lost, and now it makes new divisions. So will it shrivel up, till it vanish from the earth. It has no capability of development; for, beyond the dogma of Infallibility and Omnipotence, there can be no further development. It dies, therefore, for it cannot grow." "The Gospel is a light which only shines if it be not separated from Him who on the Cross has beamed forth this light. The Gospel cannot be separated from Christ; as little as the sunbeam can be separated from the sun, so little can the Gospel be separated from Christ, the Sun of Righteousness. And because, in our movement, and as its chief inspiration, we set the Gospel forth as consisting in this immediate relation to Christ, and draw accordingly the hearts of believers into this immediate union with the Saviour, we have a noble warranty that our movement will not run to waste in the sands."

With these words of Rheinkens I close. If God keep these men faithful to this grand purpose, and they seal themselves with that warranty, Catholic Europe shall yet see—and in our day—the Salvation of the Lord.

J. B. P.

### THE USES OF ADVERSITY.

"Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land . . . The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—JOB i. 10, 21.

THE history of Job was not written for its own sake, nor simply to instruct the age to which it belonged; it was written to illustrate great principles which are common to all times and which need to be ever kept before the mind.

In the opening chapter the subject which is to be elaborately treated is put before you, the question which requires solution is proposed. It is this. Here is a good man, a man of well-known integrity, kindness of spirit, real piety, who has been born and brought up in prosperity. He has had little or nothing to try him,—to embitter life, or to tempt him to forsake God. Being so good, and enjoying a life so placid and happy, can any end be answered in disturbing his tranquillity? Can any condition be conceived of better and higher than that which he already possesses? Can any reason be assigned why



fierce temptation and scorching trial should be appointed him? He is described as "perfect and upright"—that is, possessed of a well-balanced and honourable character—"one that feared God and eschewed evil;" can affliction still more exalt his inner life, or bring him some better thing yet? This is the point to be decided, and it is argued with wonderful power and great detail in the rest of this ancient poem. The question is answered in the affirmative. Just as when the young and prosperous ruler came to Jesus for instruction, fancying that he had nothing in reality to learn and little more to attain, our Lord put him to a trial which at once revealed the weak point in his character, and showed how much was still wanting, so Job was subjected to a trial, long and searching, which proved that his spiritual life and character were not so sound or so exalted as they appeared, that he had not yet attained and was not yet perfect, but needed the crucible and the furnace. Let us, then, think what is the effect of trial on such a character,—on a man of real but unproved piety,—piety existing in the midst of outward and unbroken prosperity.

I. It tests the genuineness, the reality of the man's religious life. And we will take our illustrations from the Christian type of life, because that it is which chiefly concerns *us*. Well, the man we have supposed professes to be in living union with Christ, to have sacrificed self—to have crucified his sinful self, to have consecrated his renewed self to the service of God—professes to have exercised such faith in Christ, that he has died with his Lord to all that is evil, and risen with Him to all that is good. He takes as his motto, "Whether I live, I live unto the Lord; and whether I die, I die unto the Lord; living or dying, I am the Lord's." But then there is so little in his condition which calls for sacrifice. What scope is there for faith and trust when everything that he wants is in his hand? What room for the endurance of hardship when he is surrounded with luxury? How easy to serve God with his substance when his most munificent gifts leave far more than enough for himself behind! How easy to be content when he has all that heart could wish! He is looked up to and not thwarted by his fellow-men—his circumstances all tend to soothe, and not to chafe and exasperate. Who can say what evil rests at the bottom which would be thrown to the surface if a cause sufficiently exciting arose? Who can tell what he would reveal if only he were put to the test? How gentle does the ocean appear on a calm summer's day! How soft is the sound of its ripple on the sand, how exquisite are the seaweed and shells in its silvery pools! The little child plays fearlessly on its margin, and dips his feet in its refreshing waters! Who, that had not seen and heard it, could imagine its angry roar and devastating violence when, roused by the storm, it "throws up mire and dirt?" Who could

have dreamt what capabilities of mischief, of ruinous rage, lay concealed beneath that placid surface? And who knows what is in a man, when nothing has arisen to stir up the depths of his nature, and to show what he can be under new and testing conditions? Who would have supposed that such moody melancholy, such murderous jealousy were latent in the heart of the once frank, ingenuous Saul? Who would have supposed that such testy pride, such a desire for personal superiority ("It is enough. I am not better than my fathers!") could have existed in the grand, faithful, daring Elijah? Who would have supposed that such meanness and profanity could have been found in the warm-hearted, generous Peter? And who could have believed that this calm, patient, devout Job would ever display so much self-righteousness and self-complacency, such readiness to justify himself against God? Who could have supposed that nothing short of the fiercest trials, combined with the clearest revelation of the Divine glory, would suffice to extort from him the confession, "I am vile, I will lay my hand on my mouth," and to prepare him for truer, loftier righteousness in time to come? Alas! how unsound does many a religious superstructure appear when exposed to the fiery trial. Gold, silver, precious stones are there, and they only show the more brightly as the flame gathers around them; but wood, hay, stubble have been stealthily or unwittingly built in too, and they cannot abide the terrible conflagration. Many and many have held "a form of sound words," but under temptation have made shipwreck of faith and a good conscience. Many and many have seemed to be staunch to their principles as steel, true, upright, sober, but under the pressure of adversity have stooped to equivocation, trickery, intemperance, and have shown how weak and hollow their principles were. None of us knows what he really is, till his faith has been put to the test. None of us knows what unextinguished passions are slumbering in his soul till the blast of sorrow comes to rekindle them. None of us knows how much or how little he can bear till the day of trial reveals it. It is truly said, that adversity proves friends, binds those who are real only the more firmly and lovingly to us, but scatters to the winds all that are false. It may be said with equal truth that adversity tries *ourselves*—establishes those principles which are sound and real, but sweeps away many a pretended grace or virtue which glittered on the surface, but had no foundation in the heart.

II. Adversity improves the quality of the religious life: so that all true believers are able to say, "It was good for me that I was afflicted."

It renders the religious life more thoughtful. There is little to provoke thought in days of prosperity. Nothing suggests difficulty or calls up perplexing problems which need to be solved. We may indulge in easy luxurious meditation, but we do not brace up our minds to think.

When trouble comes all is changed—the great fact of the existence of misery on every side forces itself on our notice, and makes us feel that our own sorrow is only a part of a much wider mystery. How can we account for such disorder and chaos under the government of a God of order? How can we account for such sadness and suffering under the rule of a God of love? Some cause must exist. Is it in us, or in society at large to which we belong? Has it reference to the past or to the future? How can we fail in the midst of such inquiries to experience a pressure which drives us from the surface to the depths of the grandest problems, which exercises our powers to the very utmost, and which teaches us something more profound respecting ourselves and respecting God? Trouble comes,—what have we to meet it? What are the principles which we have professed to hold, and which we have considered strong enough to bear us up in any emergency? We have hitherto glanced at them but cursorily. If we now are to use them wisely, we must study them carefully,—we must know them accurately,—we must understand how to apply them. Hence we go to the root of our beliefs—we examine them as the old warrior did his armour, to see whether they will really stand us in stead. We learn more fully what we hold, whom we believe; our knowledge ceases to be narrow and superficial, it becomes more minute and more profound. Trouble to us is new. It opens up to us experiences through which we have never passed before. Is there anything in the Word of God which will answer to our new circumstances? Are there any counsels to guide us, any promises to nerve and cheer us? We read with a new object, and we find fields of thought and instruction which we had never explored till now. We get a stronger impression of the manifoldness of Scripture, its fitness to help us in every situation in which we can possibly be placed. Infinitely varied as the lives of men may seem, the Word of God is more varied still. Trouble directs us to a grand chapter in that Word which we had overlooked because we did not need it, or it gives us the key to its true interpretation. So the day of adversity makes our religious life more thoughtful and profound, and if it strips us of outward possessions, it enriches our souls with treasures of thought and wisdom which will be a possession for ever.

Adversity renders our religious life more robust. You see the two warrior kings, Darius the Persian, and Alexander the Greek. The Eastern is clothed in purple and decked with jewels; he reclines on a couch of luxury, and is borne under a canopy of state. Countless slaves are in attendance to anticipate his faintest wish, and to add to the vastness of his train. The Greek is clad in simple armour, masters his war horse, and shares the hardships of his men. No wonder that sturdy vigour should conquer luxurious pomp. When our religious life is untroubled

by the rigours of adversity, it partakes too much of the softness of oriental luxury. It is all sentiment and enjoyment. We congratulate ourselves on our rank and our prestige, as sons of God and heirs of glory. We delight ourselves with "the exceeding great and precious promises." We luxuriate in the prospect of the inheritance which can never fade. We sit in blissful reverie at the Saviour's feet, and drink in from His lips the words of eternal life. We seem to have only to enjoy. The heaven above us is unclouded, and our souls reflect its calm, deep peace. But when the clouds gather and the storm blackens, and the day of soft sunshine ends in the night of gloom and sorrow; when enemies close us in and danger is great and pressing, then we are obliged to gird up the loins of our minds, to leap from our couch of luxury, and buckle on the armour for the fight. The command seems to ring in our ears, "Watch ye, stand fast in the faith, quit ye like men, be strong." Every element in our Christian life is brought into exercise. Thought must not slumber, but vividly realise the Divine presence, and keep firmly hold of Divine truth. Conscience must not be supple or silent, but must speak clearly and uncompromisingly. Affection must not be feeble or divided, but must give all its love to the eternal God. Will must not be in repose, but must vigorously resolve. When our entire spiritual manhood is thus called into action, and has to endure, to resist, to do, it puts on strength—aye, goes on "from strength to strength." It ceases to exhibit "that unbreathed and cloistered virtue" which is limp and feeble as the unused muscle; it shows the vigour which conflict and effort alone can bring.

Adversity renders our religious life more intense and prayerful. You sometimes gaze on a face on which rests calm and passionless beauty. The features and complexion are lovely, but there is no character. You gaze on another, and the soul seems to look out there. You almost forget the form of the features in the intensity of the expression. The one very fairly represents the spiritual life which has been nursed in prosperity and has known no changes—pure, calm, sweet, but characterless; the other represents the spiritual life, which has been quickened to intense activity by the storm and the battle—earnest, ardent, vivid, instinct with energy, aglow with expression. When the eye has had to watch the rapid strokes of the tempter, that the hand might parry them, that eye gains almost supernatural keenness of vision. When the soul has quivered under the shock of trouble, and has cried, "My feet were almost gone, my steps had well-nigh slipped," has convulsively grasped the rock while the wild wave has swept by, that soul has known an intensity of feeling, has put forth an intensity of effort which never could have been evoked in days of quiet. When the heart has been alone with its own bitterness, or out of depths which

seemed unfathomable, has cried, "Lord, save, or I perish," that heart has acquired a passionate earnestness which cannot soon sink into torpor. When the spirit has been driven by its own weakness, its sense of an overmastering trouble to God Himself for help, has tremblingly but eagerly laid hold of His strength, and in the importunity of a victorious faith has said, "I cannot let thee go unless thou bless me," that spirit has so clearly seen the secret and the blessedness of prevailing prayer, that it ever after remains "a prince with God." So trouble gives to the religious life, depth, intensity, character, and awakens in it the spirit of all-conquering prayer.

It renders the religious life more rounded and complete. Adversity brings into prominence a side of the character which prosperity never touches or reveals. There are those who are great in adversity and little in prosperity; and there are those who act their part worthily in prosperity, but altogether fail in adversity. Only in adversity can the graces which are proper to adversity be disciplined into strength. It is in adversity that patience has its perfect work, and learns to wait quietly on God. It is in adversity that hope, with eager eye, looks through the dark night to the world that is very far off, or to the returning light of earthly peace and joy. It is in adversity that experience of the faithfulness of God, of the steadfastness of His promises, of the sufficiency of His gospel becomes richer and deeper, and imparts a mellower tone to the character and the life. It is in adversity that self-confidence is chastened by humility, and that dependence on Divine grace expels presumption. It is in adversity that the soul is drawn into closer, more sacred fellowship with Christ, and in the simplicity of undoubting faith, says, "I know whom I have believed, and am persuaded that he will keep what I have committed to him till that day." It is in adversity that the heart learns perfect acquiescence in the will of God, and adopts our Lord's own words, "Father, if this cup may not pass away except I drink it, not my will, but thine be done." So trial brings out qualities which would otherwise be dormant, and renders the character full-orbed and complete.

It renders our religious life more tender and sympathetic. Our Lord was naturally gentle and gracious; He had a heart that seemed at once to enter into every human experience. But still His life of sorrow and conflict made His tenderness more tender, His sympathy more sympathetic; and now we are able to say, "We have not a High Priest who cannot be touched with the feeling of our infirmity: in that he himself has suffered, being tempted, he is able to succour them that are tempted." Oh, how wonderfully do trial and sorrow soften the stern and rugged spirit! I have often noticed how the strong man who had not leaned to gentleness or indulgence, when the great sorrow has entered

his dwelling and left his little ones motherless, has been suddenly endowed with almost a mother's tenderness, and, by touching acts of thoughtfulness towards them, has seemed to soften his own grief by soothing theirs. And the proud man, who was accustomed to pass his neighbours with a condescending look of recognition, when he has gone forth from his house of mourning, has spoken with unwonted gentleness (it sounded, oh so strange !) to the poor labourer that was toiling at his work, and has sent a kind message to his afflicted wife. How the man who has himself suffered enters into the case of the sufferer, and speaks words not of rote or routine, but of deep, genuine sympathy! The great Apostle rejoiced in the midst of his afflictions that he "was able to comfort those who were in any trouble by the comfort wherewith he himself was comforted of God." And thus the spiritual man, when he comes out of deep tribulation, is the same, and yet how different. It is as when the glare of a picture is softened by age, as when the harshness of a band is mellowed by distance. The sharpness of his judgment is modified, and he deals with the erring persuasively, not peremptorily. He visits the fatherless and widows in their affliction, and has encouraging words for the trembling and despondent. His eye has a softer glance, and his voice a more sympathetic tone, and his manner a greater kindness—as if in his trouble he had been much with Christ, and had caught the grace of His meekness. Strong, but yet tender, unyielding in principle, but gentle in act, the servant displays the spirit of his Lord. Thus adversity heightens the quality of the religious life, and renders it more thoughtful, more vigorous, more intense and prayerful, more complete, more tender and sympathetic.

III. Adversity promotes the permanence and growth of the religious life. For when the best of men live in perpetual sunshine—their will never thwarted, and their heart never saddened—they insensibly come to think only of enjoyment. Their own personal ease, their own wish and purpose, their own advantage—these, as a matter of course, must take the first place. Gradually that virus of selfishness which poisons and depraves the soul, and is the bitter root of all sin, spreads and rises into power: the spiritual life gets proportionally reduced and enfeebled, becomes a pitiable shadow of what it once was, and waits the stroke of affliction either to destroy it, or, if not too late, painfully to quicken it into strength. Sorrow seems to inquire sharply but affectionately, "Should it be according to thy mind? does everything really exist for thee? art thou to be lord of the ascendant?" And so we learn to live for something higher and better—self is mortified, and Christ is enthroned. Moreover, in the warmth of prosperity, weeds and thorns spring up and grow rankly, and choke the good seed, so that it never comes to perfection. Worldliness and self-indulgence, pride and self-

sufficiency, covetousness and love of wealth, sumptuousness and display, worship of pleasure and tolerance of vice—these and such as these lift up their heads; and then the man who was deemed wise as Solomon, king over self no less than over others, becomes a slave, and, when age should have matured his wisdom, subsides into a fool! Oh, it is when the cold blasts of trial wither the thorns or hold them in check, that the seed of the kingdom, having in it a divine vitality and hardihood, finds room to grow, passes on to maturity, and yields a rich harvest at last. In other words, it is in the rougher passages of life that the process of sanctification advances—evil is suppressed and conquered, holiness is nourished and strengthened, and the light which attends the path of the just shines more and more to the perfect day. True it is, that conflict and trouble will not in themselves work these effects. There must be an inner principle on which these act, and with their action there must be a divine, co-operating power to render that action beneficial. In answer to prayer, the spirit of God must touch the springs of life and make them responsive to the lessons of sorrow. But when this is the case, the results are sure. For the whole is of God. His is the hand that orders the hard, outward lot; his is the grace that prepares the soul to profit by it. "Every branch in me that beareth fruit," says the Lord, "he pruneth it, that it may bring forth more fruit." "He chastens for our profit, that we may be partakers of his holiness."

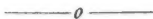
IV. Adversity gives effectiveness, capacity of service and usefulness,—to the religious life. Neither the good servant nor the good soldier is trained in luxury for his work. They have both to "endure hardness" and to pass through discipline, if they are to attain proficiency and be of real use. And the men who are promoted to leadership are those who have shown the most cheerful self-denial or borne the most rigorous test; those in whom the austerities of discipline have served to bring to light and develop qualities which clearly marked them out as born to command. Moses might store up the learning of Egypt in the luxury of a court, but it was only amidst the hardships of exile and the privations of the desert that he could gain the sleepless eye and the firm nerve and the practical wisdom which prepared him to rule the people of Israel. Joseph must be hurried away from the fond indulgencies of his father's house, must be sold into a strange land, must endure the rigours of slavery and imprisonment, before he could save and govern a nation. Paul must suffer blindness, must smart under the thorn in the flesh, must bear watchings, fastings, scourgings, bonds, in order to reach the loftiest heights of spiritual power and to labour more abundantly and successfully than his brethren. And so, when God would fit His servants for signal usefulness, He first passes them through the furnace of affliction. The great Captain of our Salvation, the true exem-



plar and type of all that is noble, was "made perfect through suffering;" indeed, He was called to brave the temptation in the wilderness before He even opened his ministry in Galilee. And as with the Master, so with His servants. With them as with Him, sorrow and trial are generally the conditions of great usefulness. These give knowledge of the human heart, fellow-feeling with human wants and sufferings and dangers. These lend a tone of reality and tenderness to argument, expostulation, entreaty. These bring the earnest worker into nearer contact with the spiritual and eternal, and enable him to speak as one who has pierced the veil which conceals "the powers of the world to come." These, above all, keep him close to the throne of God, show him his dependence, and lead him to rest on Divine strength.

If any are disposed to covet the state of Job before "the hand of God had touched him," let them remember that the issue proved that he needed the trial and discipline, and that he came out of them a better and holier and happier man. Let us not, then, envy the prosperous who know no sorrow. Let us rather welcome whatever our Father, our loving and unerring Father, appoints. The highest are not those who have never felt the pressure of adversity. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

J. C. HARRISON.



## THE SCRIPTURE DOCTRINE ON INFERNAL SPIRITS.

### PART II.

THE theology of the Bible, when taken in its integrity as a living whole, commends itself to a rational faith, but single portions taken alone or apart from collateral truths often appear incredible. Any considerable addition to or subtraction from this unity will infallibly prove an occasion of scepticism. Faith, in the Bible, is never opposed to reason, but always to sight; yet the reasonableness of Christianity can be made to appear only to those who receive the entire revelation. It all holds together like a vast arch composed of many stones hung in air, in which the removal of one endangers the stability of all the rest.

The object of the present paper is to summarise the Scriptural state-

ments on the action of evil spirits in human affairs, not to prove the truth of those statements. Their truth can be rendered apparent only to those who believe much besides. Into a belief of their reality, no man can be argued in our time by an independent inductive process. Such a faith must spring, if at all, from a general acceptance of the Christian Revelation, and from some spiritual experience and insight. If a man do not possess these qualifications, it is hopeless to offer him this evidence of an evil agency operating on the earth from the aerial regions, since to such a mind any special argument, however serious, in support of the doctrine is certain to excite ridicule rather than respect.

In this, however, as in other instances, the believers have had a large share in producing unbelief. Additions to the Scripture doctrine have resulted in its indiscriminate rejection. The rabbinical, patristic, and mediæval writers have each in turn promoted that state of thought which is now ending in a general disbelief in the diabolic power. The very idea of the Devil has varied immensely with the spirit of the age. The devil of the earlier centuries of Christianity was a "roaring lion," a "raging wild beast;" so he is often called by the martyrologists. The Satan of the middle-ages was a powerful but grotesque brownie and mischievous imp of darkness. The devil of modern romance is the Mephistophiles of *Faust* and *Festus*, a mocking philosopher and grimly profane misanthrope. Milton's genius has filled the atmosphere with a brilliant phantasmagoria of contending angels, at once too human and too divine—a vision of chivalry which has resulted in creating either a sympathetic interest, as in Robert Burns' verses, on behalf of the hero of the song, or an unconquerable scepticism with regard to the whole subject.

Dismissing now from our thoughts, as far as possible, all ideas except those which we find plainly set forth in the series of Biblical writings, what remains?

First of all, and very noticeably, the Bible offers no genesis of the kingdom of darkness, no genealogy of evil, no account of ante-mundane angelic rebellion. It takes up the history of the spiritual world at the point where it touches the history of man, that is, in the middle of affairs, not at the beginning. Just as it takes up the physical history of the globe at the introduction of man, so it is with the spiritual history of the creation. The book of genesis for the whole system of things has not been written for us. By geological science we have learned that there was a long preadamite history of the globe, and we may infer, or at least guess, that there was a long preadamite spiritual history, perhaps of this very earth, and a history in which the evil power was concerned; but of this we are told nothing in the Bible. The record of revelation to man commences with man's creation, and as it unfolds it brings out in vivid colours his practical relations with

some man-destroying agency above him in the air. But there is no memoir of Satan *pour servir*. The Bible expends one chapter on the final setting of the earth in order as man's abode, the last of the animal ascending series, the first of the sub-angelic or spiritual, and two chapters on his loss of eternal life by sin; and then adheres closely to man's work and business under the sun, his history, his destiny throughout its remaining pages. Towards the latter part of the record, in the biographies of Christ, the fact of the existence of evil spirits, referred to dimly by preceding prophets, flashes out into awful prominence; but there is still no genesis of diabolism, no history of celestial insurrection, no biography of the Prince of Darkness. Tempting as the subject would have been to the "will of man," no prophet's hand was stretched forth to portray on the screen of revelation the awful shadow-picture of the original revolt in heaven. One Apostle alone, in an obscure fragment, Jude, "the brother of James," drops a single phrase (v. 6) respecting angels which "kept not their first principality;" but that is the whole amount of historical writing expended by the seventy Biblical authors on the preadamite period. And since the death of the Apostles neither speculation nor poetry have thrown a ray of light upon a subject hidden from us by Him that "shutteth and no man openeth." There are those to whom these persistent silences of Scripture are as expressive of divinity, "in reason's ear," as its positive utterances.

2. The next noticeable characteristic of the Biblical record on this matter is the striking reticence of the Old Testament writers in comparison with those of the new. The account of the speaking serpent in Genesis is given so as to suggest to after-thought, rather than to unfold or enforce, the idea of some spiritual agency hostile to man. It was open to the primitive reader of that narrative to take the story as a mythical representation of the evil which everywhere attends misapplied free agency, or, even in its lowest literality, with Josephus, as a description of the war between mankind and the serpent races. The idea of a superhuman evil spirit, however, appears more than once in the following pages of the Old Testament. The Pentateuch is completely silent; for the reference to Azazel, in the Hebrew of Lev. xvi., 8, 10, 26, as the supposed demon of the desert, to whom this sin-laden goat of the Atonement-day is sent, is too dubious to furnish a basis for criticism. But if we assume the moderate antiquity of the book of Job we find a clearly-developed idea of an "Adversary," who operates from the air, and even exerts enormous power over the elements in persecuting this saint of the Lord.

At this point, however, we lose sight of the Devil in the Hebrew books until the Captivity; for the allusion to the temptation of David

by Satan in the matter of numbering the people does not occur in the original Book of Kings, but in the compend of the Chronicles, which belongs to a later age. In this age there are several distinct references to evil spirits in the prophets. In Daniel x. 13-20, we find the angel Michael resisting a power whom he calls "the Prince of the kingdom of Persia" during the twenty-one days that the answer to Daniel's prayer was delayed through the absence of the hierophant; the reference being indubitably to some demoniac force supposed to influence for evil in some special manner the destinies of that court. In Zechariah iii. 1-3, we find again Satan appearing in a vision of the Prophet as a foe to the High Priest Joshua, who represents the Jewish people, and he is there rebuked by name as a personal being. There ends the Old Testament demonology. It could not well occupy a narrower space in the record of a revelation extending through so many millenniums.

Very striking is the change at the appearing of Jesus Christ. The historians of His life are men of the Roman age, that age so supremely realistic and businesslike in its tastes, so proud and pitiless in its scepticisms. Yet these Evangelists, after detailing in the most prosaic and literal manner the birth and early history of Jesus, with dates, places, and other particulars thereto belonging, bring into their narrative with one accord, at the commencement of Christ's ministry, in the most deliberate manner, an account of His direct "temptation by the devil" in the wilderness—a devil so real and personal that he quotes Scripture falsely, and is corrected by Christ—asserts his control of the political system of all nations on earth, yet offers to abandon his sovereignty if Jesus will do him homage. And this account of his existence and activity is delivered by Matthew, Mark, and Luke to mankind, and is distributed not only in Palestine but in every province of the Roman Empire, as a piece of true history, in the full blaze of the Roman day, as a thing which they themselves believed, and expected other men, even of the highest intelligence, to believe also.

And the residue of the evangelical biographies is answerable to this beginning. So far from retreating from these introductory statements into the light of common life, Christ seems in their pages to be surrounded and well-nigh haunted by evil spirits. Notwithstanding the singularly realistic style of these writings, their freedom from all ordinary signs of exaltation, their strange quietness of tone in narrating events and describing scenes which have furnished pabulum to the arts of nearly two thousand years, they adhere throughout to this representation of the life and speech of Jesus. His days are spent not only in healing diseases and in raising the dead, but specially in "casting out unclean spirits" (or *δαίμονια*). These are constantly distinguished from

"the devil" (ὁ διαβόλος), but are represented to us (whatever their origin, whether departed evil souls of men or fallen angels, of which nothing is said) as forming a part of the Power of Darkness. More than this, the ability of casting out *daimonia* was imparted, say they, to Christ's disciples. Very various are the effects attributed to the demonic action in the New Testament. In the Gospels they appear as causing deafness, dumbness, madness, epilepsy, and exhibitions of violence equal to the rending of bands of iron. In some cases they acted alone, in others by "sevens," in others they "swarmed" (Luke vi. 18) οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων) as in the instance of the Gadarene who filled the midnight darkness with his awful shrieks and wailings, and out of whom went a "legion" of evil spirits (the Roman legion contained 4,500 men), beseeching Jesus that they might not be sent out into the "abyss" (or bottomless pit" of Rev. xx. i.), the underworld of Hades. They are further represented as seeking liberty to transmigrate into the bodies of 2,000 swine, and as accomplishing the destruction of the whole herd as by the passage of some malignant whirlwind;\* at another time as possessing a slave-girl at Philippi, and, through the reality of their aid, enabling her owners to make "much gain" by her supernatural spiritualism; a "divination" so effectual that when the spirit was cast out there was no legerdemain remaining, or natural clairvoyance, so that the "hope of their gains was gone;"—loudly crying up the apostleship of Paul and Silas as "the servants of the Most High God," so as to fasten the brand of their abominable advocacy upon the ministers of the Gospel—and then leaving the wrathful proprietors of the dispossessed slave-girl to wreak their vengeance on Paul and Silas before the magistrates of Philippi, who beat them cruelly with rods and cast them into the prison. But all these spirits, whatever their number, force, origin, or malignity, are represented as subject to the Son of God. Him they "knew" when men knew him not. His power they feared as that of their destined judge and "destroyer." "He cast out the spirits by his word, and suffered them not to speak" when they offered their infernal testimony to Him as the "Holy One of God."

From such descriptions of the subordinate powers of evil none of the Evangelists ever shrink: they insist upon this testimony to the end. But their chief effort is directed to bring out their Master's awesome teaching respecting the Devil himself. In the four Gospels the

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\* Those who believe in the reality of this occurrence will learn to look upon the old-world Asiatic doctrine of metempsychosis with fresh interest. It is scarcely possible to regard the action of the demons in this instance as a singular and isolated example. If the demons of the Gospels were departed spirits of men, as many suppose, the subject acquires still further interest.

personality of this mighty destroyer is nearly as pronounced as that of the Scribes and Pharisees ; Jesus Christ speaks of him with an edge and a fervour, and of his doom in "the everlasting fire" with a fearful reality of tone, which leave no doubt at all as to His own belief in infernal agency. With Him it is "the devil" who plucks away the good seed sown in man's heart ;—the "enemy who sows tares" among the wheat to ruin the crop is the Devil ;—falsehood is traced by him up to no abstract origin of evil, but to its fountain in the Devil, "for he is a liar and the father of it." The Mosaic narrative of the fall and death of Adam and Eve is distinctly declared by Christ to be literally true, and the serpent is described as this same "devil" who was a "man-killer from the beginning" (ἄνθρωποκτόνος, John viii. 44). Hear His piercing words ! "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." Can we wonder if, after such language from the master, who said that by His death "the Prince of this world should be cast out," and that He would thereby "draw all men to himself," we read St. John's deliberate statement that "*after the sabbath Satan entered into*" Judas (τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς, xiii. 27), words in which he plainly affirms a personal possession and incarnation of the chief evil spirit for a season in the body of the traitor, even as the Logos was incarnate in the person of Jesus Himself? Can we wonder that St. John afterwards sums up the very end of the incarnation as being "the destruction of the works of the devil," by the abolition of death, and of sin its cause? or that at the close of his long apostleship St. Paul, after conversing for thirty years with all the sceptics of the civilised world, in the most lucid and deliberate language asserts that the conflict of godliness is to be carried on not simply against mundane forces, but against that mighty realm of evil so plainly unveiled by the Son of God? He says (Eph. vi., 12), "For us the wrestling match is not against blood and flesh, but against the governments, against the powers, against the world-rulers of this darkness, against spirits of wickedness in the heavenlies," or aerial regions. Such words accord well with his statement to Agrippa (Acts xxvi. 18), that when he received his commission from the ascended Christ, then risen into a realm where no human illusions could obscure His vision, our Lord sent him "to open the blind eyes, and to turn men *from the power of Satan* unto God." They accord with his frequent allusions to the same Satan as a most active enemy of man, who was ever on the watch to deceive the Churches by "transformation as an angel of light" (2 Cor. xi. 14) to "overreach" them by the temptation to excessive severity with an offender

(2 Cor. xi. 11);—who was capable of “hindering” an apostolic journey (1 Thess. ii. 18); of inciting the younger woman to turn aside after himself, to their own perdition. He attributes the spiritual condition of mankind as “alienated from the life of God” to the direct inspiration of a spirit that “energises in the children of rebellion” (Eph. ii. 2); he speaks of excessive anger as opening the door to the devil (Eph. iv. 27) of pride in a neophyte bishop as leading him to the “doom of the devil;” of the necessity there is for a bishop to avoid the “trap” set for him by the Devil (1 Tim. iii. 7). Again and again he describes this arch-enemy of God, and his subordinate agents, as resorting to all imaginable arts of deception to effect the perversion of Christendom. He speaks of the “wiles of the devil” as well as of the sleight and legerdemain of his crafty emissaries; of the “all deceivableness of unrighteousness” in the “working of Satan;” of his manifold “devices,” as well as of his “fiery darts.” He addresses Elymas the *Goes*, or spiritualistic sorcerer, as one of Satan’s sons—“Thou child of the devil!” He does not scruple to speak of this mighty spirit in the loftiest terms when describing his transcendent influence over human affairs. He is the “Prince or ruler of this world;” he is even “the God of this world,” *Θεὸς τοῦ αἰῶνος*, the “chieftain of the aerial power.” Surely such language in St. Paul well accords with the language of Christ Himself, recorded by the Evangelists.

But now, to digest these testimonies into definite forms, what are the conclusions to which they seem to compel assent? I submit the following:—

1. We learn, if the Bible is true, that the moral life of mankind is closely interwoven with the life of spiritual beings inhabiting the earth’s atmosphere. It may be that all planetary and animal life is subject to the government of higher intelligences. But the case of the earth is peculiar. From whatever cause, of which the history is concealed, the *κοσμοκράτορες*, or world-rulers of this globe have revolted from God, and have succeeded in propagating their revolt to its human inhabitants, with the result of bringing them decisively under the law of death which has reigned during all past “æons” or ages, as is proved by fossil geology, over its previous animal denizens. We are taught that there is one sovereign fallen Archangel of stupendous power, capable of embracing in his thoughts the government of the whole world, and of organising and prosecuting through all ages a fixed purpose in that government; who, together with his allies, is carrying forward on earth a war of resistance against God and of extermination against man. For the conflict in its essential ends respects the eternal life of mankind. Man, at first hovering in his constitution between death and life eternal, was brought under definitive sentence of destruction for the sin into



which he was tempted by these envious foes. The letter, or law, "killeth." But redeeming mercy came to our relief in that love which seeks to save our lives with a great deliverance. The Incarnation of the Divine "Life" secures the immortality of all who are united with Him by regeneration of the Holy Spirit, but the finally unregenerate will perish; and thus, to achieve the destruction of the greatest possible number is represented as the object of Satanic action from age to age. "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." His passion for soul-killing is represented as exercising this system of prey over all the earth. He is the supreme controller of the destinies of unregenerate men. His access to the minds and affections of the wicked man is described as most direct. Satan "put it into the heart of Judas" to betray his Master. He "filled the heart of Ananias" to lie to the Holy Ghost." But his power is limited by compliance. Christians can "resist the devil, and he will flee from them." The spark is impotent where the powder is absent. The resolved will leaning upon the power of God renders the soul absolutely safe against the machinations of evil. As a slight force acting upon connected levers is magnified into a great one, so does the will of man acting through the leverage of the power of God suffice to overcome "all that is in the world." But the invisibility of the force to be resisted supplies one main element in the trial of the human soul, and brings into probation all the spiritual energies of our nature. Where there is *no resistance* to evil attempted by men, they are said to be "led captive of the devil at his will;" the soul is carried along by the mighty stream of universal depravity, like a corpse floating upon the Ganges, and is swallowed up by the destroyer.

2. A review of the above-cited passages shows it to be the doctrine of Scripture that those Powers of Darkness, in the prosecution of their design, or general purpose, of "man-killing," direct their special endeavours to raising up and consolidating systems of government which shall most effectually promote the deception and degradation of mankind. In the temptation of Jesus, Satan is represented as asserting his political dominion in plain words. He showed him all the kingdoms of the world, and said, "All this power will I give thee, for to me it is delivered, and to whomsoever I will I give it." (Luke iv. 6.) The same idea is conveyed in St. Paul's description of the evil spirits as "principalities and powers;" and it is repeated in symbolic language in the Apocalypse, where St. John, speaking of the sovereignty of that "ten-horned wild beast" which is usually supposed to represent the Roman Empire, says, "The dragon gave him his power and seat and great authority." And the present general abandonment of the political providence to the Devil is implied in the contrasted statement that

hereafter "God will take unto himself his great power and reign." This fearful description of the origin of most of the world's sovereignties and priesthoods (to be qualified of course by much exceptional victory of good) at all events agrees signally well with their recorded history. If evil spirits had openly assumed the government of the nations, they could not have surpassed the ordinary reigning houses and hierarchies of the earth in the neglect of the true ends of administration, or in the active promotion of every influence which can delude or deprave mankind. The history of government is the history of a wickedness which, if not infernal, at least strongly resembles it.

Under this view the union of the civil and religious elements of power under one authority—the chief agency in the moral and spiritual ruin of the world—is revealed in its own true character, as the soul-destroying policy of man's aerial foes. No lesson of the Apocalypse may be learned more clearly than the Satanic original of the craft which places the woman (the Harlot Church) on the back of the wild beast. The two together have made the nations "drunk with the cup of their fornication," and have "shed the blood of saints and martyrs" till heaven itself cries, "Lord, how long!" The marvellous stability, through long ages, of governments devoted to the maintenance of degrading superstitions, receives its most intelligible explanation in this doctrine of the Bible—that the true "Rulers of the Earth" are not men, but the Hosts of Darkness, and that Kings and Priests are but their tools.

3. The next fact that comes out in the Biblical testimony is that the diabolical rule over mankind is maintained less by open war with the religious sentiment than by its perversion; less by inciting men to atheism and open vice than by deceiving them into God-dishonouring and man-killing superstition. St. Paul, the most effective and spirit-discerning adversary with whom evil ever contended, lays the utmost stress on the "wiles," the "devices," the "stratagems" of the power of darkness. The warfare is carried on everywhere from an ambush. There is little advocacy of evil as evil; the effort is all directed to presenting evil as good. There is no coming forth with an open proclamation, "We are devils in revolt against God and His Christ; join us in the insurrection!" But the mischief is wrought by deception and personation, and by combinations of good and evil which indicate the vast depth and reach of the subtlety which creates them. The politically useful is closely united with the theologically false. The corrupting idea is adorned with the most attractive beauty. Art in all its magical fascination is set to "face the garment of rebellion with some fine colour." The solemnities and sublimities of devotion are associated with the foulest misrepresentations of the character of God, as when the New Testament idea of the love which "reconciled the world unto itself," is

exchanged for the hateful paganism of the Roman doctrine of mediation and satisfaction. The humility and self-denial of the celibate priesthood are set forth to facilitate the enslavement of the world by a tyrannous Papacy. All that can attract the senses—incense, music, painting, sculpture, architecture, poetry, decoration, magnificent ceremonial—all that can excite and enchant the imagination, is lavished to recommend creeds which contradict in their most essential instructions the revelations of God.

The same end is attained by the most diverse "devices." The object is reached at one time by idealism, at another by materialism; at one time by laxity and a cry of freedom, at another by an extravagant and cruel orthodoxy; at one time by despotism, at another by revolution; at one time by an excessive puritanic strictness, at another by all the genialities of an "enlightened self-indulgence." The power of darkness is both Papist and Protestant, Christian and Heathen. Any religious forms, any philosophical speculations, any policy, any art, any literature, any civilisation, any barbarism you please, if Christ may be but set aside, or His truth caricatured, or the Scripture kept out of view, or the Gospel discredited, or its faithful teachers deprived of their moral power. Nay, in an age of positive philosophy, when "Christianity is worn out through its own contentions," you shall have a brand-new revelation of "Christian spiritualism" from heaven itself, or at least from "the air," with "miracles, and wonders, and signs," and "holy ghosts" that can solve for you every mystery, and demonstrate the salvation of all men, against the declaration of the Bible that the unrighteous shall "perish;" a "revelation" which shall finally put an end to that black old legend of the "devil and his angels," by making known, through table-rapping, their non-existence. "Evil men and γόητες, sorcerers, wax worse and worse, deceiving and being deceived."

4. This brings us to the last characteristic of the Scripture doctrine of Satanic agency. We are warned by the apostles and prophets of Christ to expect a series of new revelations adapted to successive ages, with a view of obscuring or eclipsing the revelation of God. "In the last days some shall depart from the faith, giving heed to seducing spirits and teachings, of demons speaking lies in hypocrisy (δαιμονίων ἐν ὑποκρίσει ψευδολογῶν), forbidding to marry and commanding to abstain from meats." "Then shall that lawless one be revealed whose coming is after the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish." "For this cause God shall send them strong delusion that they should believe the false, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Protestants of all ages have commonly thought that these predictions

have received at least one signal accomplishment in the history of post-Nicene and mediæval Christianity. I see no reason to question the too obvious application, especially remembering that the Apocalypse assigns a local centre to the spiritual apostasy of Christendom on "seven hills" (Rev. xvii.), on which stood, in St. John's time, the great Harlot City which "reigneth over the kings of the earth." But be that as it may, the lesson is obvious: the Devil is an eminent inspirer of new revelations, which come with all the force of demonic delusion, of "new truth," and "timely aid," from Heaven to men who have grown weary of the "words of God." In all such revelations to Christendom he will maintain his character for prudence and generalship, as well as for piety of a very eminent description. Evil is not all black; for it is one of the devices of evil to lead men to think falsely that the Devil is nowhere without a smell of brimstone. Evil wears a coat of many colours, and dresses in the philosopher's cloak as well as in the richest ecclesiastical costume. Bad tendencies are not pushed to excess. Much shining goodness is tolerated, and even encouraged, so as it is used to support what is distinctly anti-Christian. Thus we see the world covered with the ruins of religions and philosophies which have each in their day been a "reformation" and an "improvement" on worn-out superstitions. Laoutzeism, Confucianism, Buddhism, Brahminism, Mohammedanism, Romanism, Political Protestantism, Positivism, Neo-spiritualism, Mormonism, the modern spiritualistic sorcery (with its signally inconsistent denial of the Scripture doctrine on infernal spirits),—all alike have been wonderful works of art adapted to "deceive the nations" into rejecting the Gospel of Christ. Evil, pure, and simple, could not pass into currency except it were gilded. Falsehood must be made to shine and glitter; temperance must be sublimed into asceticism; music almost divine must enchant the ear; "a fair show in the flesh" must be made, even if the interior be "dead men's bones and all uncleanness."

"Let Christ, the King of Israel, come down from the cross, and we will believe in Him!" That is the cry now as of old. If you will but abandon the doctrine of the Cross, "the power of God unto salvation," you are welcome to the crucifix, and even to self-crucifixion. If you will but give up true prayer in the spirit, you may have beads, and paternosters, and aves innumerable. If you will but set aside the truth on justification in Christ, you are welcome to the doctrine of sanctification by the Spirit and by the Sacraments. If you will but nullify by criticism and free handling the truth on Atonement and Expiation, you may retain all the rest of Christianity, and pass for eminent Christians without let or hindrance from the chief enemy of Christ. And thus it has come to pass that the "veil is spread over all

nations," and the unwary are beguiled by millions. So long as Christ is kept out of men's *hearts*, they are welcome to become civilised, pious, liberal, broad, enlightened, what you please, only let "the god of this world blind the minds of them that believe not," for then their destruction is sure. "Except a man be born again he cannot see the kingdom of God."

If these things be so, we can comprehend the urgency of St. Paul's exhortation that in resisting so crafty and malignant a power, we should take the "panoply of God," and specially wield "the sword of the spirit, which is the Word of God." It is, as in Christ's temptation, the Divine Word which alone avails against all this craft and force; while we pray, "Deliver us from the Evil One."

I shall ask leave to end with a suggestion as to the approaching destruction of the fearful kingdom of darkness, which is submitted to those who may have made a special study of this part of the Divine revelation. Is it not the doctrine of the Bible that this earth is a complex system of ψυκικὸι and πνευματικὸι—animal races and spiritual governments? During the past history of man, this system has been evil in both its factors, terrestrial and aerial; and the evil of the earthly is traced up by the Scripture to the evil of the spiritual. But such a permitted dominance of infernal spirits is temporary, and cannot be thought likely to last through the predicted thousand years of triumphant humanity and religion. Finally, are we not taught that the abolition of these infernal sovereignties and delusions will be effected by the Second Advent of Christ, whose reign "over the earth" with His saints (now *ισάγγελοι*, Luke xx., and possessed of spiritual bodies) will be aerial and generally invisible; when Satan and all his hosts is "shut up in the abyss;" there in his condemned cell, in the blackness of darkness, to meditate during that age of glory on his own awful history of soul-murder and rebellion, and to await the dreadful day of judgment when he, and all finally impenitent angels and men, shall be cast into the "everlasting fire"?

Such a view avoids most of the objections made to "Millenarianism," and conforms to most of those testimonies of Scripture which have formed in all centuries the strength of Chiliasm. I by no means offer the idea as a certain revelation, but commend it with diffidence to the meditation of those who are qualified to judge it.

EDWARD WHITE.

*HOW NEWS IS DISTRIBUTED.*

IN the distribution of news amongst Provincial Papers, the old proverb, "There's many a slip betwixt cup and lip," is frequently illustrated; and Editors and London Correspondents are "greatly exercised" in consequence. After spending a whole day in obtaining a coveted piece of news, the writer is much chagrined to find not a single line of it in the paper next morning; while the Editor is greatly irritated by what he supposes to have been the inattention of his correspondent. The methods of communication between London and the provinces are the Passenger-train and the Telegraph. Those days of adventure and excitement which Dickens has described, when, with an important speech in his pocket, he drove across country in a carriage and pair, with a postilion, passed away before the birth of the first daily provincial newspaper. Between the reporter and the railway-station, the medium of communication is usually a London boy—one of those shrewd, sharp little chaps, whose wits are prematurely developed under the influence of life in London, and the chief aim of whose existence is the possession of money. There are no offices in London connected with any Railway Company where news parcels can be deposited for transport to the country, nor has there ever existed any private agency for the collection and transmission of these parcels; yet the number despatched every day during the session of Parliament would make such an agency profitable to anyone who would establish it. Those newspapers that have separate establishments in London employ their own messengers; but the number of boys occasionally engaged in this service is far in excess of those salaried. At one time the Railway Companies required no prepayment upon the news parcel; but so many complaints were made of the non-delivery of parcels, that a register was ordered to be kept of all that were brought, and a fee of twopence charged for entry. This added a fresh risk to the number of those to which the news was previously subjected; for the messengers discovered that, by placing the contents of several parcels intended for the same newspaper into one envelope, they saved several booking-fees.

Thus take, for instance, a paper in the Midland Counties. The best train available for the dispatch of news is that leaving the London and North-Western Station, at Euston, at 5 p.m. A few minutes before that hour, four messengers would meet outside the Parcel Office. One would have a report of a Committee of the House of Commons; the second, a Chancery report; the third, Sporting intelligence; and the fourth, a report of a meeting at Willis's. The booking-fees would

amount to eightpence, but by putting the whole into one envelope, sixpence would be saved for division ; and as each messenger carried parcels for several papers to the same Railway Station, the filling up of the envelopes would result in the netting of a good sum each day. This game was carried on by the boys for a long time before it was discovered. Attention was first directed to the matter by complaints that reports suitable for the south of England were sent to the north ; and the reporters who had despatched the parcels lost, not only their labour, but in several instances their engagements. The cause of this strange mixture of news was soon ascertained—the boys in their hurry incontinently filled the wrong envelopes.

There were several other mischances to which the parcel was liable in course of transit. A guard sometimes forgot to deliver his news-parcels at the proper junction ; or the train was so much delayed as to make the report useless. Under all these circumstances, the correspondent was blamed ; and the loss fell almost wholly upon him. But this was not all. An Editor, smarting under the disappointment occasioned by the loss of an expected report, has dipped his pen into the most venomous mixture his brain could create, and startled his unfortunate correspondent by the number of expletives launched at his head. Ignominious dismissal, and loss of salary, were the mildest punishments which the irate Editor inflicted upon his London representative. Yet, when the cause of miscarriage was investigated, it was, in the majority of instances, attributable to the mischances specified.

The Passenger-train is now rapidly falling into disuse before the facilities afforded by the Telegraphic service. But the change was not effected without a series of disasters unparalleled in the modern history of a Government department. Before the Telegraph system was acquired by the State, certain news was transmitted by the Telegraph Companies to provincial newspapers. Two sections were referred to in the *Congregationalist* for September, the Parliamentary Debates and Markets. Of these, the Parliamentary news was dispatched direct from the Houses of Parliament. In addition to these departments of news, the old Companies offered certain facilities to newspapers, under what were called Press rates. By these regulations, such newspapers as subscribed for the Parliamentary and the Market reports were allowed the following advantages : between 7 P.M. and 9 A.M., news could be transmitted to them at the rate of 40 words for one shilling ; and between 9 A.M. and 7 P.M., at the rate of 30 words for the same amount. When the purchase of the Telegraphs was first suggested, the proposal was not favourably received by the Press. The chief ground of objection was, that in times of political excitement telegraphic communications might



be tampered with; and this fear was confirmed during the recent strike of telegraph clerks. In order to conciliate the Press, Mr. Scudamore, upon whom the burden of carrying out the transfer mainly rested, made many promises; the chief of which were, that there should be a much more liberal Press rate, and that every facility enjoyed under the regime of the old Companies should be continued. The objections entertained by the public generally to the scheme were silenced by the promise of a uniform shilling rate, for twenty words, throughout England. When the new Press rate was published, it was found to be this: between the hours of 9 A.M. and 6 P.M., 75 words for one shilling; and between 6 P.M. and 9 A.M., 100 words for the same amount. This was a most liberal allowance to make, and no further objections were raised. The Telegraph was at once placed at the disposal of the poorest paper in the country; and for short reports to all papers, it was a cheaper and less risky medium of communication than the railway. But Mr. Scudamore did more. Finding that he had to deal with a powerful body of newspaper proprietors in the Press Association, he offered to transmit their messages at this rate: one shilling per 100 words the initial message, and twopence per hundred for every additional paper. Supposing the message was to be transmitted to twenty newspapers; one message only would be charged at the rate of one shilling per 100 words, and the other nineteen would only cost twopence per 100 words, thus reducing the whole charge to the very lowest possible amount. The new tariff came into operation in February, 1870; and for six weeks following the Telegraph system was involved in such a muddle as to rouse the indignation of the whole nation. Up to that period the wires were only just sufficient to meet the demands made upon them; and although the reduction of the tariff was announced months before it took place, no proper preparation was made to meet the fresh accession of business: indeed it was publicly stated, and not officially denied, that no additional wires were laid down to meet the emergency which arose. The consequence was that the ordinary day-messages accumulated to such an extent as to thrust out the whole of the Press messages on many occasions. During six weeks, markets, produce reports, parliamentary debates, and racing intelligence, which had previously been transmitted with the utmost regularity, were received at most uncertain intervals—sometimes so late as to be useless, and frequently they never arrived at all. Not only was there an insufficient number of wires, there was also a dearth of operators; and a large number of assistants had to learn the art of telegraphy at the expense of the convenience of the public. The complaints that were made will illustrate the value placed by provincial papers upon the news which was supplied to them.

Take first the complaints with regard to delay. The *Yorkshire Post* received by train, at 10.30 P.M., a report of Lord Napier's examination before the Abyssinian Commission ; while their telegraphic summary of the same did not reach until 1.30 A.M. on the following morning. The same paper also complained that the second half of a telegraphic report of a deputation to Mr. Gladstone on the Education Question reached them at 9.15 P.M. ; and the first half of the same report was not delivered until 11.40 P.M.

The *Exeter Gazette* facetiously boasted that on the same day they published a telegram which was despatched from America on the previous day, and one from London, giving the result of the shooting for the Queen's Prize, which was decided two days before.

These two are samples of a host of other complaints of delay, which appeared in newspapers in every part of the United Kingdom. The sorrows of the Irish Press at this period deserve special mention.

A Cork paper contained on many occasions most indignant announcements of the treatment it received in the transmission of telegraphic news ; and it appeared to be a common occurrence that the noon sitting of the House, on Wednesday, did not reach Cork until 11.30 at night.

The *Dublin Freeman* took the lead amongst the Irish papers for the constancy and variety of its complaints. "One day the London Produce Market, which closed at noon, did not reach the office until Ten at night ; and the Liverpool Produce Market, which should have been delivered about four, in time for the evening edition of the paper, was not delivered until 10.30 P.M. When the House of Commons met at 4 P.M., seventeen lines reached Dublin at 11 P.M. ; seven telegraphic sheets were delivered at 12 P.M. ; at 1 A.M. another portion was received ; and at 3.30 A.M. the continuation of the report was delivered. "Then, all kinds of news [wrote the Editor]—markets, betting, racing, parliament, gossip, foreign—is poured on us, but too late to be availed of, and not unfrequently written in such style [och, such style !], both as regards caligraphy and phraseology, as to constitute a kind of perplexing puzzle—a sort of literary enigma, of which nothing can be made. Thus, as a rule, we have to cancel every night more telegraph despatches than we use." The unfortunate Editor upon another occasion despatched three gentlemen to Derry to report an important election by telegraph, but no news came to hand. So that this curious state of muddle was not confined to England, but existed in Ireland also. The report of the famous achievement of the greyhound Master Magrath, in winning the Waterloo cup, miscarried ; and the Editor, writing as though the measure of his cup of sorrow had overflowed, said, "Thousands of people shared our disappointment. Everything depended on the Tele-

graph, and the Telegraph would or could do nothing. It certainly has been the most woful and most worrying collapse of a public service we have ever endured, and we can only wish ourselves and our readers a speedy relief from our present state of misery and anxiety."

During this unfortunate period of muddle, Mr. Gladstone delivered an important speech upon the Irish Land Question. It was known beforehand that the speech would be delivered upon a certain evening; and the most elaborate preparations were made for its despatch by telegraph when the night arrived. The wires were clear, and a long report was "got off;" but next day it was discovered that the papers which ordered the report never received it; and, owing to some unaccountable confusion, country journals that had not applied for "the copy"—did not want it, and could not use it,—had been supplied with that which was intended for others. These blunders, annoying, irritating, and inexcusable, continued in spite of the complaints and remonstrances addressed to the Postmaster-General. Their continuance seriously affected the business of the nation. Official complaints were made by the merchants of Belfast that their trade was thoroughly disorganised for want of the usual market reports; the members of the Waterford Chamber of Commerce held a meeting, and decided to cancel their contract for telegrams, as they were useless to business men. In England, the Corporation of Sunderland, and the merchants of Bradford and Huddersfield, made serious complaints of the injury to trade by the paralysis of the telegraph system.

The blunder of delay was not the only one of which the department was guilty: a more serious default was made in the literary medium. To meet the pressure upon the service, clerks were employed, quite unfit for the work they had to perform. A few illustrations of their work, culled from a large number, will show the trials to which the unfortunate Provincial Sub-Editor was subjected in dealing with the Telegraph "flimsy." Here is one:—

"*Post* states that it is not the intention of Postmaster-General to insist upon the regulation forbidding the keepers of receiving-houses from purchasing postage stamps, as there is reason to believe that the mandates of the Ribbon Conspiracy all issued from Manchester, Liverpool, and Glasgow."

The following appeared in a Scotch paper:—"A deputation of Metropolitan Guardians waited on Goschen about Poor-law; he told them not to give too little relief, and to rely upon other means to prevent starvation."

Ireland in this department of trouble came prominently forward with the following specimens of her grief. The extracts are from the *Dublin Evening Standard*:—

*Messages sent by Press Association.*

"The Directors of the Brighton Railway Company . . . believe they are not far wrong in stating that for every hundred Pounds paid by the Company for compensation, nearly eighty Pounds are absorbed by the lawyers."

"The *Spectator* says, 'If the post of leader of the Tory Lords were the sort of thing for a good plain politician, with no gifts and graces, except high rank,—no humour, no power of oratory, &c.'"

"When, after hours of waiting," said a Manchester paper, "we are rewarded by the sight of a telegraph boy, the matter he brings is usually in an execrable condition. The clerk who sent it in, or who copied it, apparently went on the principle of keeping in all the nouns, and leaving out all the verbs and particles, so that nothing short of the special powers of divination, which some of our colleagues fortunately happen to possess, could succeed in making the stuff intelligible."

Nor were the general public any better served at this time. A correspondent of a paper in the Midland Counties, published the following remarkable specimen :—"Rugs we anything import by wire." The message should have read :—"Keep me posted of anything important by wire." A more curious jumble was published in the *Scotsman*. In this instance the message was sent to London, and delivered in the following form :—"Case answer take that cannot points up liferent, comein must of on B. be a tomorrow last stated sum, send letter at was us ground once accepted definite we C. for instructions are letters furniture to to hear." The *Scotsman* did not publish the interpretation of this curious jumble, but it should have read as follows :—"Case cannot come on to-morrow ; send us definite instructions to answer points in B.'s last letter ; ground we are to take up must be stated at once. C.'s letter here that life-rent of a sum was accepted for furniture." The message in this case was written in columns, instead of in lines, and hence the confusion which resulted.

The block was not confined to any particular district, it was felt in every part of the United Kingdom. While fresh wires were being laid between the principal towns and the clerks were learning their business, Mr. Scudamore adopted certain expedients to get rid of the surplus messages which could not be transmitted. These were exceedingly funny. A gentleman on a visit at Llanidloes, one Tuesday afternoon

*Messages delivered by Telegraph Service.*

"The Directors of the Brighton Railway Company . . . believe they are not far wrong in stating that for £1,100 paid by the Company for compensation, nearly £800 are absorbed by the lawyers."

"The *Spectator* says, 'The post of leader of the Tory Lords was the sort of thing for a plain politician. With no gifts and graces except high rank,—no honour, no power of a Tory, &c.'"

wrote a message for which he paid one shilling for transmission to Warrington ; and the message was delivered as an unpaid letter on Thursday morning. On making complaint, a hope was held out to the gentleman that if he persevered, he would recover from the department the 1s. 2d. which had been obtained from him. Mr. Scudamore visited some of the chief telegraphic stations to see what measures were necessary to get out of the difficulty in which the department was placed. Amongst other districts, he ventured into Scotland, and a wily Scot extracted from him the admission that he had dispatched 200 messages at a time, by mail train to Edinburgh, for transmission thence by telegraph to other parts of Scotland. The *North and South Shields Gazette* published an editorial memorandum on this point. News that should have been wired to them from Newcastle, was despatched in a post bag by train, throwing the whole business of their office into confusion.

At length, after the patience of the country was exhausted, the matter was brought before the House of Commons, in a question from Sir Stafford Northcote. The explanation given by the Marquis of Hartington was characteristic, and displayed considerable ingenuity in the skill with which the real faults were concealed. He blamed the extreme eagerness with which all classes had availed themselves of the reduced tariff ; the weather was also very much at fault ; several accidents which could not be foreseen had occurred ; and chiefly the Press Association was to blame for the enormous business which it had created. In reply to these explanations, a letter was addressed to the Marquis of Hartington by Mr. Lovell, the manager of the Press Association, which completely exposed the fallacy of all he had uttered. "From the inception of the movement which brought the Press Association into existence," wrote Mr. Lovell, "the department over which your lordship presides has been made acquainted with all our plans and intentions. I need not tell your lordship how these plans and intentions have been frustrated by the inability of the Telegraphic Department of the Post Office to perform the work which has been offered to it, and of which it had previous notice. At very heavy cost, and with serious inconvenience and disappointment, we have been compelled to abandon many of our proposed supplies of news, while those which we have been permitted to send have been delivered inaccurately, irregularly, almost invariably late, sometimes by telegraph, and sometimes by post, from twelve to eighteen hours after they were sent in, frequently incomplete, and often not at all." From the publication of that letter in March, 1870, an improvement in the telegraphic service may be dated. The tone throughout was so moderate, the statement of grievances suffered by the whole Press so calm and convincing, that Government saw a

remedy must be provided at once, and without further delay. The method adopted to bring about a better state of things is one of those mysteries into which we dare not pry. After six weeks of confusion and muddle, an improvement was apparent, and this was gradually increased until complaints were reduced to a minimum. How long it took to bring the whole system into complete order it is unnecessary to discuss now. The evil days have passed away, we hope never to return; nevertheless the incidents of those days are not unprofitable to consider. At the present time the Telegraph system is working admirably; and the promises of Mr. Scudamore to the Provincial Press have been nobly redeemed. To the Provincial Press is due the credit of having been the first to appreciate the enormous boon conferred by the reduced Press tariff. Reports are despatched through the agency of the Press Association, which are now delivered in Aberdeen, Plymouth, or Cork, before the reporter of a London paper can get back with his copy to the office. But the London papers are now waking up to the advantages of the Telegraph as a mode of despatch; and throughout the autumn manœuvres their correspondents "wired" their reports to town.

There are four different instruments made use of in the transmission of messages. The first, most common, and cheapest, is the single needle instrument, which has to be read by the eye. The remaining three print the messages as they are transmitted, either in a series of dashes, holes, or ordinary type. Of these, the first is called the "Morse Inker." A reel of narrow paper is affixed to the instrument upon which the message is printed in a series of ink dashes, which vary in their length. The message can be transmitted by the Morse at the rate of 30 words per minute. The "Wheatstone puncher" is an elaborate piece of mechanism, by which 120 words per minute can be run off. In the course of action, holes are punched on three lines, which are afterwards passed over an inker. This machine is so costly, that at present it is only the first-class stations that are provided with one. The fourth instrument is called the "Hughes printer," and it really does what its name implies,—prints the message in small type. This is used only at first-class stations, and at places where foreign messages are received. According to the will of the operator, the "Printer" produces the message in English, French, German, Russian, or Spanish. These four are the only instruments at present made use of; but the demand upon the Telegraph service is of such a character, that we may confidently anticipate the invention of other instruments, which shall, for the simplicity of their mechanism and the swiftness of their operation, outstrip those at present in use. By the aid of the Telegraph, Provincial papers are placed in a position which enables them to com-

pete with their most powerful London competitor ; and they will never suffer any curtailment of the privileges they now enjoy. The time is rapidly approaching when the Railway news parcel will be a thing of the past, and when the Telegraph will be the only medium of communicating news from London to the Provinces.

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## JOHN KNOX.

THIS year, 1872, is the tercentenary of the death of John Knox. As such it invites us to glance back to the stormy age in which he lived, and to single out for special notice his own character and work. The past three hundred years have sufficed, though little more than sufficed, to clear away the gross calumnies which party feeling wove deeply into the texture of his history, till the true colours were obscure to nearly all except impartial investigators and sympathetic followers in the Church he founded. Yet this very lapse of time has removed us from sympathy with the age of the Reformer, and created new prejudices against his general conduct and the principles which guided it. Knox is pre-eminently an embodiment of the spirit of the Reformation. In him that spirit is seen most clearly expressed, with least compromise and with no dilution, but rather with an extraordinary concentration of its main characteristics, especially on their negative and antagonistic sides. Though an educated man, and careful to promote education, he showed the rugged old Hebraistic devotion, little softened down by Hellenistic culture.

A genuine apostle of the "*light*," he had little sympathy with the "*sweetness*" of grace and beauty, because his whole soul was absorbed in a crusade against "*lies and idolatry*." Accordingly, in the present day, when theological controversy rarely needs to lean on the arm of muscular Christianity, we are more ready to smile at the narrowness than to revere the loftiness of his genuine iconoclastic passion. Then, in addition to this change of sentiment, a removal of the doctrinal standpoint has attenuated the sympathy of our age with that of the Reformation ; and as Knox is supposed to have given the Calvinistic system its first firm foundation on British soil, he comes in for his share of the growing dislike to that embodiment of theology, which was indeed a bulwark of defence for early Protestantism, but which appears a massive, gloomy structure, out of all harmony with a generation of æsthetical religion and self-complacent liberality.

But the only fair and honest way of judging the character of a man through his opinions and actions is to measure these, not by an



absolute standard of correctness, much less by the notions of later times, but rather by the circumstances and ideas of his own age. With an attempt at forming some such estimate, I will take a rapid review of the life of the man who, if he is second to Luther in breadth of sympathy, and inferior to Calvin in force of intellect, clearly stands out the largest figure among the British Reformers.

Roughly sketched out, the main events of his career arrange themselves in three periods, which may be called respectively—the period of seclusion and self-development; the period of exile and hardship; and the period of active public life in Scotland.

I. John Knox was born in the year 1505, of obscure parentage, at the village of Gifford, in East Lothian, a county now become, through sheer toil, the richest and most fertile region of Scotch farming; but then a wild, barren district, not thought worth the trouble of cultivating. We might imagine that those native moors—bare, bleak, and starved out of all beauty—had impressed somewhat of their own sternness on the man who roamed over their solitudes in childhood, but that Knox was left little to the influences of nature. Educated as a boy in the Grammar School at Haddington, and sent at the age of sixteen to Glasgow University, he seems to have removed thence to St. Andrew's, where he was popular as assistant lecturer, and where he was ordained priest. Subsequently he became tutor to the sons of the lairds Douglas and Cockburn, at Langniddrie, and thus in the quiet seclusion of study spent the first forty years of his life, and had not the course of events forced him into publicity, would in all probability have spent the remainder. This fact is worthy of note, because such a man is not likely to be suddenly roused to a fury of unreasoning fanaticism.

Meanwhile, Knox had been slowly advancing from the Catholic faith to the new position taken up by the early Reformers, though he did not openly profess Protestantism till the year 1542—towards the close of this period. The whole course of his history points to the conclusion that in the main this change was simply a development of his own nature—that his intense hatred of all lies, and his strong revulsion from the gross moral corruption everywhere apparent, utterly disgusted him with the old system and forced him to search for something better in the new.

The state of learning, or rather of ignorance, and the immoralities and cruelties of the Church, were enough in themselves to excite strange questions in the mind of a man who could rest in nothing short of truth and right. The old enthusiasm for the scholastic philosophy which had attracted crowds of friendless starving lads from all countries of Europe—semi-barbarous Scotland among the rest—till universities which now count their students by hundreds counted them by thousands, had long ago died out; while the new passion for learning, which was

spreading like wildfire in the South, had not yet reached the northern kingdom. The nation was shrouded in a night of the deepest ignorance. Most of the nobles were grossly illiterate, and the clergy almost equally uneducated. Bishops never preached, simply because they could not. Those who pretended to any degree of learning had been educated in France. At the Scotch universities, Greek was almost unknown, and the oriental languages undreamt of. Knox studied Hebrew for the first time at the age of fifty, when he was at Geneva, and Greek only some years after he had left Glasgow. There his intense spirit, always craving reality, was soon hungering for more than the meagre dilutions of an effete philosophy. He turned from the schoolmen to the fathers Augustine and Jerome, from these to the Scriptures, and thus slowly felt his way to substantial intellectual and religious sustenance. At the same time the *moral* corruption of the clergy was simply unendurable. Half the property of the realm belonged to the Church, and the greater part of this wealth was openly appropriated to the self-indulgence and vicious pleasures of priests and bishops. Amongst other abuses it is curious to observe what ill-natured people may consider a sign of national character in the fact that, while the offence which roused the indignation of Luther was the sale of indulgences to the pleasure-loving continentals, in Scotland anathemas were substituted for indulgences as better suited to the harsher temperament of the people there; so that a man could buy these spiritual weapons, point them himself by filling in whatever names he chose, and deliver them against his helpless victims. But we may be sure that the grim severity of temper which showed itself in a market of curses, would be only too ready to resort to more substantial, if not more terrifying arms. Accordingly, we find the fires constantly burning, and Protestant heretics hurried to the stake, during the ten years between 1530 and 1540.

These atrocities came to a culmination in the execution of George Wishart, the field preacher, a man of almost unearthly beauty of character, and strange, fascinating tenderness, who had greatly impressed and influenced many men of all kinds, amongst whom was our Reformer. The latter would have shared the dangers of his friend, but Wishart would not permit it. "Gang hame to your bairns," he said, "ane is sufficient for a sacrifice." This martyrdom, however, led to the first *public* recognition of Protestantism by Knox, and from this time he was marked as a dangerous man, and therefore was himself in danger. Accordingly, after the murder of Wishart had been avenged by the murder of Archbishop Beatoun, at his own castle of St. Andrew's, Knox was induced by its new holders to enter its walls for safety.

It was in the society of this wild crew of insurgents, and surrounded by the wild scenes of the besieged castle, that John Knox commenced

his public life as a preacher. The story of his call to the pulpit is worth relating. The appointed preacher at the castle was John Rough. He wins our sympathy at once by his honesty and humility. He was perfectly aware of his own intellectual defects, and sadly puzzled how to meet the arguments of too subtle objectors, till he recognised in the tutor from Langniddrie the man cut out for the post he confessed himself unfit to hold. One Sunday, after preaching on the Election of Ministers, he turned in his pulpit and addressed Knox directly, solemnly charging him to accept the office of preaching. Then he turned to the congregation and said,—“Was not this your charge unto me, and do ye not approve this vocation.” They all answered—“It was; and we approve it.” This took Knox entirely by surprise. He was quite overcome and confused. He tried to speak, broke down in a flood of tears, rushed out of the church, and shut himself up in his own chamber. For days his grave and anxious countenance expressed great mental distress, and he secluded himself as much as possible till the time fixed for his first public appearance. Trembling at the responsibility of his call to the pulpit, Knox was fearless when he once entered it, and in his first sermon excited serious opposition by declaring that the Pope was Antichrist, and by sternly denouncing prevalent vices, till his audience shrank beneath his scathing rebuke.

II. In June, 1547, when the insurgents were forced to capitulate to a French force, Knox was taken prisoner with them, and thus entered upon his life of exile. This second period, extending over some twelve years, is one of singular vicissitude. Conveyed with the garrison of St. Andrew's to France, he was treated with needless indignities. For nineteen months he was bound to the drudgery of a galley-slave on the Loire, in the Channel, on the German Ocean. The hardships of this cruel confinement, which were wearing the life out of him, must have stamped an indelible impression on his mind, as we know they did in his body, rendering him a sufferer all the rest of his life. They would have been enough to crush a weaker spirit; but they only forced into expression the latent grandeur of Knox's.

After his liberation we find him in England, and generally at Berwick (where he met the lady who became his first wife), giving grievous offence to selfish politicians and amiable bishops, who thought it was quite time “to rest and be thankful,” and who were considerably annoyed at the uncompromising Protestantism of Knox. Then, after the accession of Mary, he is at Dieppe, sad and lonely, writing pathetic appeals to the constancy of his former hearers; at Geneva, forming a firm friendship with Calvin, with whose disposition he had a natural sympathy, and whose opinions he had in the main adopted, though he was too much of a practical reformer to pay much attention to speculative theology.

Later he is at Frankfort, opposed by half-hearted Reformers; in Scotland, mingling for a few months in the thick of the fray; at Geneva again in charge of an English congregation; writing letters of comfort to his melancholy mother-in-law, letters of solemn warning to Scotch and English Protestants, and a letter depreciating women in general, directed against the English Mary in particular, entitled: "The First Blast of the Trumpet against the Monstrous Regimen of Women."

Most of Knox's writings belong to this period; though his "History of the Reformation" was written in hurried moments, snatched from the later years of activity.

This time of wandering and suffering closes in a haven of domestic ease, where for four years Knox is allowed the quiet enjoyment of the society of his wife and his two children, born at Geneva. The experience he has passed through has perhaps intensified his naturally stern disposition, but soured him it certainly has not; while the deep pathos of his letters to his mother-in-law compels one to feel that, if the surface of his character has become harder, the spirit beneath is only more tender.

Thus we see him, at the age of fifty-two, an eager, restless, keen-sighted man, never contented to let ill alone; never tolerated long at one place by one society, because he could never tolerate the semi-reformation which too often satisfied others; with a frowning brow but a weeping heart, deeply devout and utterly unselfish, a giant soul girding himself for a mighty battle.

III. The third period of the Reformer's life, extending over thirteen years, and ending with his death, comprises most of his public career in Scotland. No longer the obscure student, dimly groping his way from ignorance and superstition toward some solid foundation of belief, and shrinking diffidently from the responsibility of public influence; no longer the homeless wanderer and persecuted preacher, hated by innumerable enemies, deserted by half-hearted friends, and hunted from country to country through long years of exile, Knox is now the leader of a great religious reformation and social revolution, and the most prominent man of his country in his two functions of national preacher and guiding statesman.

In May, 1559, at the invitation of the leading Scotch Protestants, the Reformer set out from his peaceful home at Geneva for his native land. One day, while the Catholics were revelling in a sudden and unexpected triumph brought about by the treachery of the Queen Regent, a priest hurried to the Council, assembled in the Monastery of Greyfriars, at Edinburgh, with the startling news that John Knox had landed and was already in the city. The shock which that simple announcement produced revealed what an immense influence the Reformer had already gained.

It has only been surpassed in intensity in modern times by the news of the escape of Napoleon from Elba. It was as though a thunderbolt had fallen upon the rising structure of successful Catholic schemes and dashed it to the earth. The Council was immediately dissolved. The clergy fled helpless and panic-stricken. A messenger was despatched to the Queen Regent at Glasgow, and Knox was proclaimed an outlaw and a rebel, on the authority of a former sentence passed by the clergy. Meanwhile, Knox hastened to join the Protestants at Dundee. Thence he travelled from East to West, and from West to East again, labouring incessantly and preaching in all quarters, till in August, 1560, he undertook the permanent charge of the Church of St. Giles, in Edinburgh. The effect of his preaching was everywhere felt. Monasteries were demolished, churches were stripped of their images, new Protestant communities were founded, and old ones increased and strengthened. Since the days when Peter the Hermit issued from his lonely cell and travelled barefooted and bareheaded through Europe, awakening by his fanatical eloquence all the chivalry of the palmy days of knighthood to rescue the Holy Land from the grasp of infidels, no such sudden and widespread effects had resulted from the words of a preacher.

We naturally feel rather curious to discover the secret of this marvellous influence. But we can only form some rough estimate of the peculiarities of Knox's preaching from the reports of contemporaries, the general course of his life, his various works, and a solitary printed sermon. It would seem that he relied little on quiet argument or the mere exposition of truth. Neither did he woo his hearers with the graceful eloquence of a Chrysostom, or the mystical fascination of a Bernard. Plain but vehement, simple but terribly direct, he rarely flooded his audience with rolling torrents of oratory, but more often startled them with sudden, violent appeals, which were irresistible because unanswerable. Undoubtedly a great part of his success is due to the preparation of the people by the experience of personal danger and contact with crying abuses. The tinder was waiting for the spark. But the chief merit of his work lies in this very fact, that he left the harmless theological subtleties which commonly offer ground wide enough for the preacher to roam over eternally, without any danger of coming across the rough battle-fields of real life, and which, if they command little influence over the world of cities, at least insure a mild regard for innocence and irreproachable respectability, and that in place of these he addressed himself to the greatest practical questions of his day. Where more cautious preachers shoot elegant blunt arrows at vague generalities, Knox singled out by name particular evils in particular cases, and with a thrust of keen sarcasm cut through the guise of ancient dignity till he revealed beneath the quivering exterior, then the

falsehood which lay within ; then he hurled that down with all the force of his impetuous passion. It was this fearless honesty which dared to speak, forbid it who might, and would always speak truth, however disagreeable, supported by an intense moral earnestness, rising at times into enthusiasm, which made all lies and mere bullying shrink before his approach.

Most widely celebrated as a preacher, Knox is not much less remarkable as a statesman. The keen discernment of the politician and the wise discretion of the statesman are brought out forcibly during most of this period of active life. There are three directions in which these characteristics are especially noticeable. The first is the diplomacy with England, which was conducted on behalf of the Protestants chiefly by Knox. The second is the establishment of the Presbyterian ecclesiastical system, which was introduced from the Continent, but modified in important particulars to suit the circumstances of the nation, and elaborated in the First Book of Discipline, in no small degree by the hand of Knox. The third is the foundation of that grand system of education which has ever since been a peculiar glory to Scotland, and a shame to the richer southern kingdom, and which of itself should win for its chief originator a wreath of eternal fame.

Unquestionably, Knox, in company with most of the Reformers, was intolerant of Romanism. To them, however, Romanism was not a mere creed or form of Church polity. It was a gigantic persecuting power, which inflicted imprisonment, torture, and death, on all who refused to do homage to the Pope. To the Reformers it seemed that there was no alternative between losing their own lives and crushing the Papacy. Their own friends had died at the stake, they themselves had been exiles, because of their Protestant faith. We offer no apology for their persecuting laws, but it is necessary to understand the actual position of the men who enacted them.

But Knox's conduct to Mary has given still greater offence. After landing in Scotland in 1561, this fascinating, but utterly selfish woman, soon came face to face with the stern, but quite unselfish preacher. Whether Knox could have influenced the Queen by mild persuasion, instead of pursuing the irritating course he chose, it is impossible to say ; but it seems scarcely probable that he could ; for two more dissimilar natures cannot be imagined. At any rate, Knox was successful in the one thing he set himself to do—he did prevent the wide spread of her religion through courtly influence. He denounced her private mass as idolatrous. "One mass was more fearful unto him than if ten thousand armed enemies were landed in any parte of the realme to purpose to suppress the whole religioun." He preached publicly against her intended marriage with a Catholic. The Queen repeatedly

sent for him and remonstrated with him for his audacity. She tried threats; he was fearless and immovable. She resorted to contemptuous treatment, asking—"What are *you* in the commonwealth?" "A subject born in the same, madam," he answered with perfect composure. She fell back on the feminine device of tears; Knox was pitiless and inflexible. She tried to weaken his power against her by admitting him to her confidence; at first he was deceived, but her false intentions were soon revealed to him by her subsequent conduct. He was even tried for treason on account of violent language used in the pulpit; but so skilfully did he rebut the charge, that it was found impossible to condemn him. His life was known to be threatened by assassination, and once a pistol was fired at him; but he never swerved from his chosen course. As he went from one of his audiences with the Queen, Knox overheard an attendant remarking, "He is not afraid." He turned, scowled at the fellow, and sarcastically asked, "Why should the pleasing face of a gentiwoman afray me?"

During the stirring times which followed the murder of Rizzio, Knox does not appear to have taken a very prominent part in the conduct of affairs, though he was still preaching, and was still consulted for advice. Labouring incessantly, with the burden of a nation's troubles pressing upon his mind, he felt his constitution, long weakened by toil and suffering, gradually breaking up. In 1570 he had a fit of apoplexy. Recovering from this, he preached for two years longer, till the autumn of 1572, when he rapidly sank, and died on the 24th of November, at the age of sixty, leaving a widow (his second wife) and two children.

At his grave the Regent Morton pronounced over him the encomium—"There lies he who never feared the face of man."

Fearless he was, as every act of his life testifies; and true, and honest, and singularly free from selfishness and personal ambition; thus combining the rare elements of the genuine heroic character. Wallace and Bruce may still retain their romantic honours, but to Knox is due, in all earnestness, the title of Scotland's national hero. His nobility of character was united to an intense religious fervour, which made him more than any other man of modern times resemble those Hebrew prophets who openly denounced the crimes of kings and waged ceaseless war with idolatry. John Knox may be called the Elijah of the Reformation. In spite of all its harshness, there must be a wild beauty about such a character, like the beauty of Horeb, when lit up by the lightning flashes of Jehovah. And yet it is a beauty which we admire more at a distance than in close proximity. His very humour had a bitter ring in it, very different from the genial mirth of Luther; and it has been well observed, that though he often laughed, he rarely smiled.



It is impossible to estimate the influence of Knox upon subsequent times. The wave once raised may spread universally, but impulses from various directions obscure it from our notice. Still there are certain marks of our Reformer's hand left, not only upon the past history but also upon the permanent life of Great Britain. At the outset I alluded to his zeal as an iconoclast in a war against lies and idolatry. But it would be a great mistake to regard his spirit, or even his work, as mainly destructive. In this respect Knox contrasts remarkably with Voltaire. Both worked for the overthrow of a dominant corrupt Church to an extent unsurpassed by any other man in either of their countries. Both used the weapons of mockery and contempt. But the Frenchman was born in an age of heartless indifference to religion; the Scotchman two centuries earlier in one of intense earnestness. The satire of Voltaire is the brilliant sparkle of irrepressible wit; the sarcasm of Knox veils the earnest thought of a still hopeful soul. The spirit of Voltaire was essentially negative—he had no faith; the spirit of Knox was essentially positive—his intense faith in God and truth was the inspiration of his energies. He was compelled to assume a negative attitude; but in working thus he was only sweeping away the false show that the reality behind might stand out unobscured in all its eternal grandeur. And thus, while France must look for her redemption yet in the future, the Reformation in Scotland was effective and permanent.

The works of the constructive genius of Knox still live; and if he helped once and for ever to eradicate a corrupt Catholicism from its ancient hold in Scotland, to him also is chiefly due the splendid educational system which has flourished down to the present day, and that compact ecclesiastical organisation which indeed works rather stiffly in our age of more elastic conceptions, but which was admirably adapted to a time when the power of enforcing strict discipline was essential to the purification of the clerical order.

In England we have succeeded to a rich heritage descending from the labours of the great Reformer. Puritanism *did* exist to some extent long before his time, but not as an acknowledged power affecting the destiny of the nation. Knox may be fairly regarded as the father of English Puritanism—the parent of that which was the pith and marrow of our life in the days of greatest national trial. He inspired the practical religion of Cromwell and the enthusiastic devotion of the Ironsides; to him in no small degree is due the character of the men who sailed in the "Mayflower," and through them the greatness of the new world across the waters; while the religious life, liberty and prosperity of England at this day can be largely traced up to the influence of the prophet-hero, who departed this world just three hundred years ago. A.

## NOTTINGHAM INDEPENDENCY AND THE CONGREGATIONAL UNION.

THE Nottingham of to-day can look back on an ancient and eventful history.

The time was when the hills on which the town now stands were almost enclosed to the north by the deep forests of Sherwood; when beneath that ridge of sand rock the "children of the chase" burrowed their dim and winding caverns, and made a densely-peopled British city; when on the topmost height the Druid hewed his cathedral for the worship of the British Ceres, made basins for purifying, and altars for sacrifice, and thrones for his hierarchy, and tribunals for justice, and where, on the spot which may be pointed out to-day, the Archdruid himself, with his robe of white and his chaplet of oak, took counsel with his brethren, determined public and private disputes, or listened to the wild song of the bard, which, carried by a thousand voices, echoed down the valley of the Trent; while at night the mighty beal-fire kindled the sky to a ruddy glow, which could be seen on the green slopes of Belvoir and the dusky hills of Charnwood.

The annals of Nottingham can tell of the time when the Saxon came here and built his reed-roofed dwelling—primitive and picturesque, when he "surmounted the loftiest of the lofty rocks with a strong tower, and encompassed the city with a mighty wall."

The time was, too, when that peaceful and protected city was threatened by a "pagan horde," who scaled its walls and laid siege to its fortress, when it became "one of the five Danish boroughs, forming a link in the chain of strong positions gained by the adventurous seakings," and when those northern warriors planted here their municipal institutions and their court of justice, and made the town a separate state.

The time was when the Norman also came, when the ruined Saxon tower on the Castle Hill was turned into a Norman citadel, when the Norman town-hall stood at the entrance of what is now called Friar-lane, and when the town and the market-place itself was divided north and south by a line of demarcation which sundered the conquerors and the conquered.

In fact, there is scarcely a spot in all the town of Nottingham or in the neighbourhood, which does not teem with associations of historic interest, with memories of warlike scenes or civil pageantry. "No part that I know of in all England," says Thoroton, "so far distant from London, hath so often given entertainment and residence to the kings

and queens of this realm." The town was besieged by Richard Cœur de Lion. Here Roger de Mortimer was arrested in the midst of his intrigues. Here David II. of Scotland was imprisoned, after the battle of Neville's Cross. Here Charles I. set up his standard when he commenced the Civil War, and here he returned on his way to Holmby House—a prisoner. And here, through all these ages, the castle stood, "most beautiful and gallant," with lofty keep and mantling towers, "a rallying point of defence, a centre of dominion, a palace of kings, while commerce nestled at its feet, and the fat pastures of a thriving husbandry stretched far away." But we must turn away from these recollections, however interesting, and glance at the religious associations of this neighbourhood.

"There is one spot in your county," said an American clergyman, Dr. Holbrook, as he stood not long ago in the pulpit of Castlegate Chapel, Nottingham, "there is one spot in your county which I have visited with all the reverence that pilgrim ever felt when he went to Mecca." That spot is Scrooby. It is in North Nottinghamshire—a little rural hamlet to-day, once a country seat of the Archbishops of York, and in after days the place where a little Christian society was wont to meet under the care of Richard Clyfton, who, in loyalty to conscience, had relinquished his living at Worksop, until the pressure of persecution rendered their residence and worship here no longer tolerable, and they hied themselves away to a land where they might have "freedom to worship God." And we recal with gratitude and reverence the memory of those holy men and women who, amid many dangers and many disasters, went from Scrooby to Boston, from Boston to Holland, and from Holland in the "Mayflower" to the New World; and that Nottinghamshire became the mother of the Pilgrim Fathers' Church, the mother of the Christendom of America.

All this occurred in the beginning of the seventeenth century. In 1651 and 1655 times had so far bettered that two Independent churches were founded in this county, which still survive—at Sutton-in-Ashfield, and at Castlegate, Nottingham, the first pulpit for the latter chapel consisting of eight deal boards fitted together, and costing—according to accounts still extant—the sum of 14s. 8d. In 1652 Moor Green chapel was built. During the Commonwealth, a Christian alliance subsisted between Churchmen and Dissenters, and week-night lectures in St. Mary's Church were regularly attended by the Independents of Castlegate; while the pastors of the respective places of worship occasionally officiated for each other. We find, too, that when the Stuart dynasty was tottering to its fall a letter was addressed to the mayor of Nottingham by the secretary of James II., which would imply

that Nonconformity here had come to exercise considerable influence in the State. "We hear," said the writer, "that the Lord Delamere, with others in confederacy, are raising forces to join the Prince of Orange, and that they intend to rendezvous at Nottingham, of which I thought to advise you, and to desire you to use all your endeavours to prevent the Dissenters' concurrence with them. They have hitherto kept themselves free, and 'tis certainly their duty and interest so to do." And just as to-day Nonconformists are affectionately assured that if the Church of England were disestablished *they* would be the first to suffer, so were they told two centuries ago that it was their "duty and interest" to maintain the Stuart dynasty. But the Nonconformists of Nottingham were as sceptical of the value of such advice from such a quarter in that day as they are in this, and a wrongful supremacy was permitted to crumble to the dust. During the eighteenth century only three chapels that survive were added to the forces of Independency in Nottinghamshire; these were at Keyworth, at Mansfield, and Zion Chapel in the county town. In the first thirty-six years of the present century nine others were erected, and during that period, and subsequently, useful and honoured ministers laboured with success to improve and strengthen existing Churches. "In the early years of my ministry at Castlegate," recently remarked the Rev. Samuel McAll, with that quiet humour that plays around his speeches, "we solved the problem of how many colours of *yellow* it is possible for green baize to be." After labouring there for several years, upon his successor, the present pastor, devolved the honourable task of leading his people to erect, in connection with the Bicentenary Celebration of 1862, the spacious and handsome building in which the assemblies of the Congregational Union have recently been held.

But the year 1867 gave the date to a new era of aggressive enterprise in connection with the Independent Churches of Nottinghamshire. At that time several fresh projects had been suggested, each of which had enlisted the sympathies of a few earnest minds; and several others needed to be taken in hand. "What," it was said, "had better, under these circumstances, be done? There is a number of enterprises actually in contemplation in this county. If we have any good, dear Christian friends, whose supreme desire is to live a quiet life, who have a horror of being bored by upstart schemes, and by constant attacks upon their purses, they must really confront the fact, ominous though it be, that the said schemes are already rife in the county, and that, whether by phalanx or in single combat, the said purses will assuredly be assailed. There is a number of advocates of different schemes, who will shortly be going, like so many 'importunate widows,' up and down the county, will there not be danger of their coming into competition with

each other ; will not the friends of so many different schemes run some risk of wearying the patience of even our most liberal givers ; will not those who come last into the field complain that nothing is left for them but a scanty pittance, the last scattered grapes of the vintage ? ”

In the view of these considerations it was proposed that, instead of carrying out a number of isolated enterprises, there should be one large, comprehensive, and simultaneous movement throughout the county. “Already,” it was said, “some are acting ; cannot all be induced to act, and to act together ; would not new enthusiasm then be awakened ; would not new projects then be inaugurated ; would not a more generous spirit then be kindled ; would not larger results then be won ; would not the hitherto separate and often isolated Churches of this county be then drawn together into a unity of feeling, into a bond of brotherhood, which they have never known before ? ”

These suggestions were adopted. A conference was convened in Nottingham, on the 11th of March, 1867, under the presidency of Mr. Samuel Morley—a conference more influential, and more widely representative, than ever held before by the Independents of Nottinghamshire ; and it was resolved that many advantages might “be secured by simultaneous and united action throughout the county,” by the incorporation of the various undertakings then projected, or that might yet be contemplated, into “one comprehensive county scheme ;” and it was decided that a fund should “be opened, to be called the ‘County Fund,’ to which the friends of Congregationalism within and without the county should be invited to contribute. It was also determined that this fund should be devoted, not to ordinary purposes of Church revenue, but to the erection or enlargement of chapels, mission-rooms, and schools, to the liquidation of debts, and to other special denominational objects in the county.”

Since this memorable conference, a remarkable spirit of union and aggression has been manifested throughout the county, part, at least, of which may be regarded as the immediate fruit of the action then taken. There is hardly a Church in the county that has not undertaken some substantial work of Church extension. Two new chapels have been built,—at Addison-street and St. Ann’s Well Road—in the county town, the foundation-stone of a third has just been laid in the district south of the railway-stations, and a site for yet another has been secured ; in addition to which new churches have been erected at Eastwood, Hucknall, Westwood, Burton Joyce, Grantham, Ripley, Ilkeston, and Melbourne, and an old one been recovered at Castle Donnington—all in or upon the immediate precincts of the county of Nottingham. A debt of £3,000 has been removed from Castlegate Chapel ; £1,000 from James-street ; £500 from Friar-lane ; £1,000

from Sneinton; and Sion Chapel has been greatly improved; land has been secured for a new chapel at Worksop; an important addition to the chapel property has been made at Retford; and several other enterprises of a kindred nature have been undertaken, or are in immediate contemplation. Last, though by no means least, the Congregational Institute has been erected, and has brought 50 men into the county whose happiness it is to share in any work of faith and labour of love to which they may be called.

But the great event connected with Nottinghamshire Independency of to-day has been the assembling there of the Congregational Union of England and Wales. And here it may be confessed that, however pleasurable may be such a task, it is no small undertaking to prepare for the entertainment of seven or eight hundred guests. The feast—whether material or mental—which must be spread at such a season involves much of arrangement—culinary, domestic, and ecclesiastical,—before the great arrival can be contemplated with satisfaction. It was so at Nottingham. Smaller as well as greater and graver matters had to be adjusted. If possible, host and guest had to be fitted to each other. Deference had to be paid to scruples that were expressed or implied, however scrupulous. Total abstainers and anti-tobacco champions must not receive guests whose digestive organs might be unpleasantly affected unless they partook—however moderately—of their favourite beverage or the soothing “weed.” One intending guest from Hull requested that he might be domiciled with “an oil-cake crusher or merchant;” and another detailed with elaborate punctiliousness what would be essential for his comfort. A host prudently expressed a desire that he might not be favoured with the company of a visitor in whose family circle scarlet fever had recently prevailed; and one intending hostess, on discovering that a certain favoured divine was not to be allotted to her hurriedly withdrew her offer of accommodation, because she had a great objection to “entertain strangers,” forgetting for the moment that there is such a passage of Scripture as Hebrews xiii. 2.

But in looking back upon the meetings of the Union we think they will be regarded by all concerned with unmingled satisfaction and thankfulness. The number of ministers and delegates was never larger, the resident congregations were never more interested, the addresses and speeches were pointed and brief, and the chairman not only excelled himself, but exceeded the expectations cherished by his warmest friends, and produced an impression which has probably never been surpassed by any one in a similar position. He dealt with great and grave questions which are occupying the thoughts of Englishmen to-day, in a style that was playful and picturesque, devout and scholarly, argumentative and persuasive. His subject in May was “Our Place in

Christendom ;" his theme at Nottingham was "Our Place in England ;" and in dealing with this topic "he held the attention of the crowded audience from first to last, and frequently elicited outbursts of enthusiastic applause, which showed how deeply he had touched their hearts. His historic sketching was very graphic and telling ; his vindication of the Congregationalist position remarkably complete and able ; his dealing with the Evangelical party on the one hand, and the Church of Rome on the other, as crushing in its logic as it was courteous in its spirit and manner ; and his closing appeals on the duty of Congregational Churches, at once full of practical wisdom, and clothed in a chastened eloquence."

The pictures sketched by the Chairman were as effective as they were simple and beautiful. "On Saturday," he said, "the 8th day of June, 1872—the date is memorable—there was an assembly, small in number, in an obscure chamber in Downing-street, to which was addressed a verdict which contains the seed of unmeasured good or ill to our native land. At the head of a long table there was a vacant chair, occupied in theory, but not in person, by the Queen. On the one side of this chair sat the Lord Chancellor, and on the other the Archbishop of York. The Bishop of London and six judges had seats on either side of the table. They were all plainly dressed—no wigs, no ermine, no gorgeous robes, the absence of show and of all ideality setting forth all the more significantly the intense reality of the occasion." And then "the Bennett Judgment" was decided.

His reference to the position of the Church Establishment was equally happy :—"It has struck its roots, far and deep, into the whole fabric of our social existence. But these roots are like those which I saw the other day in the Highlands, penetrating into the clefts of the rocks, finding nourishment where you would suppose no living thing could exist, for a time binding together, or seeming to be bind together, the rocks on which they grow, and very picturesque to look upon, but, treacherous to the rocks which nurse and shelter them, gradually widening the clefts in which they have grown, and in the end rending the mightiest rocks in pieces. Like these, the roots of our Establishment no longer bind together but disintegrate society ; they widen the clefts which separate section from section, cause endless bitternesses and jealousies, and are a source of weakness and danger to the common weal."

Once more. "In the beginning of the reign of the first Charles," said the Chairman, in a noble passage which we reluctantly abridge, "there was a crisis which historians have failed to notice, more real



and momentous than may be found in any battle of his later life. There were two men in his court, the very embodiment of the antagonistic principles which afterwards came into deadly conflict, and which, with only formal differences, divide England to-day into opposing camps. William Laud had been clerk of the closet to King James, and had already shown what manner of man he was. Henry Burton had been clerk of the closet to the King's eldest son, Prince Henry, and on his death discharged the same office to Prince Charles. His character was as marked and clearly defined as Laud's. When Charles ascended the throne of his father, William Laud became clerk of the closet to the new sovereign. The young Puritan, observing that Laud and another like-minded, Bishop Neale, would henceforth be continually with the King, felt that there would be no abiding for him at court any longer. But in his simplicity he believed that the young king, for whom he had a most unfeigned affection and regard, could not be aware of the real character of his servants; and he felt bound in conscience, 'by virtue of his place,' to inform the King 'how Popishly affected they were,' and to set forth 'the dangerous consequences of entertaining such persons so near about him.' This he did in a long letter, which he presented to the King with his own hand, standing before him while he read it. Mark the crisis. 'There is a house on an eminence of the Rocky Mountains, so situated that the rain which drops from one side of its roof flows eastward to the Atlantic, and that which drops from the other side flows westward to the Pacific. A casual breath of wind, as the rain descends on that house, determines whether its destiny shall be the Atlantic or the Pacific. In the Grampians, and other mountain regions, you will find rivulets, the beginnings of great rivers, so small that a child's foot may so turn their course as to determine on which of opposite shores they shall fall into the ocean. Even so is it in the history of individuals and of nations.

"On the effect of Henry Burton's letter on the young king's mind, it depends whether England shall pass into a great sea of storm and trouble, in which many precious things shall be wrecked, and in which neither sun nor stars shall appear for many days, or whether her future shall be one of peace and progress and freedom. The confusions of the great civil strife are now waiting for the King's word to let them loose. And the angel of truth and liberty is there, pleading with the King's heart and conscience to refrain from those men whose counsels will be his and his country's ruin. How is it that no great painter has seized this critical moment in English history to expend on it the strength of his genius and art? There stands the king in the foreground, anxiously scanning the letter of his faithful servant. At a respectable distance you have the Puritan, with a mingling of boldness

and fear, watching the expression of his sovereign's face. Poetry will allow us to put William Laud and Richard Neale into the background, confident of speedy victory, and yet with some expression of wonder as to 'whereunto this will grow.' The issues are momentous, but the hour of decision is not long delayed. The King reads a 'good part' of the letter, perceives its scope, hands it back to its author, and calmly bids him forbear attendance in his office until he is sent for. The die is cast; Popery and despotism—we say Popery advisedly—have won the day."

Topics of a kindred nature were dealt with on the Wednesday evening, at the public meeting, in the speeches of Rev. S. Pearson of Liverpool, and Rev. J. G. Rogers of Clapham. The address of Mr. Rogers, which bore especially on "the Bennett Judgment," was one of the most remarkable to which it has been our good fortune to listen. Masculine in argument, generous in tone, and penetrated through and through with that energy of conviction which is the spring of all true eloquence, we do not wonder that it awoke a most enthusiastic response from the vast assembly which filled the Mechanics' Hall.

We cannot now wander, however pleasant would be the duty, over the wide and varied fields of Christian thought and effort contemplated by the Union in its recent session. Church councils, vacant pastorates, church finance, the claims of the young, the needs of Ireland, of the rural districts, of the colonies and of the continent, international arbitration and temperance, and the necessity of a baptism of the Holy Ghost for ourselves—each were considered in a spirit most catholic, practical and impressive. Besides all this, there was the touching and beautiful service for the children, the thrill of whose sweet voices still lingers in our memories and hearts; the pleasant interchange of kindly greeting at the conversazione; the services at Albion and Addison-street Chapels; the interchange, by telegraph, of brotherly salutations with the Presbyterian Synod, which was simultaneously holding its session at Birkenhead; the presence of M. de Pressensé; and finally, the meeting for working-men.

Long will the recollections of these meetings abide in the hearts of the people of Nottingham; and it is hoped that kindly thoughts and new impulses to duty will have been borne from thence to the remotest regions of the land.

## NOTES.

THE Liberation Society has begun its winter campaign early. The Midland Counties' Conference, held at Birmingham on Oct. 1st, was a great success. The attendance was very large, and there was intense enthusiasm, both at the morning and evening meetings. Mr. MIALL found it difficult to restrain the ardour of his followers. His advice to Liberationists to use all their strength at the next general election to return Liberationists to the House of Commons, but to use their strength prudently, and not to refuse in all cases to support a candidate who declined to pledge himself to Liberation principles, was much too cautious for many members of the Conference. Mr. CROSSKEY'S recommendation, that the test should be applied in all constituencies, called forth the most tempestuous expressions of approbation. It is only fair, however, to remember that Liberal statesmen are not responsible for the existence of the Established Church. They did not create it. The violations of the principle of religious equality incident to the existence of an ecclesiastical establishment are not the result of any measures which they have carried into law. It is an open question, at what time and in what circumstances we should make our support of a Liberal candidate dependent on his acceptance of Liberation principles. But for the Education Act of 1870 the Liberal leaders are directly responsible. They are responsible for the enormous development of sectarian schools largely supported by Government grants. They are responsible for extending the most vicious principles of their educational policy to Scotland. To refuse to support a Liberal candidate who will not pledge himself to the renewal of this policy is the obvious duty of Nonconformist electors. At the Birmingham Conference, Mr. MIALL recognised very distinctly the wide differences between the Establishment question and the Education question. There are, in our opinion, some constituencies in which Nonconformists constitute a powerful section of the Liberal party, but in which it would be inexpedient for them to determine to withhold their support from a Liberal candidate who shrinks from the programme of the Liberation Society; but speaking broadly and generally, it appears to us to be the duty of all Nonconformists to make it understood that, whatever becomes of the Liberal party, they decline to vote for a Liberal candidate who will not pledge himself to resist the education policy of Mr. FORSTER.

The *Spectator*, in an article on the "Disestablishers at Birmingham," contains some remarks which Nonconformist speakers will do well to consider. For the last twenty years at least, it has been the earnest endeavour of the representatives of the Liberation Society to avoid introducing into the Establishment controversy any element that would unnecessarily embitter it. They have found it pleasant to acknowledge the excellent work done by many of the clergy, and have dwelt incessantly on the brighter and nobler elements in the moral and spiritual life of the Establishment. There are none of us so blind as not to be able to recognise the earnestness and zeal which exist in the Episcopal Church, notwithstanding its connection with the State, and it has been a positive relief to us, in carrying on this controversy, to speak warmly of everything in the National Church that we admired. Evangelical Nonconformists—good Liberationists—have con-

tributed towards the erection of Churches in which they had reason to believe that an Evangelical clergyman would be the minister, and to schools under the superintendence of the Evangelical clergy. The *Spectator* infers that we have no serious religious controversy with the National Church. If this impression is at all general, it will be necessary to correct it. Our religious antagonism to the services of the Prayer Book—to Episcopacy—to the general organisation of the Church of England, is just as intense as that of our fathers was, who left the Church, and endured persecution for their Nonconformity—not because the Church of England was a State Church, but because, as it seemed to them, there was very much in it which must be perilous to the spiritual life of men.

Mr. T. HUGHES, M.P., has written to the chairman of his recent political meeting at Frome to set himself right with regard to the inaccurate statistics quoted by him in the House of Commons in the debate on Mr. MIALL'S motion. He says:—"I have much pleasure now in fulfilling my promise of stating the results of my examination of the papers you were good enough to place in my hands, with reference to the statistics as to the number of Nonconformist places of worship in England and Wales. It appears from these that there has been a very large increase in such places of worship, and that I, in my speech on Mr. MIALL'S motion, had fallen into the blunder of taking the return of 1870 as representing the total number, instead of the additional number which had been certified since the last return."

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### NOTICES OF NEW BOOKS.

*The Song of the Cross: an Exposition of Psalm XXII.* By JAMES FRAME.  
London: S. W. Partridge & Co.

MR. FRAME rests his exposition of the Twenty-second Psalm on the theory that the Psalm is indeed David's, in the sense that it was David's hand that wrote it, but in no other sense. "This leaf, as it were, out of the volume of our Saviour's mind and heart was, by anticipation, communicated by the Holy Spirit to King David, to be committed by him to writing, for the benefit of the Church of God in all the future ages of the world." We confess that this mechanical theory is to us utterly incredible. It is altogether out of harmony with the true idea of the prophetic psalms: we could just as soon believe that the Holy Spirit had communicated to David the details of some of our Lord's miracles—the whole of the eighth chapter of Matthew, for instance—as that he communicated to David words intended directly and only to be the expression of our Lord's emo-

tions during His sufferings on the cross. Apart from the exegetical hypothesis, the book is thoughtful and devout.

*The Life of the Venerable Hugh Bourne.*  
By WILLIAM ANTLIFF, D.D. London: George Lamb.

WE are half afraid to find any fault with Dr. Antliff's book. He has a theory of his own about reviewing. "If what is written is characterised by piety, truth, and virtue," he thinks that the critics should "stand in awe and sin not," which means, we suppose, that if an author's heart is right, and if he maintains the great verities of the Christian faith, he is not to be castigated and laughed at for bad logic, bad taste, or bad English. "Othello's occupation's gone."

But we must pluck up courage and do our best, notwithstanding Dr. Antliff's suggestion that to point out imperfections in the book of a good man is a species of sacrilege or profanity. Not that we have anything very grave to complain of in this volume, which we have read with

very deep interest, and, we trust, with some profit. But why was it necessary for Dr. Antliff to give us an introductory chapter on biography in general? Why does he introduce his hero by a procession consisting of Plutarch, Cornelius Nepos, and Suetonius? What have these poor old heathen to do with the founder of Primitive Methodism? When we had got through the introductory chapter, we thought that we had fairly started; but no. Hugh Bourne came into the world on the 3rd of April, 1772; and thereupon Dr. Antliff thinks it necessary to exclaim, "A hundred years ago! How impressive the thought—what a pregnancy of meaning, of solemn significance, the words import!" Then, to irritate us still more, he asks us to "contrast in imagination the present times with a hundred years to come!" Nor is he yet satisfied. Having asked us to look forward to 1972, he goes back again to 1772, and with glowing rhetoric reminds us of Voltaire, Robespierre, Pitt, Fox, Beethoven, and we know not whom besides. John Scotus Erigena has been dead about a thousand years; what fine scope there would be for a biographer who adopted Dr. Antliff's style—"A thousand years ago! How impressive the thought—what pregnancy of meaning!" &c., &c. And then think what might be made of contrasting in imagination the present times with a thousand years to come! We might have passed over these peculiarities of Dr. Antliff's manner if the same habit of wandering off into rhetorical inanities did not cling to him all through the book.

Now we have done with our fault-finding, and hope that, if we have not stood in "awe," we have committed no very grave "sin." Hugh Bourne was a man of singular depth and intensity of piety, of inexhaustible energy, and exemplary self-denial. He was apt to be rugged with men, but was gentler than a woman to little children. He had considerable intellectual power, and great natural sagacity. Dr. Antliff's volume runs over with stories illustrating the condition of religious life in the midland and northern-midland counties early in this

century; and it is impossible to read the story of the work of the early Primitive Methodists without catching something of their faith, and something of their fire. The book contains very valuable materials for a romantic chapter in the history of the religious life of England in the nineteenth century.

*The Elements of Intellectual Science. A Manual for Schools and Colleges. Abridged from "The Human Intellect."* By NOAH PORTER, D.D., LL.D., President of Yale College. London: Strahan and Co. 1872.

IN 1868, Dr. Porter published a work on the "Human Intellect," covering nearly 700 large pages, printed to a considerable extent in very small type, intending it to serve as a text-book for Students in Colleges. For a mere text-book the work was found inconveniently large, and therefore the author has now, at the request of many "instructors and friends of education," issued the present abridged edition. Even the abridgment extends over 556 pretty closely printed pages, besides Table of Contents and Index. To our mind it is still far too large for its specific purpose as a Handbook for Students, and where the schools are for which it would be fitted in this country we cannot conceive; but for intelligent general readers, its very fullness of detail and illustration constitutes its special value.

That our readers may be able to form some notion as to the scope of the work, we will briefly indicate its contents. It deals neither with the Emotions nor with the Will, but solely with the Knowing faculty of the human soul; i.e., with the Intellect proper. After an Introduction of four chapters, headed respectively:—I. Psychology Defined and Vindicated; II. The Relations of the Soul to Matter; III. The Faculties of the Soul; IV. Is Psychology (The Doctrine of the Soul) a Science, and what are its principles and methods; and after a further preliminary chapter devoted to such questions as What is it to Know? How the powers of the Intellect are classified? &c., he proceeds to the proper subject of the work. This is treated in four parts.

*Part First.* I. Natural Consciousness ; II. Reflective or Philosophical Consciousness ; III. Sense-Perception ; IV. Classes of Sense-Perceptions, and so forth, concluding with an account of the theories of Sense-Perception. *Part Second* deals with the Representative Power ; the Laws and Conditions of its Activity, especially Association, Memory, Phantasy, Imagination. *Part Third* treats of Thought, Knowledge in the form of the Concept or Notion, Judgment, and Reasoning Deductive and Inductive. *Part Fourth* is divided into eight chapters : I. Intuitions defined and enumerated ; II. Theories of Intuitive Knowledge ; III. Formal Relations or Categories ; IV. Mathematical Relations, Time and Space ; V. Causation and the Relation of Causality ; VI. Design or Final Cause ; VII. Substance and Attribute, Mind and Matter ; VIII. The Finite and Conditioned—the Infinite and the Absolute.

As a whole, Dr. Porter's work is unquestionably a most satisfactory contribution to the science of the nature, functions and laws of the human soul ; though it does not contain much that is positively new. Its tendency is one with which Christian readers have every reason to be content,—which is more than can be said of many recent works on the same subject. Personally we prefer the method pursued in Dr. Morell's "Outlines of Mental Philosophy," who received his impulse mainly from the works of the younger Fichte, perhaps the profoundest investigator into the nature and laws of the human mind in the present day.

We should have been very glad if Dr. Porter, as a Christian philosopher, had directed his attention to a branch of the subject discussed under the head of sense-perceptions, which has been neglected by most psychologists ;—we mean the perception of the spiritual, using the word spiritual in a wide sense, as equivalent to the non-sensuous. The Ego, or the human "mind-force," has, as it seems to us, a double set of organs of sensation and perception ; or the capability of discerning two diverse kinds of objects,—the sensuous, and the non-sensuous or

spiritual. In sensuous sensation we come into contact with purely sensuous objects ; in spiritual sensation, with non-sensuous or spiritual objects. For example, Why do the articulate sounds which form a sentence produce in us not merely the sensation of sound, but also, if we may so say, the sensation of thought or emotion ? This is an important point for such as believe in Christianity and the personal teaching of God. Are there such things as direct impressions made by God on a spiritual sensory, perhaps accompanied or even conditioned by impressions on a sensuous sensory, but as discriminable from the latter as the thought-impression in the ordinary intercourse of man and man is discriminable from the articulate sounds by which its production is conditioned. Why do the articulate sounds which excite a thought in man, produce merely the impression of sounds on an animal ? Does the thought or emotion make its own specific impression on a specific sensory ? or does the "mind-force" in some way deduce the thought from the sensuous impression ?

We wish some of the many dabblers in science who are being led away by the authority of its professors to the rejection of Christian truth, could be induced to read carefully on the subject of Psychology ; it would show them that all the reason is not on one side only ; and there are few works which we can more cordially commend to their notice than this of Dr. Porter's.

*The Works of Aurelius Augustine.* A New Translation. Edited by the Rev. MARCUS DODS. Vols. III. and IV. Edinburgh : Messrs. J. and T. Clark.

OF these two volumes of Augustine's works, consisting of the Writings in connection with the Donatist Controversy, and an instalment of the Anti-Pelagian Writings, the second will be the more interesting to most of our readers. In neither of the two, indeed, is Augustine seen at his best. At times, polemical exigencies pervert the great theologian's exegetical discrimination, and very much of the logic rests on assumptions which Evangelical Nonconformists would refuse to admit. But in the treatises on

"The Letter and the Spirit," and "Nature and Grace" there is very much that deserves careful and devout consideration. Modern theology would be greatly the better for a liberal infusion of Augustinianism.

*Light from Beyond.* By CUNNINGHAM GEIKIE, D.D. London: Strahan & Co.

DR. GEIKIE has written an unambitious book for devotional reading, intended to encourage the habit of living by faith, not by sight. It has become the habit of Christian people to think more of the precepts of Holy Scripture than of the promises; we are not sure that the precepts are more faithfully obeyed. This little book will assist to deepen that joy in God which is our strength.

*Sermons on Various Subjects.* By RICHARD SQUIBB. London: Elliot Stock.

MR. SQUIBB may be a very excellent and useful minister, but he has not shown his wisdom in publishing these Sermons.

*Consecration.* By M. H. H. London: Hodder and Stoughton.

THIS little book is intended to exhort Christian people to long and pray for the blessedness of a life entirely set apart for Christ. Avoiding all the speculative questions which hedge round the doctrine of perfect sanctification, it treats the subject on its practical side with admirable seriousness, earnestness and sagacity. It is impossible not to feel that the work is written by one who has not merely thought about the subject, but has actually known something of the blessedness of which he writes. We heartily commend it to the devout consideration of our readers.

*Westbourne Grove Sermons.* By WILLIAM GARRETT LEWIS. London: Marlborough and Co.

AT the close of a quarter of a century of ministerial labour at Westbourne Grove, Mr. Lewis publishes this volume of sermons as a memorial of his gratitude to God, and of his affection for His people. The purpose of the volume, and the modesty of the preface, remove it out of the province of criticism.

*Half-truths and the Truth.* By J. M. MANNING, D.D. London: Dickenson and Higham.

DR. MANNING—not the Westminster archbishop, but an American clergyman—has written a very useful book. He is Lecturer at the Andover Theological Seminary on the relations of Christianity to Popular Infidelity, and the volume contains, we imagine, a series of lectures which he has delivered to the Andover students. He thinks that all the various forms of unbelief which are affecting the intellectual and moral life of Christendom may be reduced to two sources—Pantheism, represented by Spinoza, and Positivism, represented by Comte. In this volume he illustrates the influence of Pantheism on the theories which underlie modern speculations on the Life of our Lord and on the writings of Goethe, Carlyle, Emerson, and Parker. A popular and intelligible account of the philosophy of Spinoza, and of the development of German philosophy during the last century introduces the discussion, and the criticism of the four great writers whom have we named is, on the whole, discriminating and just. The lecture on Theodore Parker is, perhaps, the least satisfactory. Theodore Parker's writings indicate that his thoughts were developed under the influence of two conflicting forces—his strong moral sense and a Pantheistic philosophy. The energy of his moral convictions and the passionate earnestness with which he abhorred and condemned slavery and other public crimes, necessarily involved a clear recognition of human personality and human freedom, both of which his Pantheistic speculations would have led him to suppress. The result was inevitable; no coherent philosophical system underlies his writings. Theodore Parker was an ethical reformer rather than a philosopher; Pantheistic tendencies affected the surface of his thought, but beneath the surface there were elements which Pantheism never touched.

The lecture on Emerson is admirable—the best, we think, of the whole series.

In one respect the volume disappointed us. Dr. Manning has not illustrated



clearly the relation between the "Half-truths" of Pantheism and "The Truth" of the Christian Revelation. The relation is to be found in the New Testament doctrine concerning the manifestation of the life of Christ in the redemption and perfection of the Church.

*In Christ ; or, the Believer's Union with his Lord.* By A. J. GORDON. London : Hodder and Stoughton.

THIS is a book on a subject which we fear is less familiar to Christian people in our own times than it was in their fathers', two or three centuries ago. To many a minister, we are inclined to think, the quiet and devout study of what Mr. Gordon has written might create a new epoch both in his personal life and in his ministry.

*Letters to the Scattered, and other Papers.* By THOMAS T. LYNCH. London : Strahan and Co.

THIS volume consists of Papers, most of which were originally published in the *Christian Spectator*. By the "Scattered," Mr. Lynch meant those professed Christians who are perplexed about Christian doctrine, and those persons who, not being professed Christians, are wistfully and earnestly endeavouring to learn what the Christian revelation really is. Mr. Lynch was not a great theologian ; on some grave subjects his theology was very incomplete. But the very peculiarities of his intellectual temperament and of his theological position enabled him to sympathise, if not the more earnestly, yet the more obviously, with the persons for whom these Letters were written. The volume is full of suggestive and beautiful writing, and is sure to be attractive to thoughtful young people.

*Sermons.* By CHARLES WADSWORTH. London : R. D. Dickinson.

AMERICAN ministers are rendering one great service to the Christian pulpit : they are trying to break through the artificial method which has somehow been imposed upon preachers, and which has led them to cast all their sermons in one mould, and to use in the pulpit a dialect

which is used nowhere else. It seems to have been supposed that the "dignity of the pulpit" renders it necessary that every sermon should appear in a conventional costume—a costume as "proper" and uninteresting as the white tie and dress-coat of a dinner party. A considerable number of American preachers are venturing to break through this dreary etiquette—among them Mr. Wadsworth, of San Francisco. The volume of his discourses, which Mr. Dickinson has recently published, is as unlike the innumerable collections of sermons with which we are sorrowfully familiar as possible ; there is vitality, freedom, fire, in every page. If now and then the preacher becomes somewhat "high-falutin'," this may be forgiven, though not imitated.

*Five Hundred Outlines of Sermons.* By GEORGE BROOKS. Edinburgh : Oliphant & Co. London : Hamilton, Adams & Co.

*Stems and Twigs ; or, Sermon Framework.* Second Series. London : Dickinson.

*Sermon Notes.* First and Second Series. By J. EDWARD VAUX. London : Palmer.

THE only real way of testing the value of such books as those which we have placed at the head of this notice is to use them, and this test we must acknowledge we have not ventured to apply. But if we may trust to our examination of them, we should say that Mr. Brooks' "Five Hundred Outlines" are so commonplace and so absolutely free from all traces of individual and original thought, that any man who wishes to use them may do so without risk of discovery ; no one will suppose that he has used another man's brains. The sketches in "Stems and Twigs" are somewhat rough, but they have freshness and vigour—they are rather too striking to be used safely. The "Sermon Notes," by Mr. Vaux, are clearly prepared by a man of considerable intellectual power and theological scholarship. They have interested us as illustrating the kind of preaching which an eminent High

Churchman desires to encourage among the younger clergy, and they will repay thoughtful reading.

*God with us ; or, the Person and Work of Christ, with an Examination of "The Vicarious Sacrifice" of Dr. Bushnell.* By ALVAH HOVEY, D.D. London : Hodder and Stoughton.

We cannot say that Dr. Hovey has added much to the illustration of the great subjects which he has discussed. Dr.

Bushwell's theory of the Atonement, which we fear is becoming popular both in England and in America, needs more vigorous criticism than this.

*Memoirs of the Rev. John Rogers, of Bridport, Dorset.* By the Rev. A. MORTON BROWN, LL.D. London : John Snow & Co.

DR. BROWN has written an unostentatious Memoir of a minister of unostentatious goodness.

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## CONGREGATIONAL REGISTER.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### SEPTEMBER—OCTOBER.

#### NEW CHAPEL OPENED.

ACOMB, near Hexham.

#### CALLS ACCEPTED.

Rev. H. C. Long (of Haverfordwest), Longsight, MANCHESTER.

Rev. G. B. Scott (of Sunbury), COCKFIELD, Suffolk.

Rev. T. S. King (of Retford), Cemetery Road Church, SHEFFIELD.

Rev. W. J. Hall (of Ryde), STROUD, Gloucestershire.

Rev. W. D. Coombes (formerly of St. Ives), Hawthorne, MELBOURNE.

Rev. R. C. Lumsden, F.R.A.S. (of Park Church, near Ramsbottom), MAIDENHEAD.

Rev. Daniel Davies (of Fordham Chapel Cambs.), BROXWOOD CHAPEL, Herefordshire.

Rev. J. Parnaby (of Hull), MIDDLESBOROUGH-ON-TEES.

Rev. S. Leete (of Elstead, Surrey), CRONDALL, Hants.

Mr. T. Ll. Jones (of Lancashire College), PONTYPOOL, Monmouthshire.

Rev. W. W. Jubb (of Oldbury) Castle-green Chapel, BRISTOL.

Rev. John Thompson (of Ratcliffe Bridge), NORTHALLERTON, Yorkshire.

Mr. James Bailey (of the Bristol Institute), NETHER STOWEY & PUTSHAM, Somerset.

#### ORDINATIONS.

Sep. 12. Rev. J. W. Ellis (of New College), NORTH SHIELDS.

Sep. 3. Rev. Thomas Steven, KELD & THWAITE, Swaledale, Yorkshire.

Sep. 17. Mr. J. Calvert (of New College, London), IPSWICH.

Sep. 17. Mr. G. Atkinson (of Airedale College), SELBY, Yorkshire.

Sep. 19. Mr. J. Foster Lepine (of New College, London), HADLEIGH, Suffolk.

Sep. 24. Rev. Matthew Robertson, B.A., D.Sc., CAMBRIDGE.

Mr. Jackson (of New College), BASINGBOURNE, Cambs.

#### RESIGNATIONS.

Rev. Robert Lang, DUNDEE.

Rev. W. Linney, BULKINGTON.

Rev. F. C. Blackburn, TIPTON.

Rev. F. Hastings, WANSTEAD, Essex.

Rev. J. Sidebottom, STOCKTON-ON-TEES.

#### DEATHS.

Oct. 9. Rev. John Baillie, in his 71st year.

Oct. 10. Rev. J. S. Wardlaw, D.D., in his 60th year.

# *The Congregationalist.*

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DECEMBER, 1872.

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## *HAVE WE FORGOTTEN CHRIST?*

THE religious condition of England is becoming every year more critical. There are ominous signs that evil days are coming, if they have not already come. The most sanguine may well be desponding, and the most courageous filled with apprehension. It is not the strength of the open hostility to the Christian revelation which is most alarming—the frank denial that there has ever been any supernatural and divine interference in the moral and religious history of mankind. It is not the sweeping and indiscriminate criticism to which the books which contain the record of our faith have for a century been exposed that we have most reason to fear. Nor is the fierce eagerness with which the nation is set upon the accumulation and enjoyment of wealth the most formidable circumstance in our present position. In other centuries the Church has met and subdued, by the victorious power of the Divine energy which inspires it, unbelief as confident and as general as that with which it has to struggle now, and has compelled an age as secular and worldly in its spirit as our own, to tremble before the majesty of God and the terrors and glories of the invisible and eternal universe.

What we have most reason to look upon with intense solicitude and serious apprehension, is the condition of the Church of Christ itself in this land.

The magnitude of the evil which is likely to come from the recent judgment of the Privy Council it is difficult to exaggerate. That judgment has substantially declared that whatever may be the doctrine which the Church of England *requires* her ministers to teach, there is nothing in her formularies or in her articles to prevent them from maintaining that Christ Himself is present in the consecrated bread and wine on the altar; that to Him—present under the form of

bread and wine—adoration is justly due ; and that in the Eucharist a sacrifice is not only commemorated but offered. Mr. Bennett, whom the Judicial Committee censured but acquitted, is one of the most incautious and extreme representatives of that party in the English Church which, with inexhaustible vigour and vehement zeal, is teaching doctrines that can be discriminated from Romanism only by a trained theologian. Since the law of the Church cannot reach *him*, the position of the extreme Ritualistic party in the Church is secured, and we may confidently expect that the party will continue to grow as rapidly during the next twenty years as it has grown during the last twenty, and that the pulpits of the Establishment will be largely filled with men whose teaching will be hostile to the spiritual vigour of the Church of England, and to the true religious life of the nation. Already, leading Evangelical clergymen affirm that of the 20,000 clergy, not more than 5,000—some say not more than 4,000—belong to the Evangelical party ; and the number is likely to diminish rapidly.

Serious as this is in itself, it is made still more serious by the decay, both among the Evangelical clergy and among the various communities of Evangelical Nonconformists, of that spiritual power which a century ago seemed likely to transform and regenerate the people of this country. Of late years we have heard little or nothing of the old triumphs of the Gospel. In no direction can we see that the Evangelical Churches are making any great and remarkable impression upon the nation.

Is it possible that we have forgotten that only as Christ is with us can we hope that our religious work will be successful? There is a remarkable passage in St. Luke's account of the triumphs of the Church after the day of Pentecost: "The *Lord* added to the Church daily such as were being saved." (Acts ii. 47.) Do we heartily believe, do we habitually remember, that Christ and Christ alone can subdue the hearts of men to Himself? Has He left us to our own weakness, because we have forgotten that only His power can achieve the salvation of mankind? There was a time when those who held the Evangelical Faith in these islands were so few in number, and so limited in resources, that they had nothing to trust in except the power of Christ ; it was then that they won their triumphs, and "the *Lord* added to the Church daily such as were being saved." They were not elated with the reports of the Bible Society announcing the circulation of millions of copies of the Holy Scriptures ; they knew that there were thousands of English homes in which there was no copy of the book which contains the story of the revelations of God's law amidst the thunder and lightnings of Sinai, and of the tenderness and fulness of His love as revealed in the life and death of Christ Jesus our Lord ; but they believed that, through their

words, Christ Himself would reveal His law and His grace to their ignorant and irreligious fellow-countrymen ; and He did it,—for while they spoke, men were suddenly seized with a great fear, as though the ancient thunders were once more rolling in the heavens ; the voice of God was heard once more in the hearts of men ; they were filled with agony for their sin ; they cried, “What must I do to be saved ?” and then it was as though Christ Himself were present in the world again. He *was* present, and sinful men flung themselves at His feet, and heard Him say, “Your sins are forgiven, sin no more.” In those days no Tract Society flooded the land with religious literature, and our fathers could but entreat Christ to make every Christian man a living epistle, written by His own hand, declaring to men His authority and grace. Organised missions to every class of society, and a vast system of Sunday-schools, had no existence. There was nothing to rely upon but the grace and strength of the invisible Christ, who had promised to be with those who preach the Gospel, even to the end of the world. In the absence of all human agencies by which the Truth could gain a hearing and secure adherents, there were only the supernatural powers of the Holy Ghost to give our fathers courage and hope ; and as their faith did not falter, “the Lord added to the Church daily such as were being saved.”

Are we then to dissolve the organisations which Christian sagacity and Christian zeal have created for the rescue of the world from irreligion and unbelief ? No ; but what is necessary is that our thoughts and hearts should be filled—not with things seen and temporal, with missions, with Sunday-schools, with tracts, and with Bibles—but with “things unseen and eternal.” When all that was visible was against them, our fathers had confidence in the power of the invisible Christ. Their faith was more severely tried than ours, for we are only called to have faith in His power, now that so much that “is seen” is on our side. We ought to respond to the call.

But is it not true that Christ works through the agency of the Church, through its sanctity, through the Truth with which it is entrusted, through the powers which belong to its members and ministers ? Were there not elements and agencies in the early Church itself which account for the perpetual accessions, day after day, to their number ?

There were ; but what were the agencies by which the victories of the Church were won, and what the forces which account for all its successes ?

The whole city of Jerusalem appears to have been impressed with the perfect harmony of feeling which suddenly arose among all that confessed that Jesus of Nazareth was the Christ—a harmony most wonderful to a race perpetually distracted by bitter and implacable divisions. The strong affection of these men, who believed in Jesus of

Nazareth, for each other, their unearthly joy, the sense which they evidently had of living in the immediate presence of God, their exulting faith in the power and love of their new Lord, their triumphant hope of the glory which was now their inheritance—all these things surrounded the Church with a radiant light, which seemed to the hearts of men—and was—a light from heaven; and men were drawn into the Church by the beauty and brightness and blessedness of the Christian life. But whence came the beauty and the brightness and the blessedness? It came from Christ, who dwelt in the Church. It was like the glory that filled the Temple on the day of its consecration, and which was the visible sign that God was there.

And those that were in the Church had doubtless a most earnest longing to see all their countrymen acknowledging with themselves the Messiahship of their Lord, and receiving from Him the forgiveness of sin and restoration to the presence of God. It was no selfish joy which filled their hearts; Christian joy is never selfish, it is only the restlessness of heart which is not sure of salvation that makes a Christian man indifferent to the salvation of others. Those early Christians doubtless prayed incessantly that all Israel might be saved; that the rulers who had condemned the Christ to die, and the people who had cried for His blood and mocked Him on the cross, might repent of their crime, and before it was too late confess that He whom they had crucified was Lord and Christ. Not in prayer to God alone, but in earnest, pathetic words to men, they doubtless manifested their intense desire for the salvation of all their brethren.

But whence did this desire come? It was but the sudden revelation in the Church, which is the Body of Christ, of the very compassion for mankind, of the very zeal for human salvation, which had moved Christ Himself to become man and to die, that the world might be saved.

Peter forgot his cowardice and became strong and bold; but his strength and his boldness came from his new and living union with the Lord. He was eloquent, but His eloquence sprang from the fire of new emotion which Christ had kindled, and from the new inspiration which came from the indwelling of Christ's Spirit.

Apart from Christ there was nothing in the Church, nothing in the Apostles, which would have wrought these wonders; it was the *Lord*—whose ministry seemed over, but had now, in reality, only begun—who, through them, "*added to the Church daily such as were being saved.*"

Nor was it through *them* alone that the Lord did His work. He appealed directly to the hearts of men. The eloquence that came through human lips came from Him; but there was another eloquence—more tender, more mighty, more constraining—which, without words, addressed the consciences and the hearts of men.

He, the Good Shepherd, was Himself in the wilderness, and when the lost sheep heard the voice of His servants and followed them, it was because His hand was upon them in its gentleness and its strength, and it was to Him, rather than to them, that they yielded. He was fulfilling the promise, "Lo! I am with you alway;" and because He was with those who spoke of Him, wonders and signs were wrought, of which visible miracles were but the hints and the symbols. He revealed *Himself* to the guilty, subduing them to penitence; to the penitent, inspiring them with belief in His grace; to believers, absolving them from sin and inspiring with the energy of a new life. And if He does not work in this way through us and with us now, our work must be in vain.

Why does He not? Has He become weary of saving the world? Is the love, which did not shrink from the agony which preceded the cross and from the awful desolation of the cross itself, exhausted? Has the holiness, which once made Him long for the perfect restoration of all men to the image of God, lost its energy? Is He satiated with "the joy that was set before him"—the joy of redeeming men from eternal perdition—"for which he endured the cross, despising the shame"? Are the promises of mercy which came from His lips, and which we are translating into every language which is spoken under heaven, fading from His heart? Has He dissolved the ties which bound Him to our race? Is He the brother of mankind no longer? No! a thousand times, No! But we, in the insane presumption of those who do not know their own weakness, or in the guilty indifference of those who care too little for the success of the most glorious work to which God has ever called any of His creatures, have forgotten Him—forgotten Him in our very Christian work—and, for a time, He is standing far away from us.

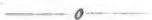
We have appealed to men for money, to send the Gospel all the world over; we have not appealed to Christ to go with it. We have built churches, and have not remembered that without Him they are but sepulchral monuments commemorating the greatness of a dead Saviour, instead of temples filled with the glory of the living God. We have multiplied schools, and been troubled that men and women of culture and experience and position have not been willing to come to them in large numbers to teach the children; and we have not been sufficiently troubled at the signs of Christ's absence, though, if He were there, it would matter nothing who was away.

We have sinned—some of us, at least, have sinned—against the Lord who died for us, and sinned very grievously. Let us acknowledge our transgressions, and entreat the Christ, whom we have forgotten, to return; and then the world shall see that His eye is not yet dim, nor His eternal



force abated ; that His compassions fail not—that He is still mightier than the mightiest.

Already there are signs that the power of Christ is ready to reveal itself again. In every part of the country, the despondency which has been occasioned by the depressed condition of the spiritual life in Christian people themselves, and the inconsiderable success of the Gospel among those who are outside, is giving place to courage and hope. Are we ready to receive the returning Christ? Many have prayed Him to come back, or rather to reveal His presence, which has never really been withdrawn from us. Have we learnt how sorely we need Him? Are we prepared to fall at His feet and to confess that “apart” from Him we “can do nothing”? If we meet Him as we should, there are the strongest reasons to believe that He is about to baptise us afresh with the Holy Spirit and with fire.



### A CHRISTMAS HOMILY.

“Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared : for this day is holy unto our Lord : neither be ye sorry ; for the joy of the Lord is your strength.”—NEHEMIAH viii. 10.

NO text could well be more appropriate to the season. There is a sound of Christmas in the very words. Christmas-day is “holy to our Lord” as no other day is. However spare or plain our food on other days, on this day even the poorest of us sits down to something in the semblance of a feast. And though at other seasons we may be thoughtless and careless, or even hard and penurious, at this season, “so gracious and so hallowed is the time,” we feel some touch of pity for the poor, and “send portions to them for whom nothing is prepared.” For all these Christmas observances we have warrant and sanction, even for eating richer food and drinking a choicer wine than is commonly placed on our tables. The day of the Lord Jesus, like the day of the Lord Jehovah, may be *consecrated* by a feast. Our very feast may be, and should be, holy to the Lord—a most acceptable act of worship to Him. By His prophet God rebukes those who “weep on His altar.” He would have us joyful in Him. Sorrow is the fruit of sin, and always carries with it some taint, some reminiscence, of the bitter root from which it springs. No doubt sorrow, penitence, is necessary to sinful “creatures such as we are, in such a world as this ;” and therefore even our tears may be a sacrifice well-pleasing to God. But the sacrifice most acceptable to the happy God is “the sacrifice of thanksgiving.” Even when David had lost the son for whom he had mourned many days, when he would come before the Lord he bathed, put on clean

festive garments, and anointed his head. Even when the Jews weep as they listen to the words of the Law, and contrast its larger promises of good with their misery and poverty, the Governor bids them leave their weeping and "make great mirth," and an inspired Psalmist urges them to go into God's gates "with thanksgiving, into His courts with praise." And a Christian Apostle, broken with many pains and cares, exhorts those who had suffered the loss of all things, to "rejoice alway, and evermore rejoice." *We*, therefore, cannot plead our poverty, our losses, our sorrows, as an excuse for our lack of brightness and hope, for we may be "sorrowful, yet always rejoicing;" nor do our sufferings exceed those of the primitive disciples, or our losses those of the Jews who wept in the Water-Gate, nor are our bereavements heavier than that of David. If we will, *we* may hear a voice, and a Divine voice, at this sacred season, which bids us—"Go, eat the fat, and drink the sweet, and send portions to those for whom nothing is prepared: for this is the day of the Lord, and his joy is your strength."

But it may be objected, at the very outset—"Surely Englishmen need no urging to eat and drink the best they can get. They are only too ready to spend 'a merry Christmas,' and to eat and drink more than is good for them."

Possibly: and yet none the less—nay, all the more—they may need to listen to a *Divine* command to eat the fat and drink the sweet. For, first of all, if we English folk do, as I am afraid many of us do, eat and drink at Christmas time to an excessive degree, we take our pleasure somewhat sadly and shamefacedly. Even as we gather round a well-spread board, we often have an uneasy impression that it is hardly right of us to enjoy rich savours, and the mellow generous juice of the grape. We ask a blessing on our feast indeed, but we hardly expect God to bless it to us; we do not regard our feast as itself an act of religious worship.

Now, whatever we suspect to be wrong, becomes wrong to us. It may be quite right in itself, but if we do not feel it to be right, it injures and debases us. We condemn ourselves in that which we allow ourselves to do; and if our own heart condemn us, God will condemn us. We need, therefore, to be reminded that "every creature of God is good, if it be received with thanksgiving." We need to be reminded that God enjoys our joy, even our joy of feasting, that a keen appreciation of His gifts is one of the most acceptable returns we can make for His bounty. If, at this time of gifts, you give a book or a toy to a child, which do you like best, its formal "Thank you," or its frank and eager enjoyment of your gift? And if God should send you a little game or poultry or some good wine for your Christmas feast, which do you suppose He will like best,—that you should say a formal "Thank you"

to Him, and partake of His bounty with a secret misgiving that He will be angry with you if you enjoy it very much, or that you should freely enjoy what He freely gives, and thank Him not in words only but also in your deeds?

Settle and root this conviction in your hearts, then, that it is *God* who bids you eat the fat and drink the sweet on this day of the Lord, and that you cannot praise Him more acceptably than by a frank enjoyment of His gifts. For if you take your Christmas fare as His gift and enjoy it by His command, you will lose that uneasy impression of a sin in pleasure which makes pleasure sinful to you. Nay, more, your fare will become all the sweeter to you because you take it as the gift of God, and because of the cheerful moderation with which you partake it. For if you accept "the fat" and "the sweet" as His gifts, you will sit at your tables as guests with God, knowing that all your innocent mirth and frank enjoyment are very pleasant to Him, but not daring, in His presence, to abuse His gifts to your hurt. We have all at times, I suppose, dined on Christmas-day with men to whom the thought of God and His goodness was the most pleasant of thoughts, from whom it was hardly ever absent, to whom it was never a restraint. And as they have sat, with their children round them, glancing from one happy face to another, their eyes have swelled with the tears of a joyful gratitude; and in the pauses of their mirth, a mirth incalculably deeper and purer for such emotions, they have breathed a silent thanksgiving to the Giver of all good. These are they who truly enjoy their Christmas-day, with its pleasant gatherings and generous fare. These are they who, even as they eat the fat and drink the sweet, as they talk and laugh and make great mirth, are preparing themselves to sit down with the Lord, at His table, in His kingdom.

It cannot be denied, however, that there are others who abuse the time. With them a good dinner means a surfeit, and to "get merry" is to get tipsy. Nor am I careful to deny that on "this day of our Lord" we are all apt to forget that it *is* His day, to set ourselves too exclusively to the indulgence of the senses, to suffer our mirth to degrade into that laughter which is like the crackling of thorns under a pot. Unless we are on our guard against it, we may all, only too easily, be tempted by the customs of the time to mar and spoil the true enjoyment of the day by excess—excess in foolish talk or silly mirth being, remember, no less injurious than excess in eating and drinking. Our great safeguard against all excess is that devout gratitude to which I have already adverted—the sense that God is with us, that it is His bounty which furnishes our table, that our pleasure must be true pleasure, *i.e.*, simple, innocent, bright, if it is to be acceptable to Him.

Another and a prime safeguard is the *charity* enjoined in the text.

Before we sit down to eat the fat and drink the sweet, we should "send portions to those for whom nothing is prepared." Much of our excess springs from what in itself is not a bad motive,—that hunger for large enjoyment which springs up in hearts that are weary, and often sad. Our lives are so toilsome, so monotonous, so pinched with care, so oppressed with grief and disappointment that, when at long intervals, we get a few hours in which we may bid our souls rest from their labours, and eat and drink and be merry, it is very natural and very right that we should determine to enjoy them to the full; it is also very natural, though very wrong, that we should carry our eating and drinking and merriment beyond the limits within which they really cheer and animate us. We are so hungry for enjoyment that we pursue it with the eagerness which defeats itself; our violent delights have violent ends; out of our very pleasures we create a scourge for our own backs. Is there, then, no better way of satisfying our hunger for good things, our craving to enjoy them?

Surely there is. If we eat and drink beyond the bounds of temperance, we fall into satiety, sickness, self-disgust. But I will tell you how you may eat and drink all day long, and yet be none the worse for it—nay, be all the better for it and the happier. Send portions of your good things to those for whom nothing is prepared. Taste your good food in your neighbour's throat; sip your good wine on his palate. Give a Christmas dinner, and as many dinners as you can, to the poor, the hungry, the famished. The thought of the pleasure you have given them will sweeten your fare, and relieve your board of the superfluity which might otherwise breed excess.

Many of you, no doubt, either in the way of business or the way of friendship, send game, or oysters, or cheese to men who are as well off as yourselves, and who are likely to make you some sort of return. And you may get a little pleasure out of *that*, but not much, I think—not the deepest pleasure. If you would have *this*, you must give hoping for nothing again. The "lord" in the Gospels who made a feast, to which he called the halt, the maimed, and the blind—all the poor souls who had been worsted in the conflict of life and trampled under foot—was the true epicure no less than the true Christian. Ah, how sweet his venison and game must have tasted to him as the hungry ate it! how rich the flavour of his wine as the thirsty drank deep draughts of it, and some little colour came back to their thin wan faces! And in this way we may all eat and drink and be merry for seven, or for seven times seven. Our enjoyment will be intensified and multiplied by as many as partake it. It will be all the more sweet and grateful to us the more they need it, and the less they can give us in return.

And if they give us nothing again, God will give us much; among

other things this—sobriety and temperance in our own mirth. It is not the kind and generous man, who has been scheming to give a feast to as many of his poor neighbours as he can, and whose heart hums a hymn of praise because God has enabled him to give them a little pleasure, it is not *he* who is in danger of excess. He has satisfied the hunger of his heart. He has a pure inward joy which would make him happy even though bread and water were his fare. It is the selfish greedy man, the man who thinks only of himself, that exceeds—the man whose aim is to provide as sumptuously as he can for his own table, and who invites to it only those before whom he may parade his wealth, or those who will give him as good as they get, or those who will flatter his vanity and share his riot, and who takes no thought for the hungry, the poor, the miserable. *Charity*, the charity which sends portions to those for whom nothing is prepared, is a prime safeguard to festivity and mirth. But the greatest is *piety*. Our joy must be “*the joy of the Lord*,” if it is to be our “strength.” And that we may better understand what this joy of the Lord is, let me do what perhaps I should have done before, viz., tell you the story of the text.

Some forty thousand of the Jews had returned from the Babylonian Captivity. They had built their little temple amid the ruins of Jerusalem, and resumed the worship of the Lord's house. But they were few, oppressed, and in great misery. They groaned under the tyranny of the Persian Satraps. The neighbouring Samaritans plundered their barns and fields. Their city was as yet undefended by fortified gates, and fell an easy prey to the troops of banditti who scoured the desolate country. “The city was large and great, but the people were few therein, and the houses were not builded.” They complained in their prayer that they were slaves in the land given to their fathers. They said, “The land yieldeth much increase to the lords whom thou hast set over us because of our sins; also they have dominion over our bodies, and over our cattle at their pleasure, and we are in great distress.” In their distress they turned to Jehovah. They hungered to hear the Divine law, which many of them had never heard, copies being so scarce with them, and life so hard. They met in the street before the Water-Gate; and Ezra, the scribe, brought out the law and read it to them, and gave them the sense, and caused them to understand the meaning. As they listened, they wept. The contrast between what they had been, and what they were, was too much for them: once a great nation prospering under the Divine care, they were now a few poor slaves, dwelling in a desolate undefended city, tilling a few ravaged fields; withering away, as it seemed, under the Divine curse. They fairly broke down. There was a rain of tears. Their hearts melted within them. Nehemiah, the brave governor, saw that this was no fit mood for men who had so much

to do and to bear. Grief would only unman them. And so he bids the scribe shut his book, and says to the people, "Go your ways, eat the fat, and drink the sweet, and send portions to the destitute ; mourn not nor weep, neither be ye sorry ; the day is holy to the Lord, *and the joy of the Lord is your strength.*" What he meant was, I suppose, that if man was against them, God was with them and for them ; and that if they were glad and rejoiced in His presence and grace, *that* would be a much better preparation for the hard work they had to do than to stand weeping out vain regrets over a past that *was* past and could not be recalled.

The good counsel of Nehemiah was reinforced by a song from one of their poets or psalmists. It is the brightest and merriest in the Psalter, a true Christmas psalm.

O be joyful in Jehovah, all ye lands !  
 Serve the Lord with gladness,  
 And come before his presence with a song !  
 Be ye sure that Jehovah he is God ;  
 It is He that made us, and not we ourselves :  
 We are his people and the sheep of his pasture.  
 O go your way into his gates with thanksgiving,  
 And into his courts with praise !  
 Be ye thankful unto him and speak good of his name ;  
 For the Lord is gracious ; his mercy is everlasting,  
 And his truth endureth from generation to generation.

The people did as they were told. They "went their way to eat, and to drink, and to send portions, and to make great mirth."

Now we all know by practical experience that joy is a strength. We know that, while sorrow depresses and unnerves us, joy gives us new heart and vigour. In a cheerful confident mood we can do that which is quite impossible to us when our strength is wasted in doubt and vain regrets. If we go to any task in a gay hopeful spirit, we are likely to do it well ; while a dejected and fearful heart is only too likely to ensure the failure it anticipates and dreads. But if all joy is strengthening, how much more the joy of the Lord ! For the joy of the Lord is that serene cheerfulness which springs from an unwavering trust in Him, which is therefore independent of the changes and losses and griefs of time. If God be our chief good, our supreme joy, as *He* does not change, our joy cannot change. Settled in a perfect trust in Him, we abide in a settled gladness and peace. All tasks are easier to us because we are sure of Him ; all losses endurable, because we cannot lose Him ; all sorrows may be borne because we are joyful in Him. It is only because God's presence and help, His friendliness and love, His perfect care of us, and His joy in our joy, are not real and supreme facts to us, because they are hidden from us by our sins and fears, that we are so often weak and miserable and perturbed.

And this pious trust in God, this devout delight in Him, which is the very life of our life, is also a prime safeguard to our mirth. What is the danger of our feasts and merry-makings? It is that we should think too much, too exclusively, of eating and drinking and mirth, and mere sensual enjoyment. It is our undue addiction to these which leads to sinful excess. What will be our best defence? Surely it will be to have a joy deeper, purer, more constant and animating than the joy of mere appetite and laughter. If we delight ourselves in God the Giver, His gifts will be all the more welcome and pleasant to us; but He Himself will be infinitely more and better to us than His gifts. To please Him, to praise Him, by doing His will, will be our supreme happiness. Learn a lesson from your own children. Which do they value most—your gifts, or you? If you put them on their love, will they not leave what they like most, and nestle in your arms and be content? And is it quite impossible that you should have for your Father the feeling they have for you?

I was once at a Christmas dinner at which, as the host and father stood up to say grace, he was struck rigid with pain. We had to carry him from the room to his bed. There was no danger; the only fear was that he would be confined to his chamber for a few days. But none the less the holiday was turned into a day of mourning; the feast broke down into something very like a fast. All the delicacies of the table lost their savour, and we, who had meant to be so merry, were quiet and grave and sad. How could it be otherwise? But is there no lesson for us in even that simple fact? Does it not show how much stronger love is than appetite; that it is *the father* who makes the feast, not the rich fare or the sweet wines? And cannot you love God as your children love you? If you can, your whole life may be a feast; for who, or what, shall take from you the joy of the Lord? You have only to delight yourself in Him, and you are proof against all temptation; for how should you, loving Him supremely, care to indulge any craving so as to grieve His heart? You care so much more for Him than for anything else, that the temptations, which master other men, lose their power for you.

How, then, shall we acquire and cultivate this joy of the Lord? The Psalmist of Nehemiah indicates two modes—worship and trust.

If we would be joyful before the Lord and serve Him with a constant gladness, we are to “come into his gates with thanksgiving and into his courts with praise.” *Worship* must be part of our feast if, as we eat the fat and drink the sweet, we are to be strong with the joy of the Lord. And surely it is but meet and right that on Christmas day, “the day of our Lord,” we should all of us, in private if not in public also, in the home if not also in the church, give thanks and sing praises to



Him who, as on this day, laid aside His eternal state, and became an infant of days such as ours? And yet *do we, all of us*, take as much pains to arrange for worshipping Him as we do to provide a good dinner? Do we enjoy the worship as much as the dinner, and account it even the best part of our Christmas feast?

Finally, if we are to be joyful before the Lord and to serve Him with a pure and constant gladness, we must add to our worship *trust*. Nehemiah's psalmist warns us that we can only be thankful to God and speak good of His name, as we are sure that He is a gracious God, whose mercy and truth are everlasting, and that we are His people and the sheep of His pasture. It is our distrust of Him and of our security in Him which so often gives us mourning for joy, and heaviness of spirit for the garment of praise. If we say that we believe, we do not *feel*, that He cares for us as the good shepherd cares for his sheep, that He will not let us want anything which will be really good for us so long as He can get it for us, that He loves us better than His life, and does not cease to love us because we are foolish and stray from His fold. O, to believe from the heart in the unchanging, the everlasting goodness and mercy of God. O, to believe that He loves us, and gave Himself for us, and gives Himself to us! If only we could believe *that*, believe it with a constant steadfast heart, what joy were comparable to our joy! What room were there for misgiving, for fear, for sorrow? "Love so amazing, so divine," would lift us clear out of our despondencies, our infirmities, our miseries. We should no longer swing and oscillate between joy and grief, but be fixed in an unalterable blessedness and peace. And why should we not believe it? Of what does this hallowed season, this day of our Lord, speak to us, if not of a love without limit, a love that could stoop from the royalties and splendours of heaven to the meanest lot and place on earth, a love stronger than death, nay, stronger than the disgusts of infinite Purity at being brought face to face with evil and being "made sin"? How dare we, at Christmas time of all times, doubt or distrust the perfect illimitable love of God?

Go, then, my brethren, eat the fat and drink the sweet, but send portions to them for whom nothing is prepared; and let the joy of the Lord be your strength. Be ye joyful before Him, serve Him with gladness, come before His presence with a song. For He *is* your God, gracious and most merciful, and you are the people and the sheep of Him whose mercy is everlasting, and whose truth endureth from generation to generation.

Nottingham.

S. Cox.

*MR. TENNYSON'S NEW VOLUME, "GARETH  
AND LYNETTE," AND "THE LAST TOUR-  
NAMENT."*

WITH these poems Mr. Tennyson closes his great series of "The Idylls of the King." The first, "Gareth and Lynette," immediately follows "The Coming of Arthur." Then the other Idylls range in sequence, thus: "Enid," "Vivien," "Elaine," "The Holy Grail," "Pelleas and Ettarre," "The Last Tournament," "Guinevere," and "The Passing of Arthur," first and best known as the "Morte d'Arthur."

Now that the work, begun as a fragment, stands before us a complete and stately edifice, it is hard to linger in the porch. We are tempted to enter and range at will over the whole—noting the symmetry of proportion, the simplicity yet nobleness of plan, the breadth and grandeur of effect, the wealth of quaint device and graceful ornament; the exquisite harmony of colour; the subtle play of light on arch and column, and fretted roof and inlaid floor; the strange weird airs that float, now loud as the clarion's blast, now tender as the lover's lute, in gallery and hall; the art, more potent than Merlin's own, that takes us back a thousand years from the world of work, and gives us, entranced, full view of the knights and dames of Arthur's court, and the mystic splendours of Arthur's throne. The lessons to be learnt there would be worth bringing home again, if we had but the wit to find them: lessons of purity, honour, obedience, faith, steadfastness, love, and trust; of great deeds and high motives; of duty rendered for its own sake; of courage growing loftier with rising danger; of temptation conquered by resistance; of hatred of meanness, lying, and wrong-doing; of sympathy infinitely tender, friendship inexpressible, forgiveness well-nigh divine. As our great poet sets him forth, passionless, faultless, the type of conscience, the very flower of human life, all these qualities and teachings stand embodied in the central figure of the scene—

"Arthur, blameless King, and stainless man."

But, however tempting the opportunity, however strong the desire, it is not for us to penetrate the recesses of the knightly temple, to probe the secret of the heroic life, to pluck out the heart of this mystery. As we gaze upon it, the vision fades. We stand upon the margin of the great water, and, like Sir Bedivere,

"Straining his eyes beneath an arch of hand,"

we watch, afar off, lessening more and more into the distant haze, the passing of Arthur, far from mortal eyes, into

"The island valley of Avilion,  
Where falls not hail, or rain, or any snow,  
Nor ever wind blows loudly ; but it lies  
Deep-meadow'd, happy, fair with orchard-lawns,  
And bowery hollows crown'd with summer sea."

And, so watching, we turn backwards, with a sigh, to the beginning of the fair spring-time of Arthur's life, when youth was bright, and love was young, and sunshine filled the halls of Camelot, and the King sent out brave knights on quest, and so there came about the story of "Gareth and Lynette."

At first, with the memory of "Guinevere" and the "Morte d'Arthur" fresh in mind, the new idyll seems to strike a lower note. Yet, falling into its true place, and read as having been there all along, it is a fitting opening to the series ; charming in itself as a story ; simple, yet full of art, as a poem ; subtle, yet intelligible, as an allegory ; very noble and healthful in the lessons it conveys. Gareth, the son of King Lot and Queen Bellicent, the sister of Arthur, is the Sir Beaumanis of Sir Thomas Malory's Arthurian legends. His brothers are at Arthur's court ; he, the youngest born and fairest, lingers at home, unwilling, yet obedient ; chafing in leading strings, yet too dutiful to break them without his mother's leave. At last he has it ; but with a condition that seems to render compliance impossible. Bellicent requires that Gareth shall pass a year amongst the scullions of the King's kitchen ; his name concealed ; his chivalric hopes deferred ; his menial duty rendered as if he were no better born or bred than for such service. Gareth assents, presents himself at Camelot, and (Arthur knowing him, though the lad is innocent of the knowledge) he passes into kitchen life, flouted by Sir Kay, the seneschal, who is angered by Sir Lancelot's perception of something more than common in the new scullion. Then we have Bellicent, repenting after a short month, liberating her son from his enforced submission ; and Gareth, still choosing to be unknown, save to the King, asking to be sent on quest, that he may prove himself worthy of being made knight. The quest offers itself. Arthur, sitting in hall, doing justice, gives ear to Lynette, a damsel sent by her sister, Lyonors, besieged in Castle Perilous by four base knights, who hold her captive, so that she may consent to wive with one of them. The messenger demands Lancelot as her sister's champion ; Gareth offers, and is chosen by Arthur, but rejected with scorn, as base-born and a scullion, by Lynette. Still, the choice holds good, and thus Gareth launches into knight-errantry. He has other foes besides the enemies of Lyonors. Affronted by the selection of a scullion for knightly

enterprise, and deeming Arthur mad, Sir Kay rides after Gareth, challenges him, and is roughly overthrown. Lynette pours upon him scorn on scorn, with a quick, shrewish tongue, that strikes like a sword. Nothing will soothe her, under the fancied insult of such a champion. Brave deeds done on the way provoke her scorn. Success in his first encounter with the gaolers of Lyonors is ascribed to sorcery; a second victory to chance; a third, however, turns the scale; from hate and gibe, Lynette passes quick to good words and love. Gareth has overthrown three knights—Morning Star, Noonday Sun, Evening Star—and now must fight with the last and greatest, Night and Death. Here Lynette would have him pause, and leave this to Lancelot, sent forth by the King to watch that the youth came to no harm. But Gareth holds fast to his own work. Night and Death—for all his dread name and awful seeming presence—proves but a trickster; and he, overthrown with a single stroke, Gareth, knighted by Lancelot, is master, not of his fate only, but of Lynette, repentant and submissive, whom he weds.

Such is the story. As we read it, the lesson it conveys is two-fold, or, perhaps, one rather that may be put in different ways. Take the first rendering—weariness of idling, passionate desire to do man's work, the chief joy and great purpose of human life; then obedience, the true note of self-control, for he who obeys not cannot rule; next acceptance of hard conditions, the note of modesty and courage; then willingness, nay eagerness, to prove merit by deeds before claiming honours of rank or name, in other phrase, self-denial; then capacity to bear scorn undeserved and misconstruction grievous, the note of strength born of all-pervading sense of duty, of sweetness of temper, of purity of heart, of a fixed resolve to reach the end, letting nothing hinder; next, the overthrow of adversaries in fair, strong fight, the mark of courage, that turns not back from work attempted; then the facing of danger, the more terrible because unknown, magnified by report, incapable of measurement—this the sign of a calm, well-strung mind: the outcome, an easy triumph, the moral—that persistence in good has two results, that it lifts man's strength to the level of his task, and lessens the difficulty and the danger of an encounter which to common sight seems impossible or fatal.

Take another rendering of the same essential teaching. The story of Gareth is the pilgrimage of man—not of Arthur's knight alone, a mythic hero, facing and conquering visible foes, and striving for the honours of chivalry and a name of renown, a high place in the lists of Camelot, a chief seat in the fellowship of the Table Round; but the story of any one of us common men, in this modern world; of striving against our own lusts of the flesh and the spirit; of resistance to our

temptations ; of disdain of scorn and slander in the doing of duty ; of self-conquest, and thereby taking away the sting of evil, robbing the grave of its victory, and with our Master, Christ, putting Sin and Death beneath our feet. Those who care to look for it may read in "Gareth and Lynette" the story of the Christian life—its aspirations, its submission, its sweetness, its courage, its self-sacrifice, its disregard of worldly scorn and sneer, its fierce battles with besetting temptation, its conquests, its final passage into light and peace. Thus, Bellicent, the too-fond mother, stands for worldly prudence, that would choose the fair and easy path, rather than spend labour and risk loss in the pursuit of duty. Sir Kay, the rough old seneschal, represents the common disposition to make low motives and personal advantage the rule of life. Lynette figures the scorn of humble instruments to great ends, and marks out, with the sharpness of steel and the coldness of ice, that which has been well called the subtlest devil with which man has to deal—intellectual contempt. Gareth himself—

"Following up the quest,  
Despite of Day and Night, and Death and Hell"—

may fitly render for us the Christian trust—a courage and confidence that meets all obstacles unshrinking, conquers them by faith and works, and comes out of the conflict, victor in the name and strength of Christ, bent always upon one great purpose, never to be left out of mind or laid : this to

"Follow the Christ, the King,  
Live pure, speak true, right wrong, follow the King !"

And, as Mr. Tennyson shows us in the allegory of the three knights and their seeming grim brother, Night and Death, Gareth does "follow the King" through all temptations of youth, manhood, and age, until the dread stroke of the final conflict—resisting and overcoming first the Morning Star, the lusts of youth, with his train of damsels, who

"In gilt and rosy raiment came ; their feet  
In dewy grasses glistened ; and the hair  
All over-glanced with dewdrops or with gems,  
Like sparkles in the stone Avanturine"—

then, facing and resisting the temptation of wealth in manhood, figured by the Noonday Sun, with his

"Cipher face of rounded foolishness,"

and his "fierce shield, all sun," so that, gazing on him,

"Gareth's eyes had flying blots  
Before them when he turn'd from watching him"—

next conquering the gloom and doubt of decaying years, the Evening Star, the hardest fight of all, for

"His great heart  
Foredooming all his trouble was in vain,  
Labour'd within him, for he seem'd as one  
That all the later sadder age begins  
To war against ill uses of a life,  
But these from all his life arise and cry,  
'Thou hast made us lords, and canst not put us down.'"

Last, he stands face to face, doubtful but not dismayed, with Night and Death—

"High on a night-black horse, in night-black arms,  
With white breast-bone, and barren ribs of Death,  
And crown'd with fleshless laughter" —

terrible in form, dreadful in gloom, awful in silence, till, true knight of God, brave Christian heart—

"He clove the helm  
As thoroughly as the skull ; and out from this  
Issued the bright face of a blooming boy,  
Fresh as a flower new born."

So ends the quest of Gareth—man's pilgrimage from the cradle to the shores of the great river, with the Celestial City shining on yonder bank ; the way to it hard to find at the beginning, hard to keep in passing through the world ; hardest of all, yet easiest at the last, when, assailed by the arms of faith, the great enemy falls at a blow ; the boaster proves traitor to his own cause, and new life and joy crown the victor as his reward. Thus the poet reads for us, in his way, the lesson of the Preacher, and the soul gifted with discernment learns from both the truths of Him whose ministers they are.

In "The Last Tournament" we have the same teaching in effect, put in reverse. "Gareth and Lynette" shows how duty, purity, steadfastness, the love of right, the fixed resolve to

"Follow the Christ, the King,"

work out the fulfilment of high purpose, by triumph at the close. "The Last Tournament" shows how sin brings its own punishment ; how the yielding to temptation slopes for the victim a swift descending downward path ; how the spirit may falter, and the soul may fall, until there is no hope nor desire to rise again—till the strongest and the noblest natures lie, if not content, yet acquiescent, in the darkness and the mire, the prey of a fatal lethargy, born of weak compliance and confirmed by habit ; slaves bound in chains forged and riveted by their own hands. As we turn from the joyous brightness of "Gareth and Lynette" to the gloomy passages of "The Last Tournament," we seem to pass from

May to drear November, from the fields and woods decked out with tender green and gay with flowers, the balmy air around, the bright sun overhead, the blue just flecked with clouds, to the heavy skies of late autumn, the thick mists, "the rounding grey," the low moaning wind sweeping dirge-like through the leafless trees; the semblance of life is there, but the life itself is gone out, or sinks into a dull comfortless sense of being, without power or enjoyment; and over all there hangs a dread of impending fate, inevitable, irreversible; a gloom which the eye vainly strives to pierce, and on which, as on a hopeless background, the troubled mind shapes out memories of ill and forecasts of doom. For the "motive" of the poem we may go back to one of Mr. Tennyson's earliest works, "The Vision of Sin"—

"There came a further change;  
Once more uprose the mystic mountain-range:  
Below were men and horses pierced with worms,  
And slowly quickening into lower forms;  
By shards and scurf of salt, and scum of dross,  
Old plash of rains, and refuse patch'd with moss.  
Then some one spake: 'Behold! it was a crime  
Of sense avenged by sense that wore with time.'  
Another said: 'The crime of sense became  
The crime of malice, and is equal blame.'  
And one: 'He had not wholly quenched his power;  
A little grain of conscience made him sour.'  
At last I heard a voice upon the slope  
Cry to the summit, 'Is there any hope?'  
To which an answer pealed from that high land,  
But in a tongue no man could understand;  
And on the glimmering limit far withdrawn  
God made Himself an awful rose of dawn."

Passing from physical to moral, it is this "quickening into lower forms" that Mr. Tennyson paints in his latest poem. The grace and freshness of chivalry are falling into mere profession without heart; obedience is but a tradition; purity scarcely even a pretence. The spirit of Sir Galahad has died out; that of Modred supplants it. Lancelot, highest and bravest next to Arthur, is an adulterer with Guinevere; Tristram, next to Lancelot, is faithless to his wedded Isolt of Brittany, and an adulterer with Isolt of Cornwall. Knights, once sworn to constancy and gentleness, are perjured and cruel; women, whose frankness was born of innocence, are bold in riot and courageous in license. The manners of the court have fallen with its morals. What *these* are, the poet tells us by the challenge of the Red Knight, who dares Arthur to combat—

"Tell thou the King and all his liars, that I  
Have founded my Round Table in the North,



And whatsoever his own knights have sworn  
 My knights have sworn the counter to it—and say  
 My tower is full of harlots, like his court,  
 But mine are worthier, seeing they profess  
 To be none other than themselves—and say  
 My knights are all adulterers like his own,  
 But mine are truer, seeing they profess  
 To be none other ; and say his hour is come,  
 The heathen are upon him, his long lance  
 Broken, and his Excalibur a straw."

So challenged, Arthur goes from Camelot to meet the Red Knight, leaving Lancelot behind, to sit in his place as ruler of the Last Tournament. The name of this is significant—"The Tournament of the Dead Innocence:" the prize a ruby carcanet, worn by a foundling, sometime cherished by Guinevere, now dead—and, the jewels vexing Guinevere "with plaintive memories of the child," she gives them to Arthur for "a tourney prize," saying, half with irony, half sadness—

"Perchance—who knows?—the purest of thy knights  
 May win them for the purest of my maids!"

Lancelot holds the King's seat at the tournament, troubled with ill memories, disturbed with evil presage. To him the trumpet sounds—

"As in a dream  
 To ears but half-awaked, then one low roll  
 Of autumn thunder, and the jousts began :  
 And ever the wind blew, and yellowish leaf  
 And gloom and gleam, and shower and shorn plume  
 Went down with it. Sighing weariedly, as one  
 Who sits and gazes on a faded fire  
 When all the goodlier guests are past away,  
 Sat their great umpire."

He is thinking of Guinevere opposite, as Queen of the tournament ; he sickens at the sight of corrupted women, each, as in mockery,

"White-robed in honour of the stainless child ;"

He shudders when once the lace of a helmet cracked,

"And show'd him, like a vermin in its hole,  
 Modred, a narrow face ;"

And when Tristram wins the prize, and Lancelot asks, "Art thou the purest, brother?" there comes back upon him, like a death-blow, Tristram's answer :

"O chief knight,  
 Right arm of Arthur in the battle-field,  
 Great brother, thou nor I have made the world ;  
 Be happy in thy fair Queen, as I in mine."

And so the tournament closes, "the wan day" going—

"Glooming down in wet and weariness,"

and one of the Queen's damsels crying out in scorn—

"Praise the patient saints,

Our one white day of Innocence hath past,

Tho' somewhat dragged at the skirt."

Then Tristram, leaving Camelot to its own forebodings and consciousness of guilt, makes for Tintagel, to hang the prize of rubies on the neck of his mistress Isolt, wife of Mark, the Cornish King. Yet while on his way he tastes the bitterness of lawless love—the curse of a chain bound closer by false honour, yet worn with a sense of pain and gloom :

"He thought—

What ! an she hate me now ? I would not this.

What ! an she love me still ? I would not that.

I know not what I would !"

Again, with Isolt at Tintagel, the same half careless despair of chains which he would break, and yet would not, flashes out anew :

"Then Tristram, ever dallying with her hand—

'May God be with thee, sweet, when old and gray,

And past desire !' a saying which anger'd her.

'May God be with thee, sweet, when thou art old,

And sweet no more to me ! I need him now.

For when had Lancelot utter'd aught so gross

E'en to the swineherd's malkin in the mast ?

The greater man, the greater courtesy.

Swear to me thou wilt love me e'en when old,

Gray-hair'd, and past desire, and in despair.'

\* \* \* \* \*

"Then Tristram, pacing moodily up and down,

'Vows ! did ye keep the vow ye made to Mark,

More than I mine ? Lied, say ye. Nay, but learn't

The vow that binds too strictly snaps itself—

My knighthood taught me this—ay, being snap't—

We run more counter to the soul thereof

Than we had never sworn. I swear no more."

It is a terrible picture of sin bringing its own punishment ; "our pleasant vices made whips to scourge us : " the half-unconscious loathing of what was once the great object of desire ; the dread compulsion to rekindle the dead ashes of a passion that has burnt itself out. And close upon the moral punishment comes the visible, for as Tristram clasps the jewels upon Isolt's neck—

"While he bow'd to kiss the jewell'd throat

Out of the dark, just as the lips had touch'd,

Behind him rose a shadow and a shriek—

'Mark's way,' said Mark, and clove him thro' the brain."

And so closes the story of "The Last Tournament"—Lancelot faithless; Tristram slain by the man whose wife he had corrupted; Guinevere fled, her guilt disclosed by Modred; knightly courtesy degraded into lust and cruelty; the women fallen from the height of Elaine to the foulness of Vivien; Arthur, deserted and betrayed, reft of honour, wife, and friend, moving slowly to his doom—

"That night came Arthur home, and while he climb'd,  
All in a death-dumb autumn-dripping gloom,  
The stairway to the hall, and look'd and saw  
The great Queen's bower was dark—about his feet  
A voice clung sobbing till he question'd it,  
'What art thou?' and the voice about his feet  
Sent up an answer, sobbing, 'I am thy fool,  
And I shall never make thee smile again!'"

Let him who thinks himself strong enough to face temptation in his own strength, or to stop in sins of sense when he chooses, shaking off their hold, and freeing himself from their taint at pleasure, let him read this poem, and see in it how, like Arthur's Queen and Arthur's Knights, he also must suffer from—

"A crime  
Of sense avenged by sense that wore with time:"

Let him forecast the weariness, the scorn of self, the yearning for release; yet the hopelessness of an ever-tightening chain, that comes of desire unlawful, and passion unchecked, and confidence in human strength, and pride in human will. Let him know, too, that the higher the nature, the heavier the punishment, and the deeper the anguish. With Tristram, the "worldling of the world," it is—

"Free love—free field—we love but while we may;"

but Lancelot, who "had not wholly quenched his power," bears ever with him, in hall, and tournament, and battle-field, and ladies' bower, and hermit's cell, the dread burden of memories that never die, of regrets that sting with a dull, slow, ceaseless pain, of repentance that brings no peace.

—o—

### THOMAS RAFFLES.

IT would be difficult to decide how much of the effectiveness of the preacher depends upon the quality of the sermon, and how much upon the manner of its delivery. It is certain that a very able discourse may produce very little impression on a popular audience, from a marked want of the oratorical faculty. John Foster never could get large attendances, and emptied several chapels, yet his sermons will be

found on the library shelf when many of the fervid harangues that stirred thousands of hearts are utterly forgotten. One of the most subtle thinkers amongst us—who but lately was called away from the scene of labour—wrote and preached sermons, which are wonderful examples of analytical power and happy illustration, but only a few appreciating hearers ever listened to them. On the other hand, many a discourse which will not bear the test of quiet reading in the study, produced great immediate effect in its delivery. When the hearers see it afterwards, they wonder what it was that stirred them. We have heard of an instance in which one of the scanty audience of a village chapel spoke afterwards in somewhat contemptuous terms of the quality of the sermon. It turned out to be—as to its matter—the exact re-delivery of the discourse of a popular preacher he had himself listened to years ago, and greatly admired. It is, then, difficult to say in what popular preaching consists. As Barrow says of wit, after his fifty definitions of it, “it springeth up one knoweth not how.”

It is, however, very easy to account for the early, and indeed the life-long popularity of Thomas Raffles. Nature had endowed him with her gifts, and grace had touched them to the finest issues. No man could have been more distinctly designated by Providence to the vocation of the Christian preacher. Tall and lithe of figure, frank and noble in bearing, with a voice wonderfully melodious and powerful, he excelled most men of his age in the physical qualifications of the orator. To these he brought yet higher aids—a clear intelligence, a symmetrical method, a ready utterance, an attractive style; above all, a heart consecrated to God, and burning to preach the Gospel of Christ to men. What finer equipment could be desired for the accomplishment of a successful ministry?

We may note that the most effective preachers among the Congregationalists, in the last generation, were men who had received some advantages of early training. A fair degree of school discipline had fitted them to make the most of the opportunities their college days afforded. From his twelfth to his fifteenth year, he attended a good school—or academy as it was called—at Peckham, where he made the acquaintance of the Rev. Dr. Collyer, who afterwards did so much to determine his career in life. Here he manifested a decided literary taste, and read with delight such poets as Pope, Young, and Cowper, and under their influence tried his own hand at verse in “An Ode to Contentment, delivered at the annual recitations at Peckham Academy, 1804; delivered by Master Joshua Cooper, written by Master Thomas Raffles; printed by request.” His clear style began to be formed under such masters. At a later period, Scott and Byron, Pollock and Montgomery were his favourite authors. These determined his literary

preferences. As his biographer informs us, he was ever somewhat intolerant of the school of Wordsworth and Tennyson. This at once gives us an insight into his order of mind. He was content to move within the long-recognised literary canons, and not to aspire after "things unattempted yet in prose or rhyme." He found his pleasure within the trodden garden walks where a nice and artificial cultivation bore witness to the skill of the gardeners; but he did not care to climb the rugged paths up the mountain where the foot cannot walk evenly or steadily; where there are bolder outlines and darker depths, and where because there is mystery there may be sometimes obscurity too. Yet "every man in his own order," and he was soon to take an honourable place among those who influence other men's minds.

Scarcely any one could be more clearly designated to the Christian ministry than Thomas Raffles. Though he passed from school to a lawyer's office, his mind was already set on higher work, and concurring circumstances marked it out as his duty to engage in it. A few months convinced him that his occupation was uncongenial, and Dr. Collyer, who had marked his promise, encouraged him to apply for admission to Homerton College, where he was received as a student early in 1805. He was less than seventeen years old, but already the depth and earnestness of his piety had separated him from his companions as one filled with a loftier purpose. At Homerton he worked diligently; but his college course did not extend beyond four years, and even this short time was soon seriously interrupted by the invitations that pressed upon him from the neighbouring churches to preach in their pulpits. It was, therefore, impossible that he should become a scholar in any proficient sense of the word. Neither in Latin nor Greek did he ever make any considerable attainment. The time and labour which form the scholar, he had to devote to the preparation of sermons and the preaching of the Gospel. In later years he lamented that he had not been able to give more undivided attention to the studies of the class-room. But if not a scholar he was a man of wide and liberal culture. In some recent speeches from men whose own attainments were beyond dispute it has been declared that the value of a classical education has been greatly exaggerated, and that the study of the dead languages usurps too large a place in an ordinary college course. Assuredly we may say that if there is any substitute it will be found in the study of the classics of our own land. Since the days of Chaucer, a noble English literature has grown up which may claim to stand by the side of the literature of any other country, ancient or modern, and familiarity with it is of itself a liberal education. One of the most eminent men of our own time, both as an orator and a statesman, has proved that the study of our English writers alone can impart

mastery over the noblest modes of speech ; and we fancy, that whatever time Thomas Raffles had given to his Greek and Latin in his student days, he could not have attained a more clear and vigorous style, or a greater art in the construction of balanced and felicitous phrase, than distinguished him in the maturity of life.

It was as a preacher of the Gospel that his fame was to be won, and even his earliest efforts gave assurance of his power. As soon as any congregation heard him it was eager to hear him again. His handsome youth, gentlemanly demeanour, musical voice bespoke a favourable audience, which his earnest and zealous proclamation of the message of Divine truth abundantly improved. Special and earnest requests were addressed to the College from one congregation after another that he might be sent to supply their pulpits, and sometimes he was absent for weeks together fulfilling this duty. In December, 1807, at nineteen years old, he writes in his diary :—

“In the evening crowded more than ever, the aisles and every place where there was standing-room seemed occupied ; the heat was insufferable, and many went away when they looked in and saw the crowd. This is, indeed, a new sight in Ashford.”

And again, in the following month :—

“Preached this evening my farewell sermon. Never, I think, did I see a place so completely crowded, or a congregation more attentive. The place was filled a little after five, and when I went, a few minutes before the time of beginning, I was nearly pushed down in the passage by the people coming away.”

These are only two out of hundreds of extracts that might be made from the pages of his biography.

After a few years of student-life, broken and diverted by these exciting scenes, he accepted an invitation to occupy the vacant pulpit at Hammersmith for six months, which led to his settlement as the pastor of the church. Service seems to have been held there only in the morning of Sunday, an arrangement for which many a minister would sigh who feels that, in the distracting demands of this modern time, a second sermon on the same day to the same audience, up to the standard of the preacher's efficiency, is scarcely within mortal power. This left him plenty of opportunity to respond to the calls from other congregations, which now multiplied around him to such an extent that he was frequently engaged seven or eight times in a week. Everywhere the crowd followed him, and he soon became widely known as a popular preacher.

The most important event in his history was his removal to Liverpool. That became his true home, and the centre of his life-long labours. During a generation his name at once associated itself with

the name of the prosperous northern seaport in the minds of many. Jay, of Bath; James, of Birmingham; Hamilton, of Leeds; Parsons, of York; Raffles, of Liverpool; these were the most eminent ministers among the Congregationalists thirty and forty years ago, and they stood out more distinctly from their brethren than perhaps our leading preachers do now. A missionary who had been long away from England is reported to have said on his return, that he found fewer men of note among the Congregationalists than when he left, but a much higher average of ministerial proficiency; and that is naturally the result of the more complete training for the ministry which our students now receive. Many men are doing able work in comparatively subordinate positions, who in a former day would have been singled out for exceptional praise; and probably the whole denomination is stronger and more effective for spiritual work under such conditions, than when some few representative men were supposed to carry Congregationalism on their shoulders. In one respect, at least, this is true. The popularity of these more eminent ministers drew large congregations around them, which gathered to a single centre of worship and work, and left the circumference untended; but under the altered state of things, new chapels have been built, neglected districts have been provided for, and if we have no longer the Aaron's rod that swallowed up the rods of the other magicians, we are more than compensated in the conviction that now many more of the Lord's people are prophets.

The success of Mr. Raffles in Liverpool was assured from the first moment of his arrival, and his settlement there was connected with circumstances of more than ordinary interest. Not many now living can remember the deep impression that was created by the news that young Spencer had been drowned while bathing in the river Mersey. It was the general testimony that there was something almost seraphic in the eloquence with which he preached, and a career of wonderful success seemed opening out before him. All these hopes were suddenly quenched by the mournful and untimely death of this boy evangelist when he was little more than of age. When he was taken away a chapel was being built for him calculated to contain two thousand people, and after the first astonishment of sorrow had abated, the natural inquiry was as to where his successor could be found. Instinctively the name of the young minister at Hammersmith suggested itself, and he was invited to supply the pulpit in the hope that the loss the congregation had sustained might be as much as possible repaired. His text on the first Sunday evening of his visit was, "If any man love not the Lord Jesus Christ let him be *anathema maranatha*," and anyone who knew him can well believe that the text alone as he delivered it must have thrilled his audience. At every new service increasing



crowds bore witness to his power of speech, and on the last Sunday evening the chapel was full three quarters of an hour before the time, and the streets were lined with people coming away. After this there could be no doubt what would be the wish of the Church and congregation, and after some painful hesitation Mr. Raffles determined to comply with it.

The life of the busiest minister is not usually marked by any striking events, and we need not chronicle the long repetition of services, meetings, and journeys which filled up almost every waking hour of many succeeding years. It was on the 27th of May, 1812, that Great George Street chapel was opened, and on the following day Mr. Raffles was inducted into his office, as minister of the church and congregation. It was in December, 1861, that increasing bodily infirmities induced him to resign his charge when he was within a few months of completing the jubilee of his ministry. Thus from a time as far back as the summer in which Napoleon was marching his troops across Europe for the invasion of Russia until so late as ten years ago Dr. Raffles was industriously and efficiently discharging the duties of the Christian ministry, not in a quiet and secluded sphere but amidst all the publicity and pressure of work which attend the popular preacher. Yet if we cannot enumerate the long list of his engagements we can bear witness how faithfully he fulfilled them. He was always conscientious in his preparation for his own pulpit, and all the distraction resulting from his various public services could not seduce him to its neglect. His manuscripts were models of neatness as to handwriting, and in this respect were typical of the order and method which he carried into every thing he did. Indeed it was this faculty that enabled him to get through so much work with apparent ease. His correspondence was conducted with the most complete and punctual regularity. He was never confused. The work of each day for weeks to come he had marked out for himself, and he would not be diverted from it. He was always in time. Whatever the duty it found him ready, and as the centre of very much ministerial activity in the county of Lancashire he infused that spirit of order into others which was the law of his own work.

Although deep and fervent in his piety and intensely zealous in the service of his Master, with a zeal inherited from the school of preachers who ministered during the revival of religion towards the close of the last century, Dr. Raffles was neither a bigot nor an ascetic. His love of general literature and his perception of culture no doubt preserved him from the more narrowing influences which exist in a religious denomination. Though he did his full share of work in the section of the Church with which he was by conviction associated, he had the broadest

sympathy with all who were doing efficient service in other religious communities. He was highly esteemed among the Methodists and was frequently invited to preach at their great missionary anniversaries. His Nonconformity, though founded in conviction, and consistently maintained throughout life, was not of the aggressive type. He was one of the "religious Dissenters." Hence the clergy and members of the Church of England regarded him without anger or alarm, conceded to him such fraternal intercourse as might be possible considering he was a Nonconformist, and only regretted that such exceptional pulpit power should not be exercised in a more legitimate sphere. Indeed, in the recollection how greatly he was respected and how widely his influence extended, a little more decisive affirmation of his Church principles might have been of great benefit to the cause of religious equality.

We have said he was no ascetic. On the contrary he was a man of the most genial temperament. No one could throw himself more heartily into the ease and playfulness of social intercourse. His innumerable journeys to fulfil preaching engagements had brought him into contact with all kinds of people, and as he had a keen sense of the ludicrous and a happy power of narration, he had gathered a fund of anecdotes which he did not object to tell, because he knew they were well told and heartily welcomed. If any Ramsay had existed, intent on doing for the inhabitants of the hills and dales of Lancashire and Yorkshire what has been done for our countrymen still further north, he would have delighted in the company of Dr. Raffles. It was not merely that he could repeat the passing story he might have recently heard, but that his acquaintance with the history of the Independent Churches and their successive ministers enabled him to localise his anecdotes and so give them a more living interest to his listeners; and as no man of his generation preached at so many ordinations or "opened" so many chapels as Dr. Raffles, he had numerous opportunities for the exercise of this faculty. Frequency of repetition had given them a smoothness of narration which was absolutely perfect, whilst the humour of the story was never carried beyond what was befitting the minister and the gentleman.

We have said that method was Dr. Raffles's most characteristic faculty. His sermons were models of orderly arrangement and clear expression, but these qualities were not the substitutes for thought. Perhaps they somewhat prevented full justice from being done to him as to the intellectual standard of his preaching. It was not manner instead of matter, but a happy combination of both. A certain roundness of phrase which called roundness rotundity and clearness lucidity he had caught from those masters in literature of whom in early days

he had become the disciple, but it would have been a mistake to conclude that because his sermons were not obscure they were not thoughtful. He chose to deal only with such ideas as can be distinctly apprehended and simply stated to the ordinary mind. He spoke to the people; but of him, as of his Divine Master, it may be said that, as he lifted them up to the knowledge of spiritual truths, "the common people heard him gladly."

All the dispositions which in these pages have been called the monastic graces were in him—Simplicity, Courtesy, Cheerfulness, Kindliness. Popularity never bred in him any arrogance or vanity. He was the most genial of men. Even in his declining years, when his physical powers were abating, he was hailed with gladness wherever he went, and was revered and loved by none more than the younger ministers of the denomination. A master in elocution—clear in intellectual perception, but not subtle or profound—stronger in the imaginative than the argumentative—warm-hearted and generous in the highest degree—the soul of honour—a sincere Christian—one of the most successful ministers of the Gospel of his age—such was Thomas Raffles.

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### CONFIRMATION.

THE Bishop of Ripon in his inaugural address at the recent Church Congress, reviewing the progress which the Anglican Church had made in his own diocese, insists, among other points, upon the great increase in the number of those who had been confirmed. In the five years from 1856—1861, the number was 19,086; in a similar period ending in 1871, it was 29,776. Now, if in the whole, or even in the large majority of cases we could believe that Confirmation had the same significance which it probably has in the eye of an Evangelical leader, and that those who thus accepted for themselves the responsibility of the vows which at their baptism others had undertaken for them intended the act as a public and deliberate confession of their personal faith in Christ, such a fact would be one over which, not only the bishop and his fellow-Churchmen, but all Christians, of whatever name, would have abundant reason to rejoice. That it indicates an accession to the professed adherents of the Establishment we do not question; and perhaps, without any breach of charity, it may be said that this feature of the case was not the least important in the eyes of the Congress. Nor, indeed, is that a fault which ought to be judged too harshly. Possibly there are none of us so free from sin in this matter that we are entitled to throw a stone at our brethren, even though to us they may appear

prone to regard their own Church as the kingdom of Christ, and to talk as if the progress of the one must necessarily mean the advance of the other. In the antagonism which is the result of our ecclesiastical position, we are all ready enough to flaunt our own flag and celebrate our own victories, and though we might sometimes feel indignant at the mode in which Episcopalians talk about their Church as though it were the centre of the spiritual universe, and the triumph of truth, the glory of God, and the salvation of man were all bound up with its success, we should do well to repress these feelings, and rather find in such displays warnings against that narrow provincialism which has a place in the Church as in the world, and from which none of us are free. There is, perhaps, no Church among us which would not regard a considerable increase in the number of her nominal adherents as a legitimate subject for congratulation; and it is not for us, at all events, to complain of the good bishop if, as a Churchman, he pointed with some feeling of pride to the evidence furnished, by the increase in the number of those confirmed, that his Church was maintaining her hold on the affection of the people. But if it means more than this, means that those who submitted to the rite did so under the influence of feelings such as we have heard the bishop himself describe as befitting the service—means, that is, that in faith and love they had dedicated themselves to God, and that, with a clear realisation of all that is demanded by an earnest endeavour to lead a Christian life, they had resolved to enter upon it, then indeed it would be a fact of the most encouraging character. It would be an answer to those who exult over the decline of faith in the land, and the most ardent Dissenter, losing sight of the influence it might have on the interests of Dissent, would rejoice only in the proof of the vitality and power of Christianity. Ephraim may envy Judah and Judah sometimes vex Ephraim; but we hope there is in all of us sufficient love to our common Lord to lead us, in the spirit of the great Apostle, to rejoice that Christ is glorified, whatever be the Church by whose instrumentality the end which we are all seeking is accomplished.

But is this really the case? In attempting to answer the question it is not our purpose at all to discuss points of individual character. Our intention is simply to consider the ordinance itself, and the teaching of the Anglican Church respecting it—to see if it is based on such a view of the Christian life as would justify us, in the exercise of a large charity, in hoping that a large proportion of its subjects are really under the rule of right principle—that it is in fact with them a public utterance of those vows of faith and love which have already been made before God in the secrecy of their own closets. The rite is regarded by some as analogous to the admission of members to church-fellowship among Congregationalists, and if so it might be supposed that an

increase in the number of the confirmed is as sure an indication of spiritual progress as an addition to the roll of our Church members. Nor is the assumption one which we should be justified in calling in question, if the two acts had really the same significance. Differences there would be; different men apply the same tests in a very different spirit, and of course with varying results; religious character is developed with more or less completeness, according to the influences by which it is surrounded; and so, owing to variety of circumstances—a greater or less degree of laxity in Church discipline or other causes—it would happen that the comparison between communities, as now the comparison between several Churches of the same order, would tell to the disadvantage of those who were more anxious about the quality than the quantity of the additions to their ranks. But to institute a comparison of the kind at all would be as invidious as it would be unprofitable. The data on which it would have to proceed would necessarily be of the most doubtful kind, and the result correspondingly uncertain; while even if it were more reliable, the only effect would be to foster a miserable sectarian self-complacency.

It is not with individuals but with systems that we are concerned. What proportion of the 30,000 whom the Bishop has confirmed during the last five years were actually converted to God—were accessions to the spiritual Church of Christ, as well as to the Church of England, is not within our province to determine. All that we propose to do is to see whether the mere fact of their having been confirmed does, *per se*, give us any reason to believe that they are thus truly regenerate. A man who enters a Congregational Church is made to understand that he does in that act profess a faith in Christ as his Redeemer; that it is not a bare acknowledgment of the truth of the Christian religion, or a declaration of allegiance to a particular religious community, but the public avowal of his personal trust in the Saviour; that, in short, it is the outward and visible sign of an inward spiritual experience of which he has been the subject. No doubt he may be a hypocrite, or what is more frequently the case, the subject of a temporary excitement, by which he is himself deceived; his religious feeling may be extremely superficial, his knowledge imperfect; though sincere he may be fickle and inconsistent; he certainly is not a perfect saint, perhaps he may not be a saint at all, and may be deluding himself if not guilty of any attempt to impose on others; but at all events there is placed before him the significance of his profession as an expression of his belief and hope that God has called him by His grace, and made him a new creature in Christ Jesus. There are, unquestionably, numbers of devout clergymen, who in preparing candidates for Confirmation exhibit it in precisely the same light, and endeavour to impress those

under their care with the feeling that there can be no fitness for the service unless there be this renewal of the heart. But the question for us is, Is this the teaching of the Prayer-Book, or can it in any way be fairly reconciled with it? Let the mere accidents of the case on both sides—on the one hand, the evils too often attendant upon the excitement and display connected with the present mode of Confirmation, and on the other, the good derived from the teachings of those who are anxious to make the ordinance a real means of grace—be left out of account, and let us look at the rite itself as forming a part of the Anglican system, taking the Prayer-Book as our guide in relation to its meaning and character.

The first point that strikes us, in comparing Confirmation with the admission of a member to a Congregational Church, is the distinction expressed in the name given to the former ordinance. It is not an initiatory rite at all, but a confirmation of that which has been already done, and is so far from implying that the individual, having been brought into a living union with Christ, is thus introduced into public fellowship with his Church, that it teaches the very opposite. A member of Christ, a "child of God, an inheritor of the kingdom of heaven," and so also, a member of the Church, he has already been made by his baptism. So Confirmation is only, according to Mr. Blunt, "the complement of Baptism, in that it, 1st, renews and strengthens the Christian life then given, and 2nd, carries the baptised person on to 'perfection,' so that he becomes competent to take part in the highest of Christian ordinances." More fully is this view expounded and the preciousness of the ordinance set forth, in an extract quoted by the same author from some homilies written before the Reformation, but preserved in Fothergill's MS. Annotations on the Prayer-Book: "In Baptism he was born again spiritually to live, in Confirmation he is made bold to fight. There he received remission of sin, here he receiveth increase of grace. There the Spirit of God did make him a new man, here the same Spirit doth defend him in his dangerous conflict. There he was washed and made clean, here he is nourished and made strong. In Baptism he was chosen to be God's son and an inheritor of His heavenly kingdom; in Confirmation God shall give him His Holy Spirit to be his Mentor, to instruct him and perfect him, that he lose not by his folly that inheritance which he is called unto." Here then it is clear that every baptised person is regarded as a fit subject for Confirmation. Of any spiritual experience of his own as essential to a right participation in the service there is not a hint. He is regarded throughout as the recipient of a Sacramental grace, which was first given at Baptism, and is now to be renewed and increased, not as one who having of deliberate purpose, by his own voluntary act, given himself to the Lord, desires thus to

unite himself to his Church. Regenerated in Baptism, all that he can need is a fresh communication of grace to strengthen him in his warfare against evil, or to cleanse away those stains which in the course of daily intercourse with the world and exposure to temptation, he is sure to contract.

The idea of a new birth other than that which is received in Baptism is not only not here but there is no place for it. The system has, at least, the merit of being harmonious in all its parts. It does not first teach a man that he was regenerate in Baptism, and then tell him that he afterwards needs to be born again. When we speak of Conversion it speaks only of Confirmation. In its scheme a baptised man is in precisely the same condition as is the converted man in the view of our Puritan theology. We do not regard a man who has been truly regenerated as having attained to perfection, but we do not believe that he can stand in need of a fresh regeneration. We know that he is exposed to fiery temptations, compassed about with infirmities, daily needing to seek restoring grace; but though he has thus continually to seek the "renewing of the Holy Ghost," spiritual life is already his. It may be enfeebled by want of nourishment, or hindered in its growth by adverse influences, or injured by the action of spiritual disease; but there is a clear distinction between the revival which we seek in cases where life actually exists, though it may be weak and languishing, and the conversion for which we work and pray, in the case of those in whom there is no spiritual life at all. The error of the Anglican Church is, that in this service of Confirmation it ignores this distinction, and treats all baptised persons as alike regenerate.

This view is borne out by the instructions given in the Rubrics, relative to the subjects of Confirmation, both as to their age and as to the kind of preparation which they are to receive. It is observed, "to the end that children, being now come to the years of discretion, and having learned what their godfathers and godmothers promised for them in Baptism, they may, themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise that by the grace of God they will evermore themselves endeavour faithfully to observe such things as they, by their own confession, have assented unto." Here is certainly the place where a vital change of heart and life—if its necessity be held at all—should be insisted upon. But what are the facts? The vows which those to be confirmed are required to take are solemn enough, such, certainly, as ought not to be pronounced by any one who has not an intelligent view of the obligations they involve, and high spiritual principles which would inspire and prepare him for the effort to fulfil them. But there is not an indication of any attempt to secure either the one or the other.



A child is baptised, is instructed in the Catechism, and then, when he has got to "years of discretion," which may be at a very early period, for the 112th Canon requires all persons to become communicants before the age of sixteen years, he is to be confirmed. "So soon," says the Rubric at the end of the Catechism, "as children are come to a competent age, and can say, in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and also can answer to the other questions of this Catechism, they are to be brought to the bishop."

The expression, "of competent age," is sufficiently wide; but Mr. Blunt says (and we agree with him), "the principle of the ordinance seems to suggest that an earlier age than twelve might often be adopted with great spiritual advantage to those who thus receive the grace of God to protect them against temptation." Indeed, the Ritualist party rebel altogether against such delay, as not only unnecessary but deleterious; as being, in fact, a taint of the Protestant heresy which objects to treat salvation as the result of sacramental grace received through the priest. "There is," says a writer of the school,\* "a species of cold-blooded cruelty in this practice, which can only be accounted for on the supposition that men now do not believe in the Holy Ghost, nor in the promises of Christ; or perhaps we shall speak more correctly if we say that an intellectual process is substituted for the Divine gifts of grace, and it is held that a child is unable to be confirmed by the Holy Ghost until it is intellectually confirmed." We must say if a child who is not more than twelve years old has received much intellectual confirmation from learning the Catechism, the Creed, and the Commandments, the work must be very easily done. Such as it is, however, it troubles the Ritualist. Apparently he fears lest even the faintest endeavours to give a sense of moral responsibility should in some way interfere with the manifestation of Divine grace, and the magical power he would reserve for the priesthood as its channel. He tells us that our Lord "gave no countenance to that unspiritual idea of an intellectual age that grace can only be given in connection with knowledge. He taught us that innocency and ignorance of evil are the best preparations for receiving grace." According to this writer, the age of seven to twelve is the proper time for Confirmation. "In other words, the age ends where modern bishops insist that it begins." We are not quite sure that it would be easy for those who accept the teaching of the Prayer-Book to answer this reasoning. If Confirmation is intended to supply the baptised with the grace they need to keep

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\* "Tracts for the Day. Edited by Rev. Orby Shipley, M.A. The Seven Sacraments," p. 54.

them from the evils to which they are liable, "partly from the frailty of their own flesh, and partly from the assaults of the world and the devil," then as soon as they are capable of sinning they should certainly receive this protection. If there be that faith in the efficacy of the rite which might be inferred from the language employed respecting it, it seems strange, or something worse, that it should be delayed, even till twelve years old, and that even then, in consequence of the infrequency with which confirmations are held, it may have, in many cases, to be deferred for a considerably longer period.

On this, as on some other points, the Ritualists have the advantage, derived from their close adherence to the principles of the Prayer-Book, which is unquestionably constructed on the Sacramental theory of Christian life. It is true, as we have seen, that it requires the child to be "of competent age," and to have a certain limited amount of knowledge; but, if looked at rightly, nothing could be a clearer proof that the compilers of the book had no idea of any spiritual fitness for the rite, except that which Baptism had given. We do not, indeed, deny that a child of twelve years old may be a subject of the new birth. God forbid that we should dare so far to limit His grace! Probably some Nonconformists have been to blame here. They have not been sufficiently ready to observe and welcome the signs of conversion in the very young—perhaps have been too much inclined to think that there must be a considerable amount of knowledge before there can be an acceptance of the Gospel, and have not fully recognised the diversity of the modes in which the Spirit works upon the human heart, and especially the quiet and gradual process by which the young, who have been educated under pious influences, are often drawn to God. We do not object to the suggestion that children should be confirmed early because we doubt the possibility of these early conversions, but because the underlying assumption is, that neither children nor any who, having been baptised, come to be confirmed, need conversion at all. They must have knowledge—a very small amount, certainly, though apparently too much for the Ritualist; but there is not a word about penitence or faith or love. That a young child, from whom nothing is required but that he be able to repeat the Creed, the Catechism, the Lord's Prayer, and the Commandments, should, without giving evidence of any religious feelings whatever, without even being instructed in their necessity, be invited to make solemn vows to renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, to believe all the articles of the Christian faith, and to keep God's holy will and commandments, and walk in the same all the days of his life, is to those who have not had their susceptibilities deadened by familiarity with the system, an outrage on religion.

itself. It is explicable, indeed, only on the theory that the child comes to receive grace at the hands of the bishop rather than to make a confession of his own faith. The Evangelical theory can only find a place for it by altering its entire character, and giving an interpretation to its teaching which it cannot fairly be made to bear.

What said the Puritans in 1661? They objected specially to the opening prayer by which the real nature of the service is indicated in the invocation, "Almighty and ever-loving God, who hast vouchsafed to regenerate these thy servants by the water and the Holy Ghost, and hast given them forgiveness of all their sins." "This supposeth," said the Presbyterians, "that all the children who are brought to be confirmed have the Spirit of Christ and the forgiveness of all their sins, whereas a great number of children at that age, having committed many sins since their baptism, do show no evidence of serious repentance, or of any special saving grace; and therefore this confirmation (if administered to such) would be a perilous and gross abuse." The answer of the bishops to this very sound objection—an objection which it appears to us should command the approval of the entire Evangelical party of to-day, was outspoken and decided, but was, as Mr. Blunt says, "consistent with the principles of the Prayer-Book." "It supposeth," they say, speaking of the prayer in question, "and that truly, that all children were by Baptism, regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that, notwithstanding the frailties and slips of their childhood, they have not totally lost what was in Baptism conferred upon them." It was a sacerdotal liturgy and offices which they were engaged in constructing, and it is impossible to set it forth more distinctly than in this explicit language, itself the best guide to a true understanding of the service.

Here, then, we find another sign of the irreconcilable antagonism between the Anglican Church and ourselves. There are some who have flattered themselves with the idea that we were altering our ground, and fancied that a disposition to modify some modes of procedure revealed a secret dissatisfaction with our distinctive principles. There could be no greater mistake. Congregationalists are ready enough to alter machinery, either to adapt it to the changed circumstances of the times, or to embody in it the results of a long experience, but of any laxity in regard to principle we are ignorant. That there is a real distinction between spiritual and carnal men, that the difference is the result of the work of the Spirit of God, and that spiritual men alone should constitute the Church of Christ, are points on which we are perfectly unanimous, and because of which we must maintain our separation from the Anglican Church. No changes in the wording of

a Creed would affect us ; no relaxation in the terms of conformity could comprehend us. We take our stand on a spiritual Christianity, in opposition to that Sacramentarianism which is taught in every office of the Prayer-Book.

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## COUNTRY MINISTERS.

### IV.—THE UNHAPPY MAN.

THE type of Minister now to be pourtrayed, has not a large number of representatives, but in many quarters an individual of this order is accepted as the typical Country Congregational Minister. As one clamorous woman's voice will give a passer-by an ill opinion of all the dwellers in a street, so one of these, audacious and dissatisfied, self-assertive and accusative, full of complaints and evil speaking, will lower the whole Nonconformist Ministry in the esteem of many who take knowledge of him.

He is a man who while, possessing perhaps every other qualification for the Ministry, lacks altogether the Christian spirit of appreciativeness and kindness, which believeth all things, and thinketh no evil. His abilities may have won him honours at college, but his disposition obtained him no love. Everywhere acceptable at first as a preacher, there is no eagerness shown by the churches to secure him as a Minister. Honest old deacons cannot exactly say why, but they do not like him. "Yes, his sermons are good," they say, "and he's a clever young man, who will very likely do great things in the denomination ; but he isn't exactly the man we want among *our* people." Some of them, to whom Rationalism is what witchcraft was to their forefathers, believe there must be some taint of German neology in his sermons, for, though they sound all right, they don't edify.

Disappointed in his expectations, he is glad at last to accept the charge of a small church in the country ; whither he retires, maturing a conviction that our system of obtaining Ministers for vacant churches is radically wrong and a monstrous grievance ; and shaping out, with the pleasant carefulness of an Irishman trimming a blackthorn, some effective modes of putting the case before representative assemblies, when the opportunity arrives.

Placed in a position where a good man might spend a lifetime happily and usefully, his great anxiety is to use it as a steppingstone to something more worthy of his abilities, and his thoughts and plans being concerned rather with what may be most likely to profit himself than with what will profit his people, he naturally fails to obtain any great

success. For a time the congregation increases ; some of the casual churchgoers, who are very tired of the Rector's sleepy growl, begin to attend chapel, and a few young men who had been enjoying their outgrowth of Sunday School by non-attendance at any place of worship, find it pleasant to hear some of their own sentiments of dislike to the ways of religious people uttered from the pulpit in the ears of their parents and teachers. But a few months suffice to show that no permanent increase can be obtained by catching the ear of these idlers. Friendly deacons and earnest workers give suggestions. Some think a course of sermons announced by handbills would do good, and probably this expedient is tried. The teachers think frequent visitation of the Sunday School would mend matters. Many are fully of opinion that regular and systematic visitation of the people would do wonders. One methodistic soul, a blacksmith, suggests preaching on the horse-block at the side of the Breakspear Arms. Our friend himself concludes that some endeavour must be made to arouse the stupid souls of the creatures among whom his miserable lot is cast. He probably preaches "a course," clever but heartless, on "Heroes of the Faith," or "the History and Mystery of the Dragon, that old serpent which is the devil and Satan"; or he begins a Bible Class, in which he proposes to explain the errors of the orthodox in all ages; or he gives, and obtains from Ministers of lecturing renown, a series of popular lectures. As might be expected, but little more result is obtained than a child gets, who endeavours to improve the condition of a favourite plant which will not grow, by putting cockle shells all round it.

Stung into activity by defeat, he tries one dodge after another. He has the pulpit turned into a platform, and abolishes the office of precentor. He attempts to reform the singing, and persecutes the three old men who have played the clarinet, violin, and bass viol from time immemorial, whom he drives forth into outer darkness with grim delight. He commences psalmody meetings, at which, after the lapse of a month, he and a young lady at the harmonium, and a few children, make disorderly and ineffectual attempts at harmony.

He looks out for some popular agitation, into which he may enter, and becomes a bitter teetotaller or a fiery politician as occasion requires. He enters upon ecclesiastical agitation, and has Liberation meetings and lectures. Somehow these things, which seem to prosper well in other hands, come to grief in his.

Happy, for the moment, is he when, after preaching at some place at the other end of England, he receives an invitation, and is able, in an elaborate and sharp-toothed farewell sermon, to shake off the dust of his feet against a disobedient and gainsaying people.

Go where he will, the same history is in substance repeated,—the same temporary popularity, the same failure, the same lack of discernment of the real evil, the same useless endeavours to do by works of supererogation what only repentance and reformation of heart could accomplish.

This is eminently the unhappy man. It is his selfishness, his want of a loving spirit, and his censoriousness, which cause his failures, and these prevent him from receiving any satisfaction from the circumstances which, before failure has come, actually surround him. He is always discontented, always acrimonious. He eagerly enters into newspaper controversies on ecclesiastical points, when hardly any custom or usage of his own church escapes his condemnation. He gets into squabbles with neighbouring Ministers, when he is always in the wrong and irreconcilable. He is for ever at variance with some of his deacons, when he flits about like a frightened fowl, cackling and ruffling his feathers before women and children. He even quarrels with his wife, and talks of her faults to young ladies behind her back.

This is the man who, when opportunity serves, is ever ready to speak evil of his brethren, and who gives the enemies of Dissent their themes for evil speaking. This is the man who can find no religion in the churches, and only bigots and fools in the pulpits. This is the man who, if it suits him, turns heretic, and disorders the thought of all the young and weak who hear him; or, if that suits him better, becomes a detective of orthodoxy, and goes about sniffing at the bible-cushions of honest men, and declaring he smells heresy.

This too is often the man who, while of all men the least truly a Minister of Christ, is the most pretentious in his ecclesiastical claims. He it is who stickles for the dignity of his order, who calls himself "Reverend" on all occasions, and has ridiculous theories of his sacerdotal rights in church procedure.

The natural end of this kind of Minister is secession to the Established Church. What becomes of him after he gets there, no Nonconformist knows, but the sweet silence that results after his conversion is accepted as a divine token that he was mercifully taken away.

Marrying a lady with money, and getting a chapel with an endowment, are other providential arrangements which mitigate the evil of the existence of such men under such circumstances. They lose very much of their power to cause sorrow, especially if, in the former case, the lady has a sharp temper. This has a salutary influence on our sweet brother; it gives him a better understanding of things that are; it also shows him things to come; and so far as with his nature it is possible, he demeans himself wisely.

### CHILDREN'S QUESTIONS.

EVERY one asks questions. Questions, like answers, are cues to character. Questions have displayed the greatest wit and stupidity, wisdom and folly, learning and ignorance, modesty and impudence. There is no form of speech more utterly confounding, or more liable to give deep offence. Probably none of the questions raised by wit or philosophy ever caused more helpless perplexity than those by which fathers and mothers are hourly besieged, when their children's young ideas begin to shoot.

The inquisitiveness of these miniature philosophers is generally regarded as one of the provoking yet irresistible prettinesses of childhood, and, unfortunately, it is not simply admired as a mere prettiness, but is treated as such.

Parents apparently, if not actually, ignore the fact that this ceaseless flow of inquiry is one of the means by which the moral and intellectual character of their children is to be formed. It is sad to observe what miserably shuffling replies are often given to questions worthy of careful answers, whilst, in other cases, the most foolish and cruel of all expedients is resorted to by saying, "Children should not ask questions." Truly, parents consult expediency, rather than prudence, and "the line of least resistance" seems to be the law of morals, as well as of mechanics.

Unimportant as these frequent rebuffs and evasions may appear, they are nevertheless a fruitful source of filial contempt, deceit, and precociousness. It may be objected that it is quite impossible, and, if possible, not proper, to answer the numberless queries with which children confront their elders. Surely it would be treating children as innocent, rational beings, to tell them frankly, when they ask improper questions, that they shall know when they are old enough. It is unkind of any one, through lack of time, to hurt a child's mind by a harsh rebuke when eagerly questioning; we should, rather, promise attention at the earliest leisure moment, and strictly fulfil the promise.

Parents would not lose an iota of filial respect, rather the reverse, by promptly confessing ignorance when questions exceed their knowledge; it may be painful to do so, but anything is better than to tell a child a falsehood. If possible, search for the information at once, letting the child see your patient investigation, for children are imitators, and soon learn to copy, with a certain amount of pride, the actions of their elders.

This system of mutual discipline may be very troublesome, but what is the result of following the path of indolence and convenience?



It is impossible to evade the fact that even children can penetrate the daily shallownesses of parents, and become deceitful through taking improper means of obtaining knowledge, for children intuitively feel knowledge to be a birthright.

All education resolves itself into this : The whole life of a single human being is a severely just answer to the question—What were the parents ?

“ There stands before you  
The youth and golden top of your existence—  
Another life of yours.”

A. A. G.

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### THE CHURCH CONGRESS.

THE passion for meetings for the free and informal discussion of ecclesiastical topics which has recently shown itself in the Church of England is a phenomenon which has hardly received the attention it deserves. Ever since the rise of the Ritualist party, it has been clear that that Church did not intend to justify Sidney Smith's sarcasm and die of dignity ; but even in a time of movement and change, the development of this love of free speech in a community which hitherto has frowned upon everything like enthusiasm, and regarded the popular element with mingled distrust and fear, is, to say the least, remarkable. Instead of the unbroken quiet of former times, we have now continual assemblies of the clergy and laity, where all schemes of reform, practicable or impracticable, are discussed, and where, if the truth must be told, all that is said is not very wise or charitable. Most dioceses seem to have their separate conferences, the reports of whose proceedings fill whole pages of the ecclesiastical journals ; the Church, as a whole, has its annual Congress, which appears to have become one of her great institutions, and there are some of her friends who insist that on the maintenance of these free meetings not only the efficiency, but the very safety of the Establishment depends. Probably those who talk thus do not see, and when it is pointed out will not admit that all this is the indication that the grave and reverend Church of England is herself feeling the influence of that democratic wave which is sweeping over Europe, and that even her most faithful sons are affected by it. There would be no need of conferences, there would certainly be no need of summoning the laity to them, if it was not felt that the Church, like all other institutions, must adapt herself to the wants of the age, that a policy of stagnation would be utterly destructive, and that if the loyalty of the laity is to be retained, their wishes must be consulted, and their voices heard. Hence, though old theories

of clerical authority are maintained, it is remarkable to see how in practice they are set aside in most of these assemblies in which the laity wield a new and substantial influence. At present it is a fashionable thing to go to them. Peers of the realm and Cabinet Ministers of the highest rank, Members of the House of Commons of both parties, are found, not only at the Congress, but also at the smaller diocesan conferences, lending the Church the weight of their influence and the benefit of their practical counsels. We observed that the Heir Apparent, the other day, got the length of expressing regret that he could not attend the Ely Conferences; possibly the time may come when he will grace one of these assemblies with his presence. Verily if it is on the support of royalty and aristocracy that a Church depends, the Church of England is in good condition. The force of the upper ten thousand is unquestionably on her side; and though some of its members may occasionally take advantage of their position to say unpalatable things, she may nevertheless congratulate herself, that so many of them testify the vitality of their attachment, by taking part in the deliberations of her friends.

Nonconformists, of all people, have no reason to regret the increasing frequency and success of these assemblies, for they are in fact an indirect tribute to the principles for which they are contending. They arise out of the deeper spiritual life of the Church herself, and are a proof that where there is life it must find some mode of expression. They are the results of a growing spirit of independence and liberty, which chafes under the fetters which the State has imposed, and they serve to feed and strengthen the feeling to which they owe their origin. They are a confession of a great defect in the Church—the absence of any proper means for giving expression to the general voice of its members—and an attempt to supply the want. They are anomalous enough, for they have no authority, are, in fact, free assemblies unknown to the constitution of the Church, which professes to have a definite organisation, and which has its own legal, authorised Convocation. We can hardly conceive of anything like the Congress (we leave the Conferences which are in a somewhat different position out of account here) existing in connection with any other great ecclesiastical organisation. No doubt Congregationalists have their union constructed on a basis somewhat resembling that of the Congress; but Congregationalism makes no provision for a central power at all, and an assembly which meets for purposes of conference only, and has no authority beyond the influence which its deliberations may exert in forming the public opinion of the separate Churches, is in strict keeping with all its principles. But an Episcopal Church supposes an entirely different state of things. It has its recognised courts and ordained

authorities, its Bishops and its Convocation. What place there can be in a Church of this type for the action of an assembly consisting of gentlemen whose right to sit in its meetings and take part in its deliberations, is obtained by a payment of five shillings and a declaration that they are *bona fide* members of the Church, we confess we cannot understand.

Of course we can suppose the existence of such an irregular convention, in connection with any religious denomination ; but the surprising thing here, is that the dignitaries of the Church countenance by their sanction and presence this unauthorised assembly. We can conceive of a Wesleyan Congress for the purpose of examining various points of Methodism, and considering how far reform may be possible or desirable ; and we can suppose that in a gathering of Wesleyans of this kind, at which every one who paid five shillings was allowed to express his opinions, there might be as strong things said in reference to the Presidents as were said at the Congress about Convocation. But what we cannot conceive is, that the President, the Chairmen of Districts, and others of the leaders of Methodism would themselves form part of such a gathering. If the Church Congress is treated in so different a way, it is because it is felt that it is the creation of necessity. True, the Church has other bodies professedly representing her wishes, but in reality they do nothing of the kind. Convocation, at best, could but express the views of the clergy, while, owing to its antiquated and unsatisfactory constitution, it does not even do that, and in consequence of the jealousy with which its power is held in check by the State, it cannot give effect to its own decisions. Parliament is sometimes represented to Dissenters as wielding the power of the laity, and if the theory of the State Church could be consistently carried out it might do so ; but as at present constituted, it is simply ludicrous to speak of it as exercising any such function. Hence arises the need for a body like the Congress. It is true it has no definite position, and does not pretend to any authority ; at most it can only talk—sigh for the reforms it cannot inaugurate, or denounce those who stand in the way of its wishes ; but even that, its admirers contend, is better than nothing. That those who argue thus are right so far as the spiritual interests of Church are concerned we have no doubt ; whether they are equally wise if they are looking to the maintenance of the Establishment is a more difficult point to determine. The Establishment profits for the time, no doubt, by the *clat* and prestige connected with the meetings, by the gathering of crowds who come to hear and see the celebrities, as well as to prove their devotion to the Church, and whose devotion is pretty sure to be intensified by their contact with so many other minds cherishing the same feelings ; and the eloquent speeches, full of declarations of loyalty to the Church

or of highly-coloured pictures of the danger to which she is exposed from insidious foes, are calculated to elicit strong sympathy. All this kindles enthusiasm, and enthusiasm is a mighty power. But the question that arises is, whether it is a power in which a State-Church may safely trust. A free Church cannot have too much of it; but in a State-Church there may be too much zeal. Indeed, the great recommendation of the Establishment to a certain class of its defenders seems to be that it prevents the effervescence of zeal; and an assembly which helps to foster liberty and enthusiasm, may be creating forces which will one day sweep away the restraints by which State policy would confine them.

The proceedings at the recent Leeds Congress appear to us abundantly to confirm these remarks. It was in every sense a success; influential, not only because of its numbers, but because of the position and character of many of its members; earnest and practical in its tone; loyally determined to uphold the Church, yet not allowing its passionate attachment to blind it to the existence of defects which need to be remedied, and pervaded by a spirit of independence which gave life and reality to its deliberations. If the members of the Broad Church were not present in force, the other great sections were fully represented, and were more disposed apparently to exercise mutual tolerance than on some previous occasions. The Evangelicals had judged it wise to abandon the policy of abstention, on which they have sometimes acted, and took their full share in the proceedings. Whether they acted wisely in this must depend, as it seems to us, on whether they attach most importance to the maintenance of their own position in the Church or to the preservation of their own distinctive principles. If the former, they were unquestionably right; if the latter, we venture to think that they were as certainly wrong. In assemblies of this character the advantage must always be with those who stand forth the most uncompromising champions of what are regarded as distinctively Church principles and practices; and those who are less decided in the assertion of the exclusive claims of the clergy, or whose action threatens in any way to disturb the tranquillity, and so to imperil the security of the Establishment, are sure to be regarded with disfavour. Possibly some of their own number even may be carried away by the prevailing sentiment, and may go away stronger Churchmen but less decided Evangelicals. Be this as it may, the Evangelicals were present, and though they must have heard a good deal that was unpleasant to hear, possibly took the most manly course in resolving thus to meet their opponents. We search in vain, however, for any strong and decided manifestation of their views in reply to the attacks made upon the Association which represents their party, or any bold and outspoken utterances in relation

to evils on which they are eloquent enough on other platforms. The *John Bull* tells us that in no Congress has there been greater harmony; but if so, it certainly was not because the feelings of the Evangelicals were considered or the censures of their action in vindication of the Protestantism of the Anglican Church at all moderated. Extreme Ritualists, indeed, did not receive much encouragement, and occasionally, as in the speech of the Bishop of Manchester to the working men, came in for well-deserved condemnation; but it is impossible, in reading the proceedings, not to feel that the High Church spirit was in the ascendant, and that those who were not in sympathy with it were an unpopular minority.

It is not for us to determine whether the Evangelicals, in their desire to maintain the unity of the Congress, carried their moderation too far and forgot Canon Ryle's wise suggestion, that "silence is not always golden." They were assuredly in a very difficult position. They have undoubtedly a strong belief, not only in the principle of a State-Church, but in the excellence of the English Establishment, which, despite all that is going on around them, they still regard as a grand bulwark of Protestant Christianity, and to which they cling with a tenacity which we, looking at the whole subject from so different a standpoint, and with such opposite prepossessions find it hard to understand. They were willing, therefore, to bear much, lest their Church should be injured by unseemly strife; whether they bore too much, and ran the more serious risk of allowing the truth to suffer from the want of a bold and faithful testimony, we shall not inquire. Certain it is that to their presence and the policy which they pursued, the success of the Congress was largely due. To some ardent friends of the Establishment, that success appears so great that they look upon it as sufficient to discourage the hopes of Mr. Miall and the Liberation Society. It is rather unfortunate for Churchmen themselves, that they are perpetually haunted by the thought of these terrible adversaries, and that the first consideration which seems to suggest itself to their minds in connection with any movement is, as to the light in which it will be regarded by the Liberationists, and the effect it will have on the question of disestablishment. It might have been supposed that the first question would have been as to the result of the Congress upon the work of Christ in the nation, and with many no doubt this is the case; but to the political supporters of the Church (and they are not a small number) the chief subject for congratulation is, that such gatherings are a new defence to the Establishment. "The Church Congress in Leeds (says the *Morning Post*, representative of the fashionable Church, of the classes who dread the enthusiasm almost as much as they dislike the vulgarity of Dissent, and who care little for congresses, except as instru-

ments for helping to keep up a state of things so pleasant for themselves) must be a discouraging crux to the Liberation Society and the agitators for disestablishment." We are greatly mistaken if any intelligent member of the Liberation Society will take any such view. On the contrary, all clear-sighted men in its ranks, having a firm faith in their own principles, welcome every sign of earnest thought and deep religious feeling in the Church as a favourable augury for their cause. "At what previous time (asks the *Morning Post*) could four thousand men have been brought together to consult, by what labour, by what increase of exertion, by what additional sacrifices, and by what enlarged wisdom they could best promote, not the accustomed comfort or dignity of the clergy, not the power of the Church as a political party, not even the triumph over Dissenting communions, but the extension of wholesome, genuine saving work amongst all classes of the people? How, in short, to make the National Church a blessing to the nation?" Let us grant all this to the fullest extent. No doubt there are some deductions to be made, but we do not care to make them; some omissions to be supplied, but we will not attempt to supply them; possibly some slight errors to be corrected, but we will leave them uncorrected. The fact is, the truer such a representation is the less warrant there seems to us for the conclusion that is drawn from it; for the more intent the Church is on doing her own work, the more likely is she to insist on emancipation from the fetters by which the State has bound her.

The very existence of the Congress is due to the fact, that there is a true and living Church of Christ existing within, but not to be confounded with, that political institution called the Church of England, and the more real the spiritual life of the former, and the more earnest its desire to do the work of Christ, and by all possible means to win souls for Him, the more numerous will be the points at which it will come into collision with the regulations of the latter. Signs of this, indeed, there were in abundance at the Congress. On one point at least all sections were agreed. Discontent with many existing arrangements was expressed alike by the extreme High Churchman and the strong Evangelical; and though their ideas of the direction which change should take were very divergent, there was a general consent to the necessity for great reform of some kind. Canon Ryle, as usual, was very earnest in insisting that there must be a change in the constitution and power of Convocation, summing up his proposals in characteristic style under four distinct heads: Amalgamation, Expansion, Reduction, and Inclusion, by the latter intending the admission of the laity to a real share of power. And this is the way in which he would prepare for the struggle against Mr. Miall and the "modern Gracchi," with whom the land swarms, and "who purchase a cheap popularity by attacking all ancient

and privileged institutions." We do not wonder that Canon Ryle is dissatisfied with the absence of any distinct provision for self-government in the Church, still less that the anomalous constitution and cumbersome forms and general helplessness of that great anachronism, the Convocation, should arouse his indignation and call forth his eloquence. We are not astonished that he protests against his brethren intrenching themselves, in Chinese fashion, behind ancient precedent, "or living like men up in a balloon;" we are a little surprised that he should think it necessary to be forever holding Mr. Miall *in terrorem* over them, and we half fancy that if he knew a little more of that gentleman and his friends he would speak of them in a different style; but what most surprises us is, that he does not perceive that his proposals, if they do not actually involve a surrender of the State-Church principles, amount to a revolution which certainly could not be carried into effect without the destruction of the Establishment. If Convocation is to be made a governing power, and so to take the place of Parliament, it must, like Parliament, be elected by the nation, or the Church which it rules must cease to be the Church of the nation. To create a great ecclesiastical body, invested with legislative power, consisting partly of clergy, and partly of laymen, the latter chosen by communicants or attendants on the Episcopal Church out of their own number, would be to destroy the very foundation on which the Establishment rests. It could no longer pretend to be a national church, and in assuming the privilege of an independent denomination it must be content to accept its status also. Mr. Ryle's eloquent complaint, therefore, is really a fretting against the conditions under which alone the Establishment can exist, and if he could carry his proposals, he would find that he had effectually done the work of the Society which he regards with such dread.

Canon Trevor differed from his brother as to the admission of laymen; but he is evidently not more satisfied with the terms on which the Anglican Church holds her position. Instead of thinking that the lay element is unduly depressed, he holds that "it has, at least for 200 years, been absolutely dominant over the clerical element in every quarter of the Church's constitution. The lay element makes all your ecclesiastical law in Parliament (by the way, how often have Dissenters been attacked for making similar statements?), administers your law in ecclesiastical courts, nominates all your bishops and deans and half the other clergy. I hold," he goes on to say, "very firmly and conscientiously, that it is impossible to keep the Christian priesthood up to the mark of its high responsibility, up to the high calling which it has received from One who is higher than us, if you are perpetually plunging it and merging it into the



lay element. It is a very capital element to bathe in, or souse yourself in. Souse your priesthood if you like over head and ears in it, it will cool down a sacerdotal spirit; but if you value the life of the priesthood, do let it get its head above the water once now and then." Now the "lay element," of which the Canon thus bitterly complains, is the State. The pious layman of the Anglican Church has really neither position nor power. As a citizen, he has power in electing members of the Parliament, by which the laws of the Church are made and the ministers chosen by whom the patronage is distributed; but in his character as a devoted son of the Church he has no legal status at all. The infidel orator who finds his highest pleasure in reviling the Church, her institutions, and her ministers, if he is an elector, has a voice in her government, as much as the most diligent attendant at her worship. The most bitter enemy of the Establishment may become a member of Parliament, and thus acquire a very appreciable influence in directing the affairs of the Church. It is possible to conceive that a man of such spirit might even be a minister of the Crown, and be invested with direct power in the appointment of bishops and clergy. It is natural enough that the clergy should object to such a lay element as this, but the question for them to consider is, How it is possible for them to free themselves from it, and at the same time to give the only part of the laity who have any right to be consulted on such matters, the true members of the Church, that power to which they are entitled, and which, as may be seen from the speeches of some of their number, they are determined to have, without surrendering the supposed advantages of the Establishment.

The same difficulty arises in connection with the parochial system, the serious inconveniences of which, especially in large towns, are deeply felt by many; but on this we must not dwell. To us it seems clear that these subjects cannot be freely discussed, as they are at all the congresses, without awakening in many minds grave doubts as to whether the price which they pay in the loss of freedom is not too great for any benefits the Church reaps from her connection with the State. So long as men are content to accept things as they find them, and use them to the best advantage, to please themselves with the idea that we have a national Christianity, without caring to ask how far the people, as individuals, are under the control of that Christianity, so long they may acquiesce in the system with all its defects. But whenever spiritual life becomes more vital; when men are resolved to have realities and not shams; when there is the intense desire not only to keep the population within the pale of the Church, but to see them real Christians, and so to have the great work of the Church effectually done, a feeling of dissatisfaction with everything that seems to prevent the realisation

of such wishes and hopes is naturally then engendered. How long it will be before the new wine will burst the old bottles, it would be rash to prophesy, but that such must be the ultimate result we cannot doubt. The Establishment is in this dilemma. If there be no spiritual life in its members, it falls by reason of its own feebleness and inefficiency in an age of activity and progress like this; if there is, then the Church rends the cerements by which her action is fettered, and sacrifices all beside to secure the inestimable blessing of liberty.

Even the suppression of strong utterances on the part of the advocates of opposite schools of opinion tends to the same result. The Evangelicals, indeed, had to submit to be told by Professor Plumptre, that the questions in which they are so deeply interested "belong to the region of the infinitely little that lies beyond the range of the law," and that even the difficult points about the Eucharist are examples only of "curious and unhappy differences," about which it was insinuated that wise men should not concern themselves; to be lectured by the Marquis of Salisbury, and told that they placed themselves on a level with Alva, unless they were prepared to accept the counsel of Gamaliel (we are not sure that his lordship did not mean unless they could emulate the spirit of Gallio); and still worse than all, to be obliged to meet on terms of friendliness the men whom they would have expelled from the Church altogether, and to feel that a large part of the assembly exulted in the defeat they had sustained. The much-lauded comprehensiveness of the Church is to them as false in principle as it is unpleasant in its most recent forms of application. They believe that the Church has a definite creed, that she was established and exists as a Protestant Church, and that in seeking to vindicate her Protestantism and to prevent the proclamation from her pulpits of the errors, for their denial of which, her martyrs bled, they were rendering true and noble service. It is not pleasant to them that there should be any foundation for the sarcastic style in which Mr. Maskell, for example, reproaches the Anglican Church for her want of definite teaching, when he says that in her "there is no certainty about any doctrine; perhaps the Bible is inspired, perhaps it is not; perhaps the Sacraments convey grace, perhaps it is nonsense to suppose they do; perhaps the punishment of the wicked will be eternal, perhaps not; perhaps God the Son is co-eternal with the Father, perhaps not; perhaps all men 'who will be saved' must think in one way of the Trinity, perhaps not; and so on through the long list of the articles of the Christian faith." All this is certainly not in accordance with their ideas of what a church ought to be, and yet, in face of the statements made and received with approval at the Congress, it would be difficult for them to deny that it is a correct representation of the Church as she is. Instead of the Protestantism for which they

have so zealously contended being generally recognised as the true doctrine of the Church, it was evidently placed on the same level as the semi-Romanism of Mr. Bennett or the semi-Rationalism of Bishop Colenso, the exclusive claims of any one school of opinion being repudiated as decidedly as the right of all to tolerance was declared. It would not certainly lessen their mortification to know that their opponents, who were profiting by this desire for a comprehensiveness by which the Establishment might be saved, are just as anxious to make the Church as exclusively "Catholic" as they are to make her Protestant and Evangelical, and that it is a mere accident which enables them to appear just now as the victims of intolerance and the champions of liberty. If, under all these circumstances, the Evangelicals retain all the fervour of their attachment to the Establishment, they must have not only the patience of confessors, but more than the meekness of angels; but it will require, in addition, an unusual amount of hardihood if, with the recollections of this congress in their minds, they are able to talk of the Anglican Church as an expositor and defender of Evangelical Christianity.

But the comprehensiveness to which so much importance is attached is, after all, an exceedingly hollow and unreal thing, and seems really to mean nothing more than that the Church will retain all whom it would be dangerous to exclude, and may even, at times, act with severity towards extreme men, in order to retain a certain credit for fidelity to truth, even while conniving at egregious departures from her own standards when it is not safe to take decided action. Dr. Irons argued that it is the "wisdom and duty" of the Church to retain all who are willing to use her public offices and submit to her "discipline." At first sight this seems broad enough, but it is really intensely narrow. It finds room for all shades of dogmatic opinion, but none for the slightest departure from the polity or ritual of the Church. It would tolerate a man who rejected half the doctrines of the Christian faith, and held the rest in the most hazy and indistinct fashion, but it has no place for the most holy defender of the truth if he will not submit to Episcopal ordination or use the Book of Common Prayer. It would have retained a Voysey, but it would have excluded a Baxter, as, even apart from their objections to a State Church, it would exclude the great body of the Nonconformists of to-day. It makes a show of liberality but it is a comprehensiveness thoroughly baptised in the spirit of sacerdotalism.

Professor Plumptre is a man of a different stamp, but we doubt whether even his comprehensiveness would extend much further. He argued the question in a philosophic and scholarly manner, but his philosophy seemed to desert him when he came to speak of legal prosecutions as "immoral and unwise." We certainly shall not discuss

the point with him, but it strikes us that the same feeling which leads him thus to reprobate them should lead him to condemn with equal emphasis the law which keeps at least one half of the people of the country outside the pale of the Church. If it be right that there should be disabilities at all, it can surely not be "immoral" to try, even by appeal to the law, whether these disabilities exist in a particular case. To us the right of the case seems so manifest that it is difficult to understand how it is systematically forgotten by those who insist on the hardship that is done to a member of the Church if the law is brought to bear upon him, but appear utterly unconscious of the injustice that is done to the multitude of Nonconformists by its action in relation to them, and who, with all their protests on behalf of the former, never take a single step to redress the wrong inflicted upon the latter. If it is meant that the Church shall be comprehensive, the Act of Uniformity must be repealed. Until that is done comprehensiveness can only be secured by a tampering with the conditions of the law, which the courts may condone, and to which the various Church parties, having learned by painful experience that there are weak points in their own case, may assent, but at which sensitive consciences will scruple.

But the applause with which the Marquis of Salisbury was greeted showed that he best expressed the feelings of the assembly on this question, and to him, therefore, we must look for a true exposition of what this comprehensiveness really means. He has no sympathy with any "attractive speculations as to what the Church of England might be made." All ideas of a change in the Act of Uniformity are in his view "the most utter chimeras that ever crossed the human brain;" he looks at the subject as a man whose first and great desire is to maintain the Establishment, and he therefore is strong against all "ecclesiastical litigation as directed against large bodies of persons within the Church." The limitation is extremely curious and significant. The noble Marquis does not object to litigation *per se*, but only to litigation against those who are able and willing to defend themselves. If an unfortunate individual chooses to wander outside the orbit of party, and to act upon his own independent conviction, by all means deal with him as may seem best. His are "eccentricities." Where a man, not in connection with one of the great divisions of the Church, but from his own eccentricity, worries his congregation by special peculiarities of his own devising, "I don't want," says the Marquis, "to stand between him and his bishop." This, we suppose, is the Marquis's idea of the policy of Gamaliel, and if so we can only say that we pity those who are driven to choose between it and that of Alva. Yet this is what the Congress cheered, and it is, we suppose, the comprehensiveness which the Church desires to see established.

To Nonconformists it matters little, for we can conceive of no terms which could be offered which would include them, so far at least as that section we have the honour to represent is concerned; but it certainly is not for the dignity of the Anglican Church that she should listen to such ignoble advice, and regard the counsellor as one of her most trusted champions. We gladly acknowledge that there were other men of a very different stamp at the Congress, and some whose cordial recognition of the work done by Nonconformists indicated a true charity. But we have not space at present to dwell on these or on other points of great interest at the Congress, and must content ourselves, in conclusion, with a passing allusion to the discussions on the education question, which occupied a prominent position, and which revealed, more clearly than ever, the resolution of the clergy to retain, as much as possible, the control of education in their hands. The most noteworthy point in them was the ingenious argument of Canon Melville to prove that the Cowper Temple clause would allow the teaching of the Apostle's Creed in Board Schools. It is a capital specimen of the kind of reasoning which must be familiar to those who have had to grapple with the difficulties of subscription, but we question whether it will be found so successful when employed to satisfy a department of the State or even a School Board as to the right interpretation of an Act of Parliament. One thing is satisfactory about these discussions; they show that even Churchmen are becoming alive to the dangers of that liberty for the teacher for which, two years ago, they were such strenuous advocates.

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### NOTES.

A correspondent wishes us to solve a question of ecclesiastical precedence. A few weeks ago the Church with which he is connected elected four deacons for a period of five years; all the four had served the Church in the same capacity during the preceding five years, and some of them during a longer period. At the time of their election, or rather of their re-election, there were five deacons in office whose term had not expired—four of them having served only twelve months, one of them having served three years. Our correspondent, who signs himself "One of them"—though it does not appear whether he means that he is one of the four just re-elected, or one of the other five—wishes to know who is "senior deacon." In his opinion the four just re-elected are the juniors, and the one who has been in office three years is the senior until his term expires. We do not know whether any special privileges and prerogatives, or responsibilities, attach to the dignity of seniority—whether, for instance, the senior deacon claims the right to preside at deacons' meetings in the absence of the pastor, or accepts

the obligation to make up any deficiency in the Church funds. But however this may be, we fear that if the decision lies with us we must give a judgment adverse to our correspondent. When a man has served the Church as a deacon for five successive periods of five years each, it seems to us that it would be rather grotesque to regard him as the official "junior" of a colleague who was elected to the office for the first time a year or two ago. In a Church manual lying before us, the list of deacons is arranged in the following form:—*Elected for Five Years, 1862, Re-elected, 1867, Messrs. A.B.C. Elected for Five Years, 1864, Re-elected, 1869, Messrs. D.E.F. Elected for Five Years, 1867, Messrs. G.H.I. Elected for Five Years, 1869, Messrs. K.L.* The "senior deacons" are those who stand first on the list. It is not found that on re-election they "renew their youth;" when their term of office expires, they are not plunged into any sea of oblivion in which their experience perishes, nor do the grey hairs which are beginning to gather on their heads recover their raven hue. If a man were "dropped" for five years and then re-elected, a question of diaconal etiquette would arise, that could be determined only by an "Order in Council," such as fixed the precedence of the late Prince Consort; and how the "Order" should be drawn would perplex an ecclesiastical "Dodd."

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## NOTICES OF NEW BOOKS.

*The More Excellent Way. Sermons intended to help those who desire to live a Better Life.* By ROBERT TUCK, B.A. London: Hodder and Stoughton.

A FEW months ago Mr. Tuck left Bradford, in Yorkshire, for Bromley, near London, and he publishes this volume as a memorial of his seven years' ministry in the north. The sermons show that it is possible, even in these stormy days, for a Christian minister to live a quiet, meditative life. There is a delicious atmosphere of peace and stillness about them—a peace and stillness not inconsistent with that kind of intellectual activity which is farthest removed from the restlessness and strenuousness of very much of modern thought. Intellectual refinement, quiet spiritual earnestness, and a simple, unostentatious style make the little book very pleasant and useful reading. We have been especially interested in the sermons on "Sentimentality" and "The Rest of Sonship;" in the second of these two sermons there is great freshness of thought and feeling.

*The Expositor's Note-book; or, Brief Essays on Obscure or Misread Scriptures.* By SAMUEL COX. London: Hodder and Stoughton.

MR. COX is already well known as one of the ablest and most accomplished of living expositors of Holy Scripture. His little book on "The Private Letters of St. Paul and St. John," and his "Quest of the Chief Good"—a commentary on the Book of Ecclesiastes—will secure for this new volume a very hearty reception. It may, we think, be fairly said that in these thirty-one essays we have the golden fruit of the learned research and keen thinking of thirty years. They are full of suggestive and beautiful thought. While they will be of great service to the student and preacher, the grace of their style and their practical good sense will make them attractive to unlearned Christian people.

## CONGREGATIONAL REGISTER.

*N.B.—Communications for this page should be sent direct to the Editor (Winterslow House, Bristol Road, Birmingham), before the 15th of each month.*

### NOVEMBER—DECEMBER.

#### CHAPEL FOUNDATIONS LAID.

- WHITEHAVEN. By Henry Lee, Esq.,  
Sedgley Park, Manchester.
- WEST SMETHWICK. Mission Rooms,  
by Mrs. Bantock, Wolverhampton.
- Oct. 2. BADBY, near Daventry, Mission  
Chapel.
- Oct. 22. FARNHAM, by Kemp Welch,  
Esq., of Christchurch.
- Nov. 19. CAMBRIDGE, by Samuel  
Morley, Esq., M.P.

#### NEW CHAPEL OPENED.

- Oct. 18. OSWESTRY.

#### CALLS ACCEPTED.

- Mr. T. L. Jones (Lancashire College),  
PONTYPOOL.
- Mr. C. E. Dickinson (Rotherham Col-  
lege), SMALLBRIDGE, near Rochdale.
- Rev. R. J. Osborne (of Otley), Union  
Chapel, CAMBRIDGE, Gloucestershire.
- Rev. E. H. Palmer (Nottingham Col-  
lege), SIDMOUTH, Devon.
- Rev. Henry Baker (Western College),  
KILMAINHAM, Dublin.
- Rev. T. R. Davies (of Poulton-le-Fylde),  
DALTON-IN-FURNESS, Lancashire.
- Rev. W. R. Noble (of Tiverton),  
SHREWSBURY.
- Rev. H. C. Welshford (of Cannock),  
SIDBURY, Devon.
- Rev. W. H. Hyatt (of Manchester),  
DOUGLAS, Isle of Man.
- Rev. Alex. McPhee (of Lancashire Col-  
lege), LEIGH, Lancashire.
- Rev. J. L. Woodhouse (of Stockport),  
SOUTHPORT.

- Rev. W. Summers (Southminster, Essex),  
RINGWOOD, Hants.
- Mr. R. Ward (Nottingham Institute),  
WOODHAM FERRIS and FURLEIGH,  
Essex.
- Rev. J. T. Woodhouse (Stockport),  
SOUTHPORT, Lancashire.
- Rev. C. T. Plant (Crockerton), SHAFTES-  
BURY.
- Mr. T. W. Pinn, M.A. (London), late  
Dr. Williams' Divinity Scholar (Spring  
Hill College), LYMM, Cheshire.

#### ORDINATIONS.

- Oct. 9. Mr. Henry H. Oakley (of  
Rotherham College), HECKMOND-  
WIKE.
- Nov. 13. Mr. W. Griffiths (of Spring  
Hill College), NEWCASTLE-ON-TYNE.
- Nov. 13. Mr. George Cakebread (of  
Cheshunt College), HAVERHILL.

#### RESIGNATIONS.

- Rev. J. Bennett, BROADWAY, Worcester-  
shire.
- Rev. S. F. Bridge, RIDGWELL, Essex.
- Rev. A. B. Camm, TOLMER'S-SQUARE  
CHURCH, Hampstead Road, London.
- Rev. W. Mitchell, DRIFFIELD.
- Rev. H. J. Heathcote, ERDINGTON,  
Birmingham.

[NOTE.—In the Register for November it was  
stated that the Rev. Joshua Sidebottom had  
resigned the pastorate of the Church at Stock-  
ton-on-Tees: this was an error; Mr. Sidebottom  
has accepted the pastorate of the Church there.]

#### DEATHS.

- Oct. 19. Rev. James Rowland, at HEN-  
LEY-ON-THAMES, in his 69th year.
- Nov. 4. Rev. William Gravett, at  
WIVELSFIELD, Sussex, in his 86th  
year.



## THE EDITOR'S ADDRESS.

TWELVE months ago, the Trustees of the *Christian Witness* announced their intention to start a new Magazine, and appealed to the Congregationalists of England and Wales for sympathy and support.

In their original prospectus they said—"The CONGREGATIONALIST will be devoted to the illustration and defence of those theological and ecclesiastical principles to which for three hundred years the Congregational Churches of the country have shown an immovable fidelity."

The experiment was a difficult one. The very name of the Magazine was a source of peril. Had its promoters chosen for it a title which would not have defined its theological and ecclesiastical character, they might have secured for it a wider constituency; but they nailed their colours to the mast, and declared that it was their intention to defend the faith and to promote the interests of English Congregationalism. This frank and open policy not only lost them the support of many excellent persons, who regard Congregationalism with hostility and distrust; it offended and repelled many Congregationalists; for it is the habit of some of the ministers and members of our Churches to disparage "denominational literature." I do not find that ministers who indulge this cynical temper have more sense, more learning, or more taste than their brethren; or that the laymen who are betrayed into the same folly are conspicuous for the energy of their character, their liberality, or their zeal. It is quite time that this foolish and ignoble spirit disappeared. Silly women and sillier men may think that a bracelet, which is vulgar and worthless if it is known to come from a Birmingham workshop, is the perfection of good taste if shown to them by a London jeweller as a recent importation from Paris; but sensible people ought to show more discrimination. Congregationalists are among the very ablest contributors to the "non-denominational" periodicals; what they write is just as vigorous and just as valuable when it appears within the covers of the *British Quarterly*, or of the CONGREGATIONALIST, as when it appears elsewhere.

For other reasons the experiment was difficult and its success uncertain. The attractions which are supposed to be necessary to the success of a magazine in these days I deliberately rejected. To young ladies who take in a magazine for the sake of pictures of handsome youths "proposing" to beautiful maidens under the ancient trees of a noble park, or on the terrace of an Elizabethan hall, or who expect an editor to give them a story of agony and despair, closing at last with

orange blossoms and a wedding tour in Italy, I have nothing to offer. Engravings, if they are good, and love-stories, if they are good, are, no doubt, excellent things in their way; but it would not have been worth my while to give time and strength to provide mere amusement for my readers.

I had other and higher ends in view. The theological controversies which are changing the faith of Europe, the ecclesiastical and political conflicts which must determine the religious and political future of our country, the struggle which has lasted through so many centuries between the infinite love of God and the unbelief and sin of the human race—these absorb my thoughts and stir the deepest emotions of my heart, and I wanted to intensify the interest of the Congregationalists of England and Wales in whatever affects the true prosperity of nations, the purity and strength of Christian Churches, and the ultimate salvation of the human race.

To this high endeavour, those whom it was my ambition to serve have made a generous response, which I gratefully acknowledge. From great towns, famous all the world over for their industry and wealth, and from obscure villages, the names of which I had never heard before, letters have reached me, month after month, full of ardent and even enthusiastic sympathy. I appeal to my friends in every part of the country to give me during 1873 a support as vigorous and as intelligent as they have given during 1872. With a thousand additional subscribers the permanent success of the CONGREGATIONALIST would be secured.

I have very little to say about the character of the contents of the Magazine next year. The Education Question which, during the present year, has been discussed with such fulness and frequency, will probably require less prominence. Other questions affecting our national life must have their turn. But it is my hope that the chief topic of the CONGREGATIONALIST in 1873 will be that Revival of Religion for which so many have long been earnestly praying, and which to some seems coming at last. God is "nigh at hand and not afar off." It is for us to receive the manifestation of His presence with devout awe and triumphant joy.

R. W. DALE.



